COMMENTARY

ON

St. *Paul's* Epiſtle to the GALATIANS,

Wherein is moſt excellently ſet forth, the

Glorious Riches of God's Grace, and Power of the Goſpel.

WITH THE

Difference between the Law and the Goſpel,

AND

Strength of Faith declared, to the joyful Comfort and Confirmation of all *true Chriſtian Believers*;

ESPECIALLY

Such as being inwardly afflicted and grieved in Conſcience, do hunger and thirſt

FOR

Juſtification in CHRIST JESUS:

For whoſe Cauſe this Book is moſt chiefly tranſlated and printed, and dedicated to the ſame.

WRITTEN BY THE

Famous CHAMPION for the FAITH of CHRIST,

Dr. *MARTIN LUTHER.*

He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned, Mark xvi. 16.

Walk while ye have the Light, leſt Darkneſs come upon you, John xii. 35.

LONDON:

Printed and ſold by M. LEWIS, No 1. *Paternoſter-Row.*

M.DCC.LXXIV.

A COMMENTARY

To the Reader.

THIS Book being brought unto me to peruſe and to conſider of, I thought it my Part not only to allow of it to the Print, but alſo to commend it to the Reader, as a Treatiſe moſt comfortable to all afflicted Conſciences exerciſed in the *School of Chriſt*. The Author felt what he ſpake, and had Experience of what he wrote, and therefore able more lively to expreſs both the Aſſaults and the ſalving, the Order of the Battle, and the Mean of the Victory. *Satan* is the Enemy; the Victory is by *only Faith in Chriſt*, as *John* recordeth. If *Chriſt* juſtify, who can condemn? ſaith St. *Paul*. This moſt neceſſary Doctrine the Author hath moſt ſubſtantially cleared in this his Commentary. Which being written in the *Latin* Tongue, certain godly learned Men have moſt ſincerely tranſlated into our Language, to the great Benefit of all ſuch who with humble Hearts will diligently read the ſame. Some began it according to ſuch *Skill* as they had. Others, godly affected, not ſuffering ſo good a Matter, in handling, to be marred, put to their helping Hands for the better framing and furthering of ſo worthy a Work. They refuſe to be named, ſeeking neither their own Gain nor Glory, but thinking it their Happineſs, if by any Means they may relieve afflicted Minds, and do good to the Church of *Chriſt*, yielding all Glory unto God, to whom all glory is due.

Aprilis 28, 1575.

Edwinus London.

TO ALL AFFLICTED CONSCIENCES,

Which groan for SALVATION, and wreſtle under the CROSS, for the KINGDOM of CHRIST.

Grace, Peace and Victory in the LORD JESU our SAVIOUR.

IN few Words to declare what is to be ſaid for the Commendation of this Work, although in few Words all cannot be expreſſed that may be ſaid, yet briefly to ſignify that may ſuffice, this much we thought good to certify thee, godly Reader: that amongſt many other godly *Engliſh* Books in theſe our Days printed and tranſlated, thou ſhalt find but few, wherein either thy Time ſhall ſeem better beſtowed, or thy Labour better recompenced to the Profit of thy Soul, or wherein thou mayſt ſee the Spirit and Vein of St. *Paul* more lively repreſented to thee, than in the diligent reading of this preſent Commentary upon the Epiſtle of St. *Paul* to the *Galatians*. In which, as in a Mirror or Glaſs, or rather as St. *Stephen* in the Heavens being opened, thou mayſt ſee and behold the admirable Glory of the Lord, and all the Riches of Heaven, thy Salvation freely, and only by Faith in Chriſt; his Love and Grace toward thee ſo opened, thy Victory and Conqueſt in him ſo proved, the Wrath of God ſo pacified, the Law ſatisfied, the full Kingdom of Life ſet open; Death, Hell, and Hell-Gates, be they never ſo ſtrong, with all the Power of Sin, Fleſh and the World vanquiſhed; thy Conſcience diſcharged, all Fears and Terrors removed, thy ſpiritual Man ſo refreſhed and ſet at Liberty, that either thy Heart muſt be heavier than Lead, or the Reading hereof muſt lift thee up above thyſelf, and give thee to know that of CHRIST JESU, that thyſelf ſhalt ſay thou never kneweſt before, though before thou kneweſt him right well.

Such ſpiritual Comfort, ſuch heavenly Doctrine, ſuch Experience and Practice of Conſcience herein is contained, ſuch triumphing over *Satan*, and all his power infernal, ſuch Contempt of the Law compared with the Goſpel, ſuch an holy Pride and Exaltation of the believing Man (whom here he maketh a Perſon divine, the Son of God, the Heir of the whole Earth, Conqueror of the World, of Sin, of Death, and the Devil) with ſuch Phraſes and Speeches of high Contemplation, of Chriſt, of Grace, Juſtification, and of Faith, (which Faith, ſaith he, transfigureth a Man into Chriſt, and coupleth him more near unto Chriſt than the Huſband is coupled to his Wife, and maketh a Man more than a Man) with ſuch other Voices, full of ſpiritual Glory and Majeſty, as the like hath not been uſed lightly of any Writer ſince the Apoſtles Time, neither durſt he ever have uſed the ſame himſelf, had not great Experience and Exerciſe of Conſcience by inward Conflicts and profound Agonies framed him hereunto, and miniſtred to him both this Knowledge of Spirit and Boldneſs of Speech.

And this commonly is the working and proceeding of God's Vocation, ever to work Things by the Contrary: Of *Infidelity* to make *Faith* and *Poverty*

to

to make *Riches*; in *Misery*, to shew *Mercy*; to turn *Sorrow* to *Solace*, *Mourning* to *Mirth*; from *Afflictions*, to *advance* to *Glory*; from *Hell*, to *bring to Heaven*; from *Death*, to *Life*; from *Darkness*, to *Light*; from *Thraldom*, to *Liberty*; in *Wilderness*, to *give Waters*; the *Barren*, to make *Fruitful*; of *Things that be not*, to make *Things to be*; briefly, *to make all Things of nought*. Thus began God first to work, thus he proceeded, thus he continueth, and so will unto the World's End. The first Seed of Promise, next to *Eve*, was given to *Sarah*: Yet in what Case was *Eve* before she had the Promise? And in what Barrenness and Despair was *Sarah* before she enjoyed her well-beloved *Isaac*? The like is to be said of the two Mothers of two most excellent Children, *Samuel* and *John Baptist*; and yet what Griefs and Sorrows past over their Hearts, being both past all Hope in Nature, before the Goodness of God did work? How long did *Jacob* the Patriarch serve in miserable Thraldom for his *Rachel*? In what excellent Glory was *Joseph* exalted? yet what suffered he before of his Brethren, and how long Imprisonment? In what and how long Servitude were the Sons of *Israel* before *Moses* was sent unto them? and, afterwards, in what Distress were they compassed on every Side, when the Sea was forced to give them Place? after that again, what an excellent Land was promised and given unto them, flowing with Milk and Honey? but how were they scourged before in the Desart, and yet had they not the Land, but their Children? To over-pass many Things here by the Way, What excellent Work was it of God to set up *David* in his Kingdom? also what excellent Promises were given to his Throne? yet how hardly escaped he with Life? how did the Lord mortify and frame him to his Hand, before he placed him in quiet? Infinite it were to recite all. Briefly, in all the Works of God this is usual to be seen, that he worketh evermore most excellent Things by Instruments most humble, and which seems fartheſt off. Which of all the Apostles did ever think, when Christ was so humbled and crucified upon the Tree, that they should ever see him again, although he foretold them of his rising before; insomuch that *Thomas* did scarcely believe when he with his Eyes saw him? What Men would have thought that *Paul*, in the raging Heat of his persecuting Spirit, would have turned from a Persecutor, to such a Professor; from such Infidelity to such a Faith; insomuch that *Ananias* would scarcely believe the Lord when he told him? Such is the Omnipotency of the Lord our God, ever working lightly by the contrary, especially when he hath any excellent Thing to work to his own Glory.

After like Sort may we esteem also of *Martin Luther*, who being first a Friar, in what Blindness, Superstition and Darkness, in what Dreams and Dregs of monkish Idolatry was he drowned, his History declareth, Witness recordeth, and this Book also partly doth specify; whose Religion was all in Popish Ceremonies, his Zeal without Knowledge, understanding no other Justification but in Works of the Law and Merits of his own making, only believing the History (as many do) of Christ's Death and Resurrection, but not knowing the Power and Strength thereof. After he had thus continued a long Space, more pharisaical and zealous in the monkish Ways than the common Sort of that Order: At length it so pleased Almighty God to begin with this Man; First to touch his Conscience with some Remorse and feeling of Sin, his Mind with Fears and Misdoubts, whereby he was driven to seek further: So that by searching, seeking, conferring,

ſorring, and, by reading of St. *Paul*, ſome Sparkles of better Knowledge began by little and little to appear, which after in Time grew up to greater Increaſe. But here it happened to him as commonly it doth to all good Chriſtians: The more that the true Knowledge of Chriſt in him increaſed, the more *Satan* the Enemy ſtirred with his fiery Darts, with Doubts and Objections, with falſe Terrors and ſubtle Aſſaults, ſeeking by all Means poſſible how to oppreſs the inward Soul, which would fain take his Reſt in Chriſt. In theſe ſpiritual Conflicts and inward Wreſtlings, how grievouſly he was incumbred, fighting againſt Incredulity, Error, and Deſparation, marvellous it is to conſider; inſomuch that three Days and three Nights together he lay upon his Bed without Meat, Drink, or any Sleep, like a dead Man, (as ſome of him do write) labouring in Soul and Spirit upon a certain Place of St. *Paul* in the third Chapter to the *Romans*, which was, *To ſhew his Juſtice*: thinking Chriſt to be ſent to no other End but to ſhew forth God's Juſtice as an Executor of the Law; till at length, being anſwered and touched by the Lord concerning the right Meaning of theſe Words, ſignifying the Juſtice of God to be executed upon his Son, to ſave us from the Stroke thereof, he immediately upon the ſame ſtarted up from his Bed ſo confirmed in Faith, as nothing afterward could diſcourage him. Beſides other manifold and grievous Temptations (which I ſpeak not of) of all Sorts and Kinds, except only of Avarice; with the which Vice only he never was tempted nor touched, as of him is written by them that were converſant with him.

In this mean while, during theſe Conflicts and Exerciſes of *M. Luther*, which notwithſtanding did him no Hurt, but rather turned to his more Furtherance in ſpiritual Knowledge, Pope *Leo* X. ſent a Jubilee with his Pardons abroad through all Chriſtian Realms and Dominions, whereby he gathered together innumerable Riches and Treaſure: The Collectors whereof promiſed to every one that would put ten Shillings in the Box, Licence to eat white Meat and Fleſh in Lent, and Power to deliver what Soul he would out of Purgatory; and moreover full Pardon from all his Sins, were they never ſo heinous. But if it were one jot leſs than ten Shillings, they preached, that it would profit him nothing. The Abomination whereof was ſo horrible, that when no other Man durſt ſpeak, yet *Luther* could not of Conſcience hold his Peace; but, drawing out certain Articles, deſired gently to diſpute the Matter, writing withal a moſt humble Admonition to the Pope, ſubmitting himſelf in a moſt humble manner to his Cenſure and Judgment. But the Pope, thinking great Scorn to be controlled of ſuch a Friar, took the Matter ſo hot, that he, with all his Cardinals, with all the Rabble of Monks and Friars, Biſhops and Archbiſhops, Colleges and Univerſities, Kings and Princes, with the Emperor alſo himſelf, were all upon him. If the omnipotent Providence of the Lord from above had not ſuſtained him, what was it for one poor Friar to have endured all theſe ſharp Aſſaults of *Satan*, all the Violence of the whole World, having no leſs than the Sun, the Moon, and the ſeven Stars (as they ſay) againſt him; being hated of Men, impugned of Devils, rejected of Nations, by ſolemn Authority condemned, diſtreſſed with Infirmities, and with all manner of Temptations tried and proved? And yet for all theſe Temptations ſuch was his Life, that (as *Eraſmus*, writing to Cardinal *Wolſey*, affirmeth) none of all his Enemies could ever charge him with any Note of juſt

Reprehenſion. Again, ſuch were his Allegations out of the Scripture, that *Roffenſis*, writing to *Eraſmus*, confeſſeth himſelf to be aſtoniſhed at them.

And thus much by the way of Preface, touching the Conflicts and Exerciſes of this Man; which we thought good to inſinuate to the Chriſtian Reader for ſundry Purpoſes: Firſt to note the merciful Clemency of Chriſt our Saviour, in calling ſo ſuperſtitious and idolatrous a Friar ſo graciouſly to ſuch a Light of his Goſpel, his Grace in juſtifying him, his Might in preſerving him, his Help in comforting him, his Glory in proſpering him, one againſt ſo many; and ſo proſpering him, that the whole Kingdom of the Pope had no Power either to withſtand him, or to maintain itſelf. Secondly for this Reſpect alſo and Purpoſe; that the Reader, conſidering the marvellous Working of the Lord in this Man, may the better credit the Doctrine that he teacheth. And tho' his Doctrine, as touching a little Circumſtance of the Sacrament, cannot be throughly defended; yet neither is that any great Marvel in him, who, being occupied in weightier Points of Religion, had no Leiſure to travel in the ſearching out of this Matter; neither ought it to be any Prejudice to all the reſt, which he taught ſo ſoundly, of the weightier Principles and Grounds of Chriſt's Goſpel, and our Juſtification only by Faith in Chriſt. And yet, in the ſame Matter of the Sacrament, notwithſtanding that he altereth ſomewhat from *Zuinglius*, ſticking too near to the Letter; yet he joineth not ſo with the Papiſt, that he leaveth there any Tranſubſtantiation or Idolatry. Wherefore, the Matter being no greater than ſo, nor directly againſt any Article of our Creed, let not us be ſo nice, for one little Wart, to caſt away the whole Body. It were doubtleſs to be wiſhed, that in good Teachers and Preachers of Chriſt, there were no Defect or Imperfection. But he that can abide nothing with his Blemiſh, let him, if he can, name any Doctor, or Writer, (the Scripture only except) *Greek* or *Latin*, old or new, either beyond the *Alpes*, or on this ſide the *Alpes*, or himſelf, whatſoever he be, which hath not erred in ſome Sentence or in ſome Expoſition of holy Scripture. But, if he cannot ſo do, then let him learn by himſelf to bear with other; to take the beſt, and leave the worſt, (although there is no ſuch Matter in this Book to be feared; foraſmuch as we, having a reſpect to the Simple, have purpoſely ſpunged out and omitted ſuch Stumbling-places, being but few, which might offend) and to give God Thanks for any thing that is good; and, namely, for this which he hath given to us by *Luther*, in opening to us his Grace, Mercy and good Will in his Son, ſo excellently through the Preaching of this Man: Who, if he had not taught the Difference between the Law and the Goſpel, and ſet out to us our Juſtification, Victory, and Liberty by Faith only in Chriſt ſo plainly, ſo plentifully and ſo aſſuredly as he hath done, who ever durſt have been ſo bold to open his Mouth in ſuch Words, or ſo confidently to ſtand in this Doctrine of Faith and Grace? For if there have been ſince the Time of *Luther*, and be yet ſome, which openly defend *that Works be neceſſary to Salvation*, where he before ſo mightily hath taught the contrary; what then would theſe have done if *Luther* had not been? who alſo did forewarn us of the ſame, prophecying, that, after his Time, this Doctrine of Juſtification would be almoſt extinguiſhed in the Church, as, in certain Places, Experience beginneth partly to prove.

Wherefore, ſo much as the Lord ſhall give us Grace, let us hold conſtantly the comfortable Doctrine of Faith and Juſtification, and not loſe that the Lord ſo freely hath given, calling upon the Lord with all Obedience and Diligence, to give us Grace with St. *Paul*, not to refuſe the Grace which he beſtoweth upon us, nor to be offended with this joyful Doctrine, as many be. And therefore as our Duty was for our Part to ſet it abroad, ſo our Counſel is no leſs to every ſtudious Reader thereof, to pray for Grace rightly to underſtand that he readeth. For elſe, unleſs the ſpecial Grace of Chriſt do help, hard it is to Fleſh and Blood to comprehend this myſtical Doctrine of Faith only. So ſtrange it is to carnal Reaſon, ſo dark to the World, ſo many Enemies it hath, that except the Spirit of God from above do reveal it, Learning cannot reach it, Wiſdom is offended, Nature is aſtoniſhed, Devils do not know it, Men do perſecute it. Briefly, as there is no Way to Life ſo eaſy, ſo is there none ſo hard; eaſy to whom it is given from above; hard to carnal Senſe not yet inſpired. The Ignorance whereof is the Root of all Errors, Sects and Diviſions; not only in all Chriſtendom, but alſo in the whole World. The *Jew* thinketh to be ſaved by his *Moſes'* Law, the *Turk* by his *Alcoran*, the Philoſopher by his moral Virtues. Beſides theſe, cometh another Sort of People, not ſo ill as the *Jew*, nor ſo heathen as the Philoſopher, but having ſome part of both, *which refuſe not utterly the Name of Chriſt; but with Chriſt do join, partly the Law of* Moſes, *partly the moral and natural Diſcipline of Philoſophy, and partly their own Ceremonies and Traditions, to make a perfect Way to Heaven:* And theſe, here in this Commentary, are called *Papiſts*, of the Pope their Author; being divided within themſelves more than into an hundred divers Sects, Orders and Profeſſions of Cardinals, Friars, Monks, Nuns, Prieſts, Hermits, and other Votaries: All which ſeem to ſpring up of no other Cauſe but only upon Ignorance of this Doctrine. And no marvel; for take away this Doctrine of Juſtification by Faith only in Chriſt, and leave a Man to his own Inventions, what End will there be of new Devices? Such a perilous Thing it is to err in the firſt Foundation; whereupon the higher ye build, the greater is the Fall. And yet ſuch Builders are not without their Props to hold up their Workmanſhip of Works againſt this Doctrine of juſtifying Faith, pretending, for their Defence, the Teſtimony of St. *James*, where he ſeemeth to attribute Juſtification to Works, and not to Faith only.

Touching which Matter of Juſtification, foraſmuch as in the Sequel of this Treatiſe the Author hath diſcourſed upon the ſame at large, it ſhall not be much needful to uſe many Words at this preſent. This briefly may ſuffice by the way of Preface, in a Word or two to advertiſe the Chriſtian Reader, whoſo taketh in hand with Profit and Judgment to read this Book, that in him two Things are ſpecially to be required: Firſt to read it wholly together, and not by Pieces and Parts here and there; but to take it in Order as it lieth, conferring one Place with another, whereby to underſtand the better the right Meaning of the Writer, how and in what Senſe he excludeth good Works, and how not; how he neglecteth the Law, and how he magnifieth the Law. For, as in caſe of juſtifying before God, the free Promiſe of the Goſpel admitteth no Condition, but Faith only in CHRIST JESU; ſo in caſe of dutiful Obedience, *Luther* here excludeth no good Works, but rather exhorteth thereunto, and that in many Places. Thus Times and Caſes diſcreetly muſt be diſtinguiſhed.

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The ſecond Thing to be required is, that in reading hereof: he that ſeeketh to take Fruit hereby, do bring ſuch a Mind with him to the reading, as the Author himſelf did to the Preaching thereof; that is, he had need to have his Senſes exerciſed ſomewhat in ſuch ſpiritual Conflicts, and to be well humbled before with the Fear of God and inward Repentance, or elſe he ſhall hardly conceive the excellent Sweetneſs either of this Writer or any other. For albeit moſt true it is, that no greater Comfort to the Soul of Man can be found in any Book next to the holy Scripture, than in this Commentary of *M. Luther*: ſo this Comfort hath little Place, but only where the Conſcience, being in Heavineſs, hath need of the Phyſician's Hand. The other who feel themſelves whole, and are not touched in Soul with any Sorrow, as they little care for theſe Books, ſo have they little Underſtanding of this Doctrine when they read it. And this is the Cauſe, in my Mind, why the Pope and his Papiſts have ſo little Feeling and Liking of *Luther*'s Doctrine; and all becauſe they commonly are never greatly vexed in Spirit with any deep Affliction, but rather deride them that be beaten down with ſuch Conflicts and Temptations of *Satan*, as they did by *Luther*; whom, becauſe God ſuffered to be tried and exerciſed with the Buffets of the Enemy, they ſay therefore that he learned his Divinity of the Devil. But how he learned his Divinity, let us hear what he himſelf in this Book confeſſeth, ſaying: *If we were not outwardly exerciſed with Force and Subtlety by Tyrants and Sectaries, and inwardly with Terrors and the fiery Darts of the Devil,* Paul *ſhould be as obſcure and unknown unto us, as he was in Times paſt to the World, and yet is to the Papiſts, the Anabaptiſts, and other our Adverſaries. Therefore the Gift of the Interpretation of the Scriptures and our Studies, together with our inward and outward Temptations, open unto us the Meaning of* Paul, *and the Senſe of all holy Scriptures.*

But let theſe ignorant Papiſts, whoſoever they be, taſte a little the ſame, or the like as *Luther* did, and then ſee what they will ſay. Experience giveth Demonſtration. For how many of them do we ſee, for all their auricular Confeſſion, which puffeth them up in all Security, but at length they lie at the Point of Death, where Death on the one ſide, and God's Juſtice on the other ſide is before their Eyes; for the moſt part either they deſpair, or elſe, leaving all other Helps, they only ſtick to Faith and the Blood of Jesus Christ, and in very deed many of them are glad to die *Lutherans*, howſoever they hated *Luther* before. And what ſhall we ſay then of this Doctrine of *Luther*? If the Papiſts themſelves be glad to die in it, why are they unwilling to live in it? *And if it be true at one time, how can Alteration of Time make that falſe which is once true?*

And therefore, where theſe Men ſo ſtoutly withſtand this Doctrine of Juſtification by Faith only, they are much deceived. And when they alledge St. *James* for them; that is ſoon anſwered, if we rightly diſcern the Meaning of St. *James* and St. *Paul*: of whom the one ſpeaketh of Man's Righteouſneſs or Juſtification only before Men, which is a true Demonſtration of a true Faith or a true Believer before Man, rather than the Working of true Juſtification before God. And ſo it is true which St. *James* ſaith, how that Faith without Works doth not juſtify: Whoſe

Purpoſe

Purpoſe it is, not to ſhew us what maketh a Man juſt before God; but only to declare the neceſſary Conjunction of good Works in him that by Faith is juſtified. The other ſpeaketh of Righteouſneſs or Juſtification, not before Men, but only before God; meaning not to exclude good Works from true Faith, that they ſhould not be done: but to teach us wherein the true Stay and Hope of our Salvation ought to be fixed; that is, in Faith only. And ſo it is true likewiſe that St. *Paul* ſaith, that Faith only, without Works, doth juſtify.

Which Propoſition of St. *Paul*, the better to underſtand and to join it with St. *James*, here is to be noted, for the ſatisfying of the cavilling Adverſary, that the Propoſition is to be taken full and whole, as St. *Paul* doth mean it; ſo that with the right Subject, we join the right *Predicatum*, as the Schoolmen term it; that is, ſo that Faith of Chriſt, in juſtifying, ever have Relation to the true Penitent and lamenting Sinner. And ſo is the Article moſt true, that *Faith only, without Works, doth juſtify.* But whom doth it juſtify? the Worldling? the licentious Ruffian? the voluptuous Epicure? the carnal Goſpeller? *Paul* meaneth no ſuch thing, but only the mourning and labouring Soul, the grieved Conſcience, the repenting Heart, the amending Sinner. And in him the Propoſition is true, according to the Doctrine of St. *Paul: To him that believeth in him which juſtifieth the Ungodly, his Faith is counted for Righteouſneſs.* Contrariwiſe, let Faith have relation to the obſtinate and wilful Rebel, who, contrary to Conſcience, continueth and delighteth in Sin; and in him is true likewiſe that St. *James* ſaith, *and not by Faith only*: meaning thereby, that Faith availeth not to Juſtification, but only in ſuch Perſons as have a good Will and Purpoſe to amend their Lives: *Not that Repentance and turning from Iniquity doth ſave them; but that Faith in Chriſt worketh Juſtification in none but only in ſuch as heartily repent and are willing to amend.* So that, *believe the Goſpel*, hath ever, *repent and amend*, going with it. Not that Repentance ſaveth any Malefactor from the Law; but only ſheweth the Perſon whom Faith in Chriſt only doth ſave and juſtify. But of this enough, and more than greatly needed; eſpecially ſeeing the Book itſelf here following will ſatisfy the Reader, at large, in all ſuch Doubts to this Matter appertaining. And thus ceaſing to trouble thee, gentle Reader, with any longer Preface, as we commend this good Work to thy godly Studies; ſo we commend both thee and thy Studies to the Grace of Chriſt Jeſu, the Son of God; heartily wiſhing, and craving of his Majeſty, that thou mayſt take no leſs Profit and Conſolation by reading hereof, than our Purpoſe was to do thee good in ſetting the ſame forth to thy Comfort and Edification; which the Lord grant. *Amen. Amen.*

Fifty Inconveniences that ariſe of Man's own Righteouſneſs, proceeding of Works, gathered out of this Epiſtle to the Galatians, *by* M. Luther.

CHAP. I.

1 TO bring Men from the Calling of Grace.
2 To receive another Goſpel.
3 To trouble the Minds of the Faithful.
4 To pervert the Goſpel of Chriſt.
5 To be accurſed.
6 To obey human Traditions.
7 To pleaſe Men.
8 Not to be the Servant of Chriſt.
9 To build upon Men, and not upon God.
10 That the moſt excellent Righteouſneſs of the Law is nothing.
11 To deſtroy the Church of God.

CHAP. II.

12 To teach a Man to be juſtified by Works, is to teach to be juſtified by Impoſſibility.
13 To make the Righteous in Chriſt, Sinners.
14 To make Chriſt a Miniſter of Sin.
15 To build up Sin again when it is deſtroyed.
16 To be made a Tranſgreſſor.
17 To reject the Grace of God.
18 To judge that Chriſt died in vain.

CHAP. III.

19 To become fooliſh *Galatians*.
20 To be bewitched.
21 Not to hear the Truth.
22 To crucify Chriſt again.
23 To hold that the Spirit is received by Works.
24 To forſake the Spirit, and to end in the Fleſh.
25 To be under the Curſe.
26 To ſet the Teſtament of Men above the Teſtament of G
27 To make Sin to abound.
28 To be ſhut under Sin.
29 To ſerve beggarly Ceremonies.

CHAP. IV.

30 That the Goſpel is preached in vain.
31 That all is vain whatſoever the Faithful do work or ſuffer.
32 To be made a Servant and the Son of the Bond-woman.
33 To be caſt out with the Son of the Bond-women, from the Inheritance.
34 That Chriſt profiteth nothing.
35 That we are Debtors to fulfil the whole Law.

CHAP. V.

36 To be ſeparate from Chriſt.
37 To fall from Grace.
38 To be hindered from the good Courſe of Well-doing.
39 That this Perſuaſion of the Doctrine of Works cometh not of God.
40 To have the Leaven of Corruption.
41 That Judgment remaineth for him who teacheth this Doctrine.
42 To bite and conſume one another.
43 That this Doctrine is accounted among the Works of the Fleſh.

CHAP. VI.

44 To think thyſelf to be ſomething when thou art nothing.
45 To glory in others than in God.
46 Carnally to pleaſe the carnally-minded.
47 To hate the Perſecution of the Croſs.
48 Not to keep the Law itſelf.
49 To glory in the Maſter and Teacher of carnal Things.
50 That nothing profiteth, and whatſoever a Man doth is vain.

MARTIN LUTHER's

PREFACE

Upon the EPISTLE to the *GALATIANS.*

I Myſelf can ſcarcely believe, that I was ſo plentiful in Words, when I did publicly expound this Epiſtle of St. *Paul* to the *Galatians*, as this Book ſheweth me to have been. Notwithſtanding, I perceive all the Cogitations, which I find in this Treatiſe, by ſo great Diligence of the Brethren gathered together, to be mine: So that I muſt needs confeſs, either all, or perhaps more, to have been uttered by me in this public Treatiſe: *For in my Heart this one Article reigneth, even the* FAITH *of CHRIST.* From whom, by whom, and unto whom, all my divine Studies, Day and Night, have Recourſe to and fro continually. And yet I perceive that I could not reach any Thing near unto the Heighth, Breadth, and Depth of ſuch high and ineſtimable Wiſdom: Only certain poor and bare Beginnings, and as it were Fragments do appear. Wherefore, I am aſhamed that my ſo barren and ſimple Commentaries ſhould be ſet forth upon ſo worthy an Apoſtle and elect Veſſel of God. But when I conſider again the infinite and horrible Profanation and Abomination which always hath raged in the Church of God, and yet at this Day ceaſeth not to rage againſt this only and grounded Rock, which we hold to be the Article of our Juſtification, (that is to ſay, how, not by ourſelves, neither by our Works, which are leſs than ourſelves, but by another Help, even the Son of God JESUS CHRIST, we are redeemed from Sin, Death, the Devil, and made Partakers of eternal Life) I am compelled to caſt off all Shame, and to be *bold above Meaſure.*

This Rock did *Satan* ſhake in *Paradiſe, (Gen.* iii. 2.) when he perſuaded our firſt Parents, that, by their own Wiſdom and Power, they ſhould be like unto God; forſaking true Faith in God, who had given them Life, promiſed the Continuance thereof. By-and-by after, this Liar and Murderer, *which will be always like unto himſelf*, ſtirred up the Brother to the murdering of his Brother, *(Gen.* iv.) and for none other Cauſe, but for that his godly Brother, by Faith, had offered up a more excellent Sacrifice, and he offering up his own Works, without Faith, had not pleaſed God. After this, againſt the ſame Faith, followed a moſt intolerable Perſecution of *Satan* by the Sons of *Cain*; until God was even conſtrained at once, by the Flood to purge the whole World, and to defend *Noah* the Preacher of Righteouſneſs. This notwithſtanding *Satan* continued his Seed in *Cham*, the third Son of *Noah*. But who is able to reckon up all Examples? After theſe Things the whole World waxed mad againſt this Faith, finding out an infinite Number of Idols and ſtrange Religions, whereby every one (as St. *Paul* ſaith) walked his own Way, truſted by their Works; ſome to pacify and pleaſe a God, ſome a Godeſs, ſome Gods, ſome Godeſſes: that is to ſay,

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without the Help of Chriſt, and by their own Works, to redeem themſelves from all Calamities and from their Sins, as all the Examples and Monuments of all Nations do ſufficiently witneſs.

But theſe are nothing in Compariſon of that People and Congregation of God, *Iſrael*; which not only had the ſure Promiſe of the Fathers, and afterward the Law of God given unto them from God himſelf by his Angels, above all other; but always and in all Things were alſo certified by the Words, by the Miracles, and by the Examples of the Prophets. Notwithſtanding even among them alſo *Satan* (that is to ſay, the mad and outrageous Opinion of their own Righteouſneſs) did ſo prevail, that afterwards they killed all the Prophets; yea, even Chriſt himſelf the Son of God their promiſed *Meſſiah*; for that they had taught that Men are accepted and received into the Favour of God, by Grace only, and not by their own Righteouſneſs. And this is the Sum of the Doctrine of the Devil, and of the World from the Beginning: We will not ſeem to do evil; but yet whatſoever we do, that muſt God allow, and all his Prophets muſt conſent to it; which, if they refuſe to do, they ſhall die the Death. *Abel* ſhall die; but *Cain* ſhall flouriſh. Let this be our Law, (ſay they;) and even ſo it cometh to paſs.

But in the Church of the *Gentiles*, the Matter is and hath been ſo vehemently handled, that the Fury of the *Jewiſh* Synagogue may well ſeem to have been but a Sport. For they (as St. *Paul* ſaith) *did not know Chriſt their Anointed, and therefore they crucified the Lord of Glory.* But the Church of the *Gentiles* hath received and confeſſed Chriſt to be the Son of God, *being made our Righteouſneſs*; and this doth ſhe publickly record, read, and teach. And yet notwithſtanding this Confeſſion, *they that would be accounted the Church, do kill and perſecute, and continually rage againſt thoſe which believe, and teach, and in their Deeds declare nothing elſe, but that Chriſt is the ſelf-ſame Thing that they themſelves (though with feigned Words and hypocritical Deeds) are conſtrained in ſpight of their Teeth to allow and confeſs. For under the Name of Chriſt, at this Day, they reign. And if they could, without the Name of Chriſt, hold that Seat and Kingdom, no doubt but they would expreſs him to be ſuch a one openly, as, in their Hearts, they eſteem him ſecretly. But they eſteem him a great deal leſs than the* Jews *do, which, at the leaſt, think him to be* Thola, *that is to ſay,* a Thief worthily hanged on the Croſs. *But theſe Men account him as a Fable, and take him as a feigned God among the* Gentiles; as it may plainly appear at *Rome*, in the Pope's Court, and almoſt throughout all *Italy*.

Becauſe therefore Chriſt is made, as it were, a Mock amongſt his Chriſtians, (for Chriſtians they will be called) and becauſe *Cain* doth kill *Abel* continually, and the Abomination of *Satan* now chiefly reigneth, it is very neceſſary that we ſhould diligently handle this Article, and ſet it againſt *Satan*, whether we be rude or eloquent, learned or unlearned: For this Rock muſt be publiſhed abroad; yea, tho' every Man ſhould hold his Peace; yet even of the very Rocks and Stones themſelves. Wherefore I do moſt willingly herein accompliſh my Duty, and am contented to ſuffer this long Commentary and full of Words, to be ſet forth for the ſtirring up of all the Brethren in Chriſt, againſt the Slights and Malice of *Satan*; which, *in theſe Days*, is turned into ſuch extreme Madneſs againſt this *healthful Knowledge of Chriſt, now revealed and raiſed up again*; that, as hitherto Men have ſeemed to be poſſeſſed with Devils, and ſtark mad, even ſo

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now the Devils themſelves do ſeem to be poſſeſſed of far worſe Devils, and to rage even above the Fury of Devils; which indeed is a great Argument that the Enemy of Truth and Life doth perceive the Day of Judgment to be at Hand; which is the horrible Day of his Deſtruction, but the moſt comfortable Day of our Redemption; and ſhall be the end of all his Tyranny and Cruelty. For, not without Cauſe is he diſquieted, when his Members and Powers are ſo aſſailed; even as a Thief or an Adulterer, when the Morning appeareth and diſcloſeth his Wickedneſs, is taken tardy and apprehended for the ſame. For who ever heard (to paſs over the Abominations of the Pope) ſo many Monſters to burſt out at once into the World, as we ſee at this Day in the *Anabaptiſts* alone? In whom *Satan*, breathing out, as it were, the laſt Blaſt of his Kingdom through horrible Uproars, ſetting them every where in ſuch a Rage, as though he would by them, ſuddenly, not only deſtroy the whole World with Seditions, but alſo by innumerable Sects ſwallow up and devour Chriſt wholly with his Church.

Againſt the wicked Lives and Opinions of others he doth not ſo rage: to wit, againſt Whoremongers, Thieves, Murderers, perjured Perſons, Rebels againſt God, Unbelievers. No, to theſe rather he giveth Peace and Quietneſs: theſe he maintaineth in his Court with all manner of Pleaſures and Delights, and giveth to them all things at Will: Even like as ſometime in the beginning of the Church, he did not only ſuffer all the Idolatries and falſe Religions of the whole World to be quiet and untouched, but alſo mightily maintained, defended and nouriſhed the ſame. But the Church and Religion of Chriſt alone he vexed on every ſide. After this permitting Peace and Quietneſs to many Hereticks, he troubled only the Catholick Doctrine. Even ſo likewiſe at this Day he hath no other Buſineſs in hand but this only, (as his own and always proper unto himſelf) to perſecute and vex our Saviour Chriſt, which is our perfect Righteouſneſs *without any of our Works*: as it is written of him, *Gen.* iii. 15. *Thou ſhalt bruiſe his Heel.*

But I do not ſet forth theſe my Meditations ſo much againſt theſe Men, as *for my Brethren*, which will either ſhew themſelves thankful in the Lord for this my Travel, or elſe will pardon my Weakneſs and Temerity. But of the Wicked I would not in any wiſe they ſhould be liked or allowed: But rather that thereby both they and their god might be the more vexed; ſeeing, with my great Travel, they are ſet forth only for ſuch as St. *Paul* writeth this Epiſtle unto: that is to ſay, *the Troubled, Afflicted, Vexed, Tempted (for they only underſtand theſe Things) and miſerable* Galatians *in the Faith.* Whoſo are not ſuch, let them hear the Papiſts, Monks, Anabaptiſts, and ſuch other Maſters of profound Wiſdom and of their own Religion, and let them ſtoutly contemn our Doctrine and our Doings. For at this Day the Papiſts and Anabaptiſts conſpire together againſt the Church in this one Point (though they diſſemble in Words) that the Work of God dependeth upon the Worthineſs of the Perſon. For thus do the Anabaptiſts teach, that Baptiſm is nothing except the Perſon do believe. Out of this Principle muſt needs follow, that all the Works of God be nothing if the Man be nothing. But Baptiſm is the Work of God, and yet an evil Man maketh it not to be the Work of God. Moreover, hereof it muſt follow, that Matrimony, Authority, Liberty and Bondage are the Works of God: But, becauſe Men are evil, therefore they are not the

Works of God. Wicked Men have the Sun, the Moon, the Earth, the Water, the Air and all other Creatures which are ſubject unto Man, but becauſe they be wicked and not godly, therefore the Sun is not the Sun, the Moon, the Earth, the Water are not that which they are. The Anabaptiſts themſelves had Bodies and Souls before they were re-baptized: but becauſe they were not godly, therefore they had not true Bodies and true Souls. Alſo their Parents were not lawfully married (as they grant themſelves) becauſe they were not re-baptized: therefore the Anabaptiſts themſelves are all Baſtards, and their Parents were all Adulterers and Whoremongers, and yet they do inherit their Parents Lands and Goods, altho' they grant themſelves to be Baſtards, and unlawful Heirs. *Who ſeeth not here in the Anabaptiſts, Men not poſſeſſed with Devils, but even Devils themſelves poſſeſſed with worſe Devils?*

The Papiſts in like manner until this Day do ſtand upon Works and the Worthineſs of Man, contrary to Grace, and ſo (in Words at leaſt) do ſtrongly aſſiſt their Brethren the Anabaptiſts. For theſe Foxes are tied together by the Tails, although by their Heads they ſeem to be contrary. For outwardly they pretend to be their great Enemies, when as inwardly, notwithſtanding, they think, teach and defend indeed all one thing againſt our Saviour Chriſt, who is our only Righteouſneſs. Let him therefore that can, hold faſt this one Article, and let us ſuffer the reſt which have made Shipwreck thereof, to be carried whither the Sea and Winds ſhall drive them, until either they return to the Ship or ſwim to the Shoar.

The Concluſion and End of his Complaint is, to hope for no Quietneſs or End of Complaint, ſo long as Chriſt and Belial do not agree. *One Generation paſſeth and another cometh.* (Eccl. xi. iv.) If one Hereſy die, by and by another ſpringeth up: For the Devil doth neither ſlumber nor ſleep. I myſelf, which (although I be nothing) have been now in the Miniſtry of Chriſt about twenty Years, can truly witneſs that I have been aſſailed with more than twenty Sects, of the which ſome are already deſtroy'd, other ſome (as the Parts and Members of Worms and Bees that are cut aſunder) do yet pant for Life. But *Satan* the god of all Diſſenſion, ſtirreth up daily new Sects, and laſt of all (which of all other, I ſhould never have foreſeen or once ſuſpected) he hath raiſed up a Sect of ſuch as teach that the *Ten Commandments* ought to be taken out of the Church, and that Men ſhould not be terrified with the Law, but gently exhorted by the Preaching of the Grace of Chriſt, that the Saying of the Prophet *Micah* might be fulfilled, *Let no Man ſtrive, nor reprove another*, Hoſea iv. 4. *They ſhall not prophecy to them*, Micah ii. 6. As though we were ignorant, or had never taught, that afflicted and broken Spirits muſt be comforted by Chriſt: but the hard-hearted Phariſees, unto whom the Grace of God is preached in vain, muſt be terrified by the Law. And they themſelves alſo are forced to deviſe and imagine certain Revelations of God's Wrath againſt the Wicked and Unbelievers. As though the Law were or could be any thing elſe, but a revealing of God's Wrath againſt Impiety. Such is the Blindneſs and Preſumption of theſe frantick Heads, which even by their own Judgment do condemn themſelves. Wherefore it behoveth the Miniſters of God's Word to be ſurely perſuaded, (if they will be accounted faithful and wiſe in the Day of Chriſt) that the Word of St. *Paul* is not ſpoken in vain, or propheſied of a Matter of no Importance: to

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wit, *There muſt be alſo Hereſies among you, that they which are approved may be made manifeſt*, 1 Cor. xi. 9. Yea, I ſay, let the Miniſter of Chriſt know, that ſo long as he teacheth Chriſt purely, there ſhall not be wanting perverſe Spirits, yea even of our own and among ourſelves, which ſhall ſeek by all Means poſſible, to trouble the Church of Chriſt. And herewithal let him comfort himſelf, that there is *no Peace between Chriſt and Belial, or between the Seed of the Serpent and the Seed of the Woman*, 2 Cor. vi. 11. Gen. iii. 5. Yea let him rejoice in the Troubles which he ſuffereth by theſe Sects and ſeditious Spirits, continually ſpringing up one after another. For this is our rejoicing, *the Teſtimony of our Conſcience*, 2 Cor. i. 12. that we be found ſtanding and fighting in the behalf of the Seed of the Woman, againſt the Seed of the Serpent. Let him bite us by the Heel and ſpare not. We again will not ceaſe to cruſh his Head, by the Grace and Help of Chriſt the principal Bruiſer thereof, who is bleſſed for ever.

After

After M. Luther *had once publickly expounded this Epiſtle, he took in hand to interpret the ſame again, in ſuch ſort as in this Treatiſe hereafter doth enſue; the Cauſe whereof he doth declare in theſe few Words following.*

I Have taken in hand, in the Name of the Lord, yet once again to expound this Epiſtle of St. *Paul* to the *Galatians*: not becauſe I do deſire to teach new Things, or ſuch as ye have not heard before, eſpecially ſince that, by the Grace of Chriſt, *Paul* is now thoroughly known unto you: but for that (as I have often forewarned you) this we have to fear as the greateſt and neareſt Danger, leſt Satan take from us this Doctrine of Faith, and bring into the Church again the Doctrine of *Works* and *Mens Traditions*. Wherefore it is very neceſſary, that this Doctrine be kept in continual Practice and public Exerciſe both of reading and hearing. And although it be never ſo well known, never ſo exactly learned, yet the Devil, who continually rangeth about ſeeking to devour us, is not dead. Likewiſe our Fleſh and Old Man is yet alive. Beſides this, all kinds of Temptations vex and oppreſs us on every Side: Wherefore this Doctrine can never be taught, urged, and repeated enough. If this Doctrine be loſt, then is alſo the Doctrine of Truth, Life and Salvation loſt and gone. If this Doctrine flouriſh, then all good Things flouriſh, Religion, the true Service of God, the Glory of God, the right Knowledge of all Things which are neceſſary for a Chriſtian Man to know. Becauſe therefore we would be occupied and not idle, we will there begin now where we made an end, according to the Saying of the Son of *Sirach*: *When a Man hath done what he can, he muſt begin again*. Ecclus xviii. 6.

The ARGUMENT *of the Epiſtle of St.* Paul *to the* Galatians.

FIRST of all it behoveth that we ſpeak of the Argument of this Epiſtle: that is to ſay, what Matter St. *Paul* here chiefly treateth of. The Argument therefore is this.

St. *Paul* goeth about to eſtabliſh the Doctrine of Faith, Grace, Forgiveneſs of Sins, or Chriſtian Righteouſneſs, to the end that we may have a perfect Knowledge and Difference between Chriſtian Righteouſneſs and all other kinds of Righteouſneſs. For there be divers ſorts of Righteouſneſs. There is a political or civil Righteouſneſs, which Emperors, Princes of the World, Philoſophers and Lawyers deal withal. There is alſo a Ceremonial Righteouſneſs, which the Traditions of Men do teach. This Righteouſneſs Parents and Schoolmaſters may teach without Danger, becauſe they do not attribute unto it any Power to ſatisfy for Sin, to pleaſe God, or to deſerve Grace: but they teach ſuch Ceremonies as are only neceſſary for the Correction of Manners, and certain Obſervations concerning this Life. Beſides theſe, there is another Righteouſneſs called the Righteouſneſs of the Law, or of the *Ten Commandments* which *Moſes* teacheth. This do we alſo teach after the Doctrine of Faith.

There is yet another Righteouſneſs which is above all theſe: to wit, *The Righteouſneſs of Faith or Chriſtian Righteouſneſs*, the which we muſt diligently diſcern from the other afore rehearſed: for they are quite contrary to this Righteouſneſs, both becauſe they flow out of the Laws of Emperors, the Traditions of the Pope, and the Commandments of God, and alſo becauſe they conſiſt in our Works, and may be wrought of us either by our pure natural Strength (as the Papiſts term it) or elſe by the Gift of God. For theſe kinds of Righteouſneſs are alſo the Gift of God, like as other good things are which we do enjoy.

But this moſt excellent Righteouſneſs, of Faith I mean (which God through Chriſt, without Works, imputeth unto us) is neither Political nor Ceremonial, nor the Righteouſneſs of God's Law, nor conſiſteth in Works, but is clean contrary: that is to ſay, *a mere paſſive Righteouſneſs*, as the other above are active. For in this we work nothing, we render nothing unto God, but only we receive and ſuffer another to work in us, that is to ſay, GOD. Therefore it ſeemeth good unto me to call this Righteouſneſs of Faith or Chriſtian Righteouſneſs, the paſſive Righteouſneſs.

This is a Righteouſneſs hidden in a Myſtery, which the World doth not know, yea Chriſtians themſelves do not thoroughly underſtand it, and can hardly take hold of it in their Temptations. Therefore it muſt be diligently taught and continually practiſed. And whoſo doth not underſtand or apprehend this Righteouſneſs in Afflictions and Terrors of Conſcience, muſt needs be overthrown. For there is no Comfort of Conſcience ſo firm and ſo ſure, as this paſſive Righteouſneſs is.

But Man's Weakneſs and Miſery is ſo great, that in the Terrors of Conſcience and Danger of Death, we behold nothing elſe but our Works, our

Worthineſs and the Law: which when it ſheweth unto us our Sin, by and by our evil Life paſt cometh to Remembrance. Then the poor Sinner with great Anguiſh of Spirit groaneth, and thus thinketh with himſelf: *Alas! how deſperately have I lived? would to God I might live longer: then would I amend my Life.* Thus Man's Reaſon cannot reſtrain itſelf from the Sight and Beholding of this active or working Righteouſneſs, that is to ſay, her own Righteouſneſs: nor lift up her Eyes to the beholding of the paſſive or Chriſtian Righteouſneſs, but reſteth altogether in the active Righteouſneſs: ſo deeply is this Evil rooted in us.

On the other Side, Satan abuſing the Infirmity of our Nature, doth increaſe and aggravate theſe Cogitations in us. Then can it not be but that the poor Conſcience muſt be more grievouſly troubled, terrified and confounded. For it is impoſſible that the Mind of Man itſelf ſhould conceive any Comfort, or look up unto Grace only in the Feeling and Horror of Sin, or conſtantly reject all Diſputing and Reaſoning about Works. For this is far above Man's Strength and Capacity, yea, and above the Law of God alſo. True it is, that of all things in the World, the Law is moſt excellent: yet is it not able to quiet a troubled Conſcience, but increaſeth Terrors, and driveth it to Deſperation. *That Sin by the Commandment might become exceeding ſinful,* Rom. vii. 13.

Wherefore the afflicted and troubled Conſcience hath no Remedy againſt Deſperation and eternal Death, unleſs it take hold of the Forgiveneſs of Sins by Grace, freely offered in Chriſt Jeſus, that is to ſay, this *Paſſive Faith or Chriſtian Righteouſneſs.* Which if it can apprehend, then may it be at quiet, and boldly ſay: *I ſeek not this active or working Righteouſneſs: although I know that I ought to have it, and alſo to fulfil it. But be it ſo that I had it, and did fulfil it indeed: yet notwithſtanding I cannot truſt unto it, neither dare I ſet it againſt the Judgment of God. Thus I abandon myſelf from all* active Righteouſneſs, *both of mine own and of God's Law, and embrace only that* paſſive Righteouſneſs, *which is the Righteouſneſs of Grace, Mercy, and Forgiveneſs of Sins.* Briefly, *I reſt only upon that Righteouſneſs, which is the Righteouſneſs of Chriſt and of the Holy Ghoſt.*

Like as the Earth engendereth not Rain, nor is able by her own Strength, Labour, and Travel to procure the ſame, but receiveth it of the mere Gift of God from above: ſo this heavenly Righteouſneſs is given us of God without our Works or Deſervings. Look then how much the Earth of itſelf is able to do in getting and procuring to itſelf ſeaſonable Showers of Rain to make it fruitful: even ſo much, and no more, are we able to do by our Strength and Works in winning this heavenly and eternal Righteouſneſs; and therefore ſhall never be able to attain unto it, unleſs God himſelf by mere Imputation and by his unſpeakable Gift do beſtow it upon us. The greateſt Knowledge then, and the greateſt Wiſdom of Chriſtians is, not to know the Law, to be ignorant of Works, and of the whole *active Righteouſneſs*, eſpecially when the Conſcience wreſtleth with the Judgment of God. Like as on the contrary, amongſt thoſe which are not of the Number of God's People, the greateſt Point of Wiſdom is, to know and earneſtly to urge the Law and the active Righteouſneſs.

But it is a Thing very ſtrange and unknown to the World, to teach Chriſtians to learn to be ignorant of the Law, and ſo to live before God, as if there were no Law: notwithſtanding, except thou be ignorant of the

Law,

Law, and be assuredly perſuaded in thine Heart that there is now no Law nor Wrath of God, but altogether Grace and Mercy for Chriſt's ſake, thou canſt not be ſaved: for by the Law cometh the Knowledge of Sin. Contrariwiſe, Works and the keeping of the Law muſt be ſo ſtraitly required in the World, as if there were no Promiſe or Grace: and that becauſe of the ſtubborn, proud, and hard-hearted, before whoſe Eyes nothing muſt be ſet but the Law, that they may be terrified and humbled. For the Law is given to terrify and kill ſuch, and to exerciſe the old Man: and both the Word of Grace and of Wrath, muſt be rightly divided according to the Apoſtle, 2 *Tim.* ii.

Here is then required a wiſe and faithful Diſpoſer of the Word of God, which can ſo moderate the Law, that it may be kept within his Bounds. He that teacheth that Men are juſtified before God by the Obſervation of the Law, paſſeth the Bounds of the Law, and confoundeth theſe two kinds of Righteouſneſs, *active* and *paſſive*, and is but an ill Logician, for he doth not rightly divide. Contrariwiſe, he that ſetteth forth the Law and Works to the old Man, and the Promiſe of Forgiveneſs of Sins and Gods Mercy to the new Man, divideth the Word well. For the Fleſh or the old Man muſt be coupled with the Law and Works: the Spirit or new Man muſt be joined with the Promiſe of God and his Mercy. Wherefore when I ſee a Man that is bruiſed enough already, oppreſſed with the Law, terrified with Sin, and thirſting for Comfort, it is time that I ſhould remove out of his Sight the Law and *active Righteouſneſs*, and that I ſhould ſet before him by the Goſpel the Chriſtian and *paſſive Righteouſneſs*, which excluding *Moſes* with his Law, offereth the Promiſe made in Chriſt, who came for the afflicted, and for Sinners. Here is Man raiſed up again, and conceiveth good Hope, neither is he any longer under the Law, but under Grace. How not under the Law? According to the new Man, to whom the Law doth not appertain. For the Law hath his Bounds unto Chriſt, as *Paul* ſaith afterwards: *For Chriſt is the end of the Law*, (Rom. x. 4.) who being come, *Moſes* ceaſeth with his Law, Circumciſion, the Sacrifices, the Sabbaths, yea and all the Prophets.

This is our Divinity, whereby we teach how to put a Difference between theſe two kinds of Righteouſneſs, *active* and *paſſive:* to the end that *Manners* and *Faith*, *Works* and *Grace*, *Policy* and *Religion* ſhould not be confounded, or taken the one for the other. Both are neceſſary; but both muſt be kept within their Bounds; Chriſtian Righteouſneſs appertaineth to the new Man, and the Righteouſneſs of the Law appertaineth to the old Man, which is born of Fleſh and Blood. Upon this old Man, as upon an Aſs, there muſt be laid a Burden that may preſs him down, and he muſt not enjoy the Freedom of the Spirit of Grace, except he firſt put upon him the new Man by Faith in Chriſt (which notwithſtanding is not *fully* done in this Life:) then may he enjoy the Kingdom and ineſtimable Gift of Grace.

This I ſay to the end that no Man ſhould think we reject or forbid good Works, as the Papiſts do moſt falſly ſlander us, neither underſtanding what they themſelves ſay, or what we teach. They know nothing but the Righteouſneſs of the Law, and yet they will judge of that Doctrine which is far above the Law, of which it is impoſſible that the carnal Man ſhould be able to judge. Therefore they muſt needs be offended, for they can ſee no higher than the Law. Whatſoever then is above the Law, is to them a great

great Offence. But we imagine as it were two Worlds, the one heavenly and the other earthly. In these we place these two kinds of Righteousness, being separate the one far from the other. The Righteousness of the Law is earthly and hath to do with earthly things, and by it we do good Works. But as the Earth bringeth not forth Fruit except first it be watered and made fruitful from above: even so by the Righteousness of the Law, in doing many things we do nothing, and in fulfilling of the Law we fulfil it not, except first, without any Merit or Work of ours, we be made righteous by the *Christian Righteousness*, which nothing appertaineth to the Righteousness of the Law, or to the earthly and active Righteousness. But this Righteousness is heavenly: which (as is said) we have not of ourselves, but receive it from Heaven: which we work not, but which by Grace is wrought in us, and apprehended by Faith: whereby we mount up above all Laws and Works. Wherefore like as we have borne (as St. *Paul* saith) the Image of the earthly *Adam*: so let us bear the Image of the heavenly, which is the new Man in a new World, where is no Law, no Sin, no Remorse or Sting of Conscience, no Death, but perfect Joy, Righteousness, Grace, Peace, Life, Salvation and Glory.

Why, do we then nothing? do we work nothing for the obtaining of this Righteousness? I answer, Nothing at all. For this is perfect Righteousness, *to do nothing, to hear nothing, to know nothing of the Law, or of Works:* But to know and to believe this only, that Christ is gone to the Father, and is not now seen: that he sitteth in Heaven at the right Hand of his Father, not as a Judge, but made unto us of God, Wisdom, Righteousness, Holiness and Redemption: Briefly, that he is our High-priest intreating for us, and reigning over us and in us by Grace. In this heavenly Righteousness Sin can have no Place: for there is no Law, and where no Law is, there can be no Transgression. *Rom.* iv. 15.

Seeing then that Sin hath here no Place, there can be no Anguish of Conscience, no Fear, no Heaviness. Therefore St. *John* saith (1 John v. 18.) *He that is born of God cannot sin.* But if there be any Fear or Grief of Conscience, it is a Token that this Righteousness is withdrawn, that Grace is hidden, and that Christ is darkened and out of Sight. But where Christ is truly seen indeed, there must needs be full and perfect Joy in the Lord, with Peace of Conscience, which most certainly thus thinketh: *Although I am a Sinner by the Law, and under Condemnation of the Law, yet I despair not, yet I die not, because Christ liveth, who is both my Righteousness and my everlasting Life.* In that Righteousness and Life I have no Sin, no Fear, no Sting of Conscience, no Care of Death. I am indeed a Sinner as touching this present Life and the Righteousness thereof, as the Child of *Adam*: where the Law accuseth me, Death reigneth over me, and at length would devour me. But I have another Righteousness and Life above this Life, which is Christ the Son of God, who knoweth no Sin nor Death, but is Righteousness and Life eternal: by whom, this my Body, being dead and brought into Dust, shall be raised up again, and delivered from the Bondage of the Law and Sin, and shall be sanctified together with the Spirit.

So both these continue whilst we here live. The Flesh is accused, exercised with Temptations, oppressed with Heaviness and Sorrow, bruised by his active Righteousness of the Law: but the Spirit reigneth, rejoiceth,

and

and is ſaved by this paſſive and Chriſtian Righteouſneſs, becauſe it knoweth that it hath a Lord in Heaven at the right Hand of his FATHER, who hath aboliſhed the Law, Sin, Death, and hath trodden under his Feet all Evils, led them captive, and triumphed over them in himſelf. *Col.* ii. 15.

St. *Paul* therefore in this Epiſtle goeth about diligently to inſtruct us, to comfort us, to hold us in the perfect Knowledge of this moſt Chriſtian and excellent Righteouſneſs. For if the Article of Juſtification be once loſt, then is all true Chriſtian Doctrine loſt. And as many as are in the World that hold not this Doctrine, are either *Jews*, *Turks*, *Papiſts* or *Hereties*. For between the *Righteouſneſs of the Law* and *Chriſtian Righteouſneſs*, there is no Mean. He then that ſtrayeth from this *Chriſtian Righteouſneſs*, muſt needs fall into the *Righteouſneſs of the Law*, that is to ſay, *when he hath loſt Chriſt, he muſt fall into the Confidence of his own Works.*

Therefore do we ſo earneſtly ſet forth, and ſo often repeat this Doctrine of *Faith* or *Chriſtian Righteouſneſs*, that by this Means it may be kept in continual Exerciſe, and may be plainly diſcerned from the *active Righteouſneſs of the Law*. Otherwiſe we ſhall never be able to hold the True Divinity (for by this only Doctrine the Church is built, and in this it conſiſteth:) but by and by we ſhall either become Canoniſts, Obſervers of Ceremonies, *Obſervers of the Law, or Papiſts, and Chriſt ſo darkened, that none in the Church ſhall be either rightly taught or comforted.* Wherefore, if we will be Teachers and Leaders of others, it behoveth us to have great Care of theſe Matters, and to mark well this Diſtinction between the Righteouſneſs of the Law and the Righteouſneſs of Chriſt. And this Diſtinction is eaſy to be uttered in Words: but in Uſe and Experience it is very hard, although it be never ſo diligently exerciſed and practiſed, for that in the Hour of Death, or in other Agonies of the Conſcience, theſe two ſorts of Righteouſneſs do encounter more near together than thou wouldeſt wiſh or deſire. *Wherefore I do admoniſh you, eſpecially ſuch as ſhall become Inſtructors and Guiders of Conſciences, and alſo every one apart, that ye exerciſe yourſelves continually by Study, by reading, by Meditation of the Word and by Prayer, that in the Time of Temptation ye may be able to inſtruct and comfort both your own Conſciences and others, and to bring them from the Law to Grace, from active and working Righteouſneſs, to the paſſive and received Righteouſneſs*, and, to conclude, *From* Moſes *to* CHRIST. For the Devil is wont in Affliction, and in the Conflict of Conſcience, by the Law to make us afraid, and to lay againſt us the Guilt of Sin, our wicked Life paſt, the Wrath and Judgment of God, Hell and eternal Death, that by this Means he may drive us to Deſperation, make us Bond-ſlaves to himſelf, and pluck us from Chriſt. Furthermore, he is wont to ſet againſt us thoſe Places of the Goſpel, wherein Chriſt himſelf requireth Works of us, and with plain Words threatneth Damnation to thoſe who do them not. Now, if here we be not able to judge between theſe two kinds of Righteouſneſs, if we take not hold of Chriſt by Faith ſitting at the Right Hand of God (*Heb.* vii. 25.) who maketh Interceſſion unto the Father for us wretched Sinners, then are we under the Law and not under Grace, and Chriſt is no more a Saviour, but Law-giver: ſo that now there remaineth no more Salvation, but a certain Deſperation and everlaſting Death, except Repentance follow.

Let us then diligently learn to judge between theſe two kinds of Righteouſneſs, that we may know how far we ought to obey the Law. Now,

we have ſaid before, that the Law in a Chriſtian ought not to paſs his Bounds, but ought to have Dominion only over the Fleſh, which is in Subjection unto it and remaineth under the ſame. When it is thus, the Law is kept within his Bounds. But if it ſhall preſume to creep into thy Conſcience, and there ſeek to reign, ſee thou play the cunning Logician, and make the true Diviſion. Give no more to the Law than is convenient, but ſay thou: *O Law, thou wouldeſt climb up into the Kingdom of my Conſcience, and there reign and reprove it of Sin, and wouldeſt take from me the Joy of my Heart, which I have by Faith in Chriſt, and drive me to Deſperation, that I might be without all Hope, and utterly periſh.* This thou doſt beſides thine Office: keep thyſelf within thy Bounds, and exerciſe thy Power upon the Fleſh, but touch not my Conſcience, for I am baptized, and by the Goſpel am called to the partaking of Righteouſneſs and of everlaſting Life, to the Kingdom of Chriſt, wherein my Conſcience is at Reſt, where no Law is, but altogether Forgiveneſs of Sins, Peace, Quietneſs, Joy, Health, and everlaſting Life. Trouble me not in theſe Matters, for I will not ſuffer thee ſo intolerable a Tyrant and cruel Tormentor, to reign in my Conſcience, for it is the Seat and Temple of Chriſt the Son of God, (1 *Cor.* vi. 19.) who is the King of Righteouſneſs and Peace, and my moſt ſweet Saviour and Mediator: He ſhall keep my Conſcience joyful and quiet in the ſound and pure Doctrine of the Goſpel, and in the Knowledge of this Chriſtian and heavenly Righteouſneſs.

When I have this Righteouſneſs reigning in my Heart, I deſcend from Heaven as the Rain making fruitful the Earth: that is to ſay, I come forth into another Kingdom, and I do *Good Works*, how and whenſoever Occaſion is offered. If I be a Miniſter of the Word, I preach, I comfort the broken-hearted, I adminiſter the Sacraments. If I be an Houſholder, I govern my Houſe and my Family, I bring up my Children in the Knowledge and Fear of God. If I be a Magiſtrate, the Charge that is given me from above, I diligently execute. If I be a Servant, I do my Maſter's Buſineſs faithfully. To conclude: Whoſoever he be that is aſſuredly perſuaded that Chriſt is his Righteouſneſs, doth not only chearfully and gladly work well in his Vocation, but alſo ſubmitteth himſelf through Love to the Magiſtrates and to their Laws, yea though they be ſevere, ſharp and cruel, and (if Neceſſity do ſo require) to all manner of Burdens, and to all Dangers of this preſent Life, becauſe he knoweth that this is the Will of God, and that this Obedience pleaſeth him. Thus far as concerning the Argument of this Epiſtle, whereof *Paul* intreateth, taking Occaſion of falſe Teachers who had darkened this Righteouſneſs of Faith among the *Galatians*, againſt whom he ſetteth himſelf in defending and commending his Authority and Office.

A COMMENTARY ON St. *PAUL*'s EPISTLE TO THE *GALATIANS*.

CHAP. I.

Verse 1. Paul *an Apoſtle (not of Men, neither by Man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead.)*

NOW that we have declared the Argument and Sum of this Epiſtle to the *Galatians*, we think it good before we come to the Matter itſelf, to ſhew what was the Occaſion St. *Paul* wrote this Epiſtle. He had planted among the *Galatians* the pure Doctrine of the Goſpel, and the Righteouſneſs of Faith: but by and by after his Departure, there crept in certain falſe Teachers which overthrew all that he had planted and truly taught among them. For the Devil cannot but furiouſly impugn this Doctrine with all Force and Subtlety, neither can he reſt ſo long as he ſeeth any Spark thereof remaining. We alſo, for this only Cauſe that we preach the Goſpel, do ſuffer of the World, the Devil and his Miniſters, all the Miſchief that they can work againſt us, both on the right Hand and on the left.

For the Goſpel is ſuch a Doctrine as teacheth a far higher Matter than is the Wiſdom, Righteouſneſs, and Religion of the World, that is to ſay, Free Remiſſion of Sins through Chriſt, *&c.* It leaveth thoſe things in their Degree, to be as they are, and commendeth them as the good Creatures of God. But the World preferreth theſe *Creatures* before the CREATOR, and moreover by them would put away Sin, be delivered from Death, and deſerve everlaſting Life. This doth the Goſpel condemn. Contrariwiſe, the World cannot ſuffer thoſe Things to be condemned, which it moſt eſteemeth and beſt liketh of, and therefore it chargeth the Goſpel that it is a ſeditious Doctrine and full of Errors, that it overthroweth Common-wealths, Countries, Dominions, Kingdoms and Empires, and therefore offendeth both againſt God and the Emperor, aboliſheth Laws, corrupteth good Manners, and

and ſetteth all Men at Liberty to do what they liſt. Wherefore with juſt Zeal and high Service to God (as it would ſeem) it perſecuteth this Doctrine, and abhorreth the Teachers and Profeſſors thereof, as the greateſt Plague that can be in the whole Earth.

Moreover, by the Preaching of this Doctrine, the Devil is overthrown, his Kingdom deſtroyed, the Law, Sin and Death (wherewith as moſt mighty and invincible Tyrants, he hath brought all Mankind in Subjection under his Dominion) are wreſted out of his Hands: Briefly, his Priſoners are tranſlated out of the Kingdom of Darkneſs, into the Kingdom of Light and Liberty. Should the Devil ſuffer all this? *Should not the Father of Lies employ all his Force and ſubtle Policies, to darken, to corrupt, and utterly to root out this Doctrine of Salvation and everlaſting Life? Indeed St.* Paul *complaineth in this, and all other his Epiſtles, that even in his time the Devil ſhewed himſelf a cunning Workman in this Buſineſs.*

We thought good to ſhew here by the way, that the Goſpel is ſuch a Doctrine as condemneth all manner of Righteouſneſs, and preacheth the only Righteouſneſs of Chriſt, and to them that embrace the ſame, it bringeth Peace of Conſcience and all good things: and yet notwithſtanding, the World hateth and perſecuteth it moſt bitterly.

I ſaid before, that the Occaſion why St. *Paul* wrote this Epiſtle, was for that by and by after his Departure, falſe Teachers had deſtroyed thoſe Things among the *Galatians*, which he with long and great Travel had built. And theſe falſe Apoſtles being of the Circumciſion and Sect of the Phariſees, were Men of great Eſtimation and Authority, who bragged among the People that they were of that holy and choſen Stock of the *Jews*, (*John* viii. *Rom.* iv. 4, 5, 6.) that they were *Iſraelites* of the Seed of *Abraham*, that they had the Promiſes and the Fathers; and finally, that they were the Miniſters of Chriſt and the Apoſtles Scholars, with whom they had been converſant and had ſeen their Miracles, and perhaps had alſo wrought ſome Signs or Miracles themſelves: For Chriſt witneſſeth (*Matt.* vii. 22.) that the wicked alſo do work Miracles. Moreover theſe falſe Apoſtles by all the crafty Means they could deviſe, defaced the Authority of St. *Paul*, ſaying: *Why do ye ſo highly eſteem of* Paul? *Why have ye him in ſo great Reverence? Forſooth he was but the laſt of all that were converted unto Chriſt. But we are the Diſciples of the Apoſtles, and were familiarly converſant with them. We have ſeen Chriſt working Miracles, and heard him preach.* Paul *came after us, and is inferior unto us: and it is not poſſible that God ſhould ſuffer us to err who are of his holy People, the Miniſters of Chriſt, and have received the Holy Ghoſt. Again, we are many, and* Paul *is but one, and alone, who neither was converſant with the Apoſtles, nor hath ſeen Chriſt. Yea he perſecuted the Church of Chriſt a great while. Would God (think ye) for* Paul's *ſake only, ſuffer ſo many Churches to be deceived?*

When Men having ſuch Authority come into any Country or City, by and by the People have them in great Admiration, and under this Colour of Godlineſs and Religion, they do not only deceive the Simple, but alſo the Learned, yea and thoſe alſo which ſeem to be ſomewhat confirmed in the Faith, eſpecially when they brag (as theſe did) that they are the Off-ſpring of the Patriarchs, the Miniſters of Chriſt, the Apoſtles Scholars, *&c.* Even ſo the Pope at this Day, when he hath no Authority of the Scripture to defend himſelf withal, uſeth this one Argument continually againſt us, *The Church,*

Church, the Church. Thinkeſt thou that God is ſo offended, that for a few Hereticks of *Luther's* Sect he will caſt off his whole Church? Thinkeſt thou that he would leave his Church in Error ſo many hundred Years? And this he mightily maintaineth, *that the Church can never be overthrown.* Now, like as many are moved with this Argument at this Day, ſo in *Paul*'s Time, theſe falſe Apoſtles, through great Bragging, and ſetting forth of their own Praiſes, blinded the Eyes of the *Galatians*, ſo that *Paul* loſt his Authority among them, and his Doctrine was brought in Suſpicion.

Againſt this vain Bragging, and Boaſting of the falſe Apoſtles, *Paul* with great Conſtancy and Boldneſs ſetteth his Apoſtolick Authority, highly commending his Vocation, and defending his Miniſtry. And (although elſewhere he never doth the like) he will not give Place to any, no not to the Apoſtles themſelves, much leſs to any of their Scholars. And to abate their Phariſaical Pride and ſhameleſs Boldneſs, he maketh mention of the Hiſtory done in *Antiochia*, where he withſtood *Peter* himſelf. Beſides this, not regarding the Offence that might riſe thereof, he ſaith plainly in the Text, that he was bold to accuſe and reprove *Peter* himſelf the Chief of the Apoſtles, who had ſeen Chriſt, and had been moſt familiarly Converſant with him. I am an Apoſtle (ſaith he) and ſuch a one as paſs not what others are: Yea, I was not afraid to chide the very Pillar of all the reſt of the Apoſtles. And to conclude, in the firſt two Chapters, he doth, in a Manner, nothing elſe but ſet out his Vocation, his Office and his Goſpel, affirming that it was not of Men, and that he had not received it by Man, but by the Revelation of *Jeſus Chriſt:* Alſo, that if he, yea, or an Angel from Heaven, ſhould bring any other Goſpel, than that which he had preached, he ſhould be holden accurſed.

The Certainty of Calling.

BUT what meaneth *Paul* by this his Boaſting? I anſwer: This common Place ſerveth to this End, that every Miniſter of God's Word ſhould be ſure of his Calling, that before God and Man, he may with a bold Conſcience glory herein, that he preached the Goſpel as one that is called and ſent: Even as the Ambaſſador of a King glorieth and vaunteth in this, that he cometh not as a private Perſon, but as the King's Ambaſſador, and becauſe of this Dignity, that he is the King's Ambaſſador, he is honoured and ſet in the higheſt Place. Which Honour ſhould not be given unto him, if he came as a private Perſon. Wherefore let the Preacher of the Goſpel be certain that his Calling is from God. And it is expedient, that according to the Example of *Paul*, he ſhould magnify this his Calling, to the End that he may win Credit and Authority among the People, like as the King's Ambaſſador magnifieth his Office and Calling. And thus to glory, is not a vain, but a neceſſary Kind of glorying, becauſe he glorieth not in himſelf, but in the King which hath ſent him, whoſe Authority he deſireth to be honoured and magnified.

Likewiſe when *Paul* ſo highly commendeth his Calling, he ſeeketh not his own Praiſe, but with a neceſſary and a holy Pride he magnifieth his Miniſtry: As to the *Romans* xi. he ſaith: For as much as I am the Apoſtle of the *Gentiles*, I will magnify mine Office: That is to ſay, I will that Men receive me, not as *Paul* of *Tarſus*, but as *Paul* the Apoſtle or Am-

baſſador of *Jeſus Chriſt*. And this he doth of Neceſſity to maintain his Authority, that the People in hearing this, might be more attent and willing to give Ear unto him. For they hear not only *Paul*, but in *Paul* Chriſt himſelf, and God the Father ſending him out in his Meſſage: Whoſe Authority and Majeſty, like as Men ought religiouſly to honour, ſo ought they with great Reverence to receive and to hear his Meſſengers bringing his Word and Meſſage.

This is a notable Place therefore, wherein *Paul* ſo glorieth and boaſteth as touching his Vocation, that he deſpiſeth all others. If any Man, after the Manner of the World, ſhould deſpiſe all others in reſpect of himſelf, and attribute all unto himſelf alone, he ſhould not only ſhew himſelf a very Fool, but alſo grievouſly offend. But this Manner of Boaſting is neceſſary, and pertaineth not to the Glory of *Paul*, but to the Glory of God, whereby is offered unto him the Sacrifice of Praiſe and Thankſgiving. For by this Boaſting, the Name, the Grace, and the Mercy of God, is made known unto the World. Thus therefore he beginneth his Epiſtle,

Verſe 1. *Paul an Apoſtle, not of Men*, &c.

Here, in the very Beginning, he toucheth thoſe falſe Teachers which boaſted themſelves to be the Diſciples of the Apoſtles, and to be ſent of them, but deſpiſed *Paul*, as one that was neither the Apoſtles Scholar, nor ſent of any to preach the Goſpel, but came in ſome other Way, and of his own Head thruſt himſelf into that Office. Againſt thoſe *Paul* defendeth his Calling, ſaying, My Calling ſeemeth baſe to your Preachers: But whoſoever they be, which have come unto you, are ſent either of Men, or by Man: That is to ſay, they have entred either of themſelves being not called, or elſe called by others. But my Calling is neither of Men, nor by Man, but it is above all Manner of Calling that can be made by the Apoſtles, *for it is by Jeſus Chriſt, and by God the Father*, &c.

Where he ſaith *of Men*, I mean ſuch as call and thruſt in themſelves when neither God nor Man calleth or ſendeth them, but they run and ſpeak of themſelves: As at this Day certain fantaſtical Spirits do, which either lurk in Corners, and ſeek Places where they may pour out their Poiſon, and come not into public Congregations, or elſe they reſort thither where the Goſpel is planted already. Theſe I call ſuch as are ſent of Men. But where he ſaith, *by Man*, underſtand ſuch as have a *Divine Calling*, but yet by Man as by Means. God calleth then two Manner of Ways: By Means, and without Means. He calleth us to the Miniſtry of his Word at this Day, not immediately by himſelf, but by other Means, that is to ſay, by Man. But the Apoſtles were called immediately of Chriſt himſelf, *as the Prophets in the old Time were called of God himſelf*. Therefore when *Paul* ſaith, *Not of Men, neither by Man*, he beateth down the falſe Apoſtles. As though he would ſay, Although thoſe Vipers brag never ſo much, what can they brag more than that they are either come *from Men*, that is to ſay, of themſelves without any Calling, or, *by Man*, that is to ſay, ſent of others. I paſs not upon any of theſe Things, neither ought you to regard them. As for me, I am called and ſent neither of Men, nor by Man, but without Means, that is to wit, *by Jeſus Chriſt himſelf*, and my Calling is like in all Points to the *Calling of the Apoſtles*,

and

and I am indeed *an Apoſtle*. *Paul* therefore handleth this Place of the Calling of the Apoſtles effectually. And elſewhere he ſeparateth the Degree of Apoſtleſhip from others, as in the firſt to the *Corinthians*, *cap.* xii. and in the fourth to the *Epheſians*, where he ſaith, *And God hath ordained ſome in the Church, as firſt Apoſtles, ſecondly Prophets, thirdly Teachers*, &c. ſetting Apoſtles in the firſt Place: So that they be properly called Apoſtles, *which are ſent immediately of God himſelf*, without any other ordinary Means.

So *Matthias* was called only of God (Acts i. 14, 15.) For when the other Apoſtles had appointed two, they durſt not chuſe the one nor the other, but they caſt Lots, and prayed that God would ſhew which of them he would have. For ſeeing he ſhould be an Apoſtle, it behoved that he ſhould be called of God. So was *Paul* called to be the Apoſtle of the *Gentiles* (*Acts* ix. 15.) Hereof the Apoſtles alſo are called Saints. For they are ſure of their Calling and Doctrine, *and have continued faithful in their Office*, and none of them became a Caſt-away ſaving *Judas*, becauſe their Calling is holy (*Mat.* xvii. 5.)

This is the firſt Aſſault that *Paul* maketh againſt the falſe Apoſtles, which ran when no Man ſent them. Calling therefore is not to be deſpiſed. For it is not enough for a Man to have the Word and pure Doctrine, but alſo he muſt be aſſured of his Calling; and he that entreth without this Aſſurance, entreth to no other End but to kill and deſtroy. For God never proſpereth the Labour of thoſe that are not called. *And although they teach ſome good and profitable Matters, yet they edify not. So our phantaſtical Spirits at this Day, have the Words of Faith in their Mouths, but yet they yield no Fruit, but their chief End and Purpoſe is to draw Men to their falſe and perverſe Opinions.* They that have a certain and holy Calling, muſt ſuſtain many and great Conflicts: As they muſt do, whoſe Doctrine is pure and ſound, that they may conſtantly abide in their lawful Calling, againſt the infinite and continual Aſſaults of the Devil, and Rage of the World. *Here what ſhould he do whoſe Calling is uncertain, and Doctrine corrupt?*

This is therefore our Comfort which are in the Miniſtry of the Word, *that we have an Office which is heavenly and holy, to the which we being lawfully called, do triumph againſt all the Gates of Hell.* On the other Side, it is an horrible Thing when the Conſcience ſaith, *This thou haſt done without any lawful Calling.* Here ſuch Terror *ſhaketh a Man's Mind which is not called, that he would wiſh he had never heard the Word which he teacheth.* For by his Diſobedience, he maketh all his Works evil, were they never ſo good, inſomuch, *that even his greateſt Works and Labours become his greateſt Sins.*

We ſee then how good and neceſſary this boaſting and glorying of our Miniſtry is. In Times paſt, when I was but a young Divine, methought *Paul* did unwiſely in glorying ſo oft of his Calling in all his Epiſtles: But I did not underſtand his Purpoſe. For I knew not that the Miniſtry of God's Word was ſo weighty a Matter. I knew nothing of the Doctrine of Faith and a true Conſcience indeed, *for that there was then no Certainty taught either in the Schools or Churches, but all was full of Sophiſtical Subtleties of the Schoolmen:* And therefore no Man was able to underſtand the Dignity and Power of this holy and ſpiritual boaſting of the true and lawful

Calling,

Calling, which ſerveth firſt to the Glory of God, and ſecondly to the advancing of our Office, and moreover *to the Salvation of ourſelves and of the People. For by this our Boaſting we ſeek not Eſtimation in the World, or Praiſe among Men, or Money, or Pleaſures, or Favour of the World. But for as much as we be in a divine Calling, and in the Work of God, and the People have great Need to be aſſured of our Calling, that they may know our Word to be the Word of God, therefore we proudly vaunt and boaſt of it.* It is not then a vain, but a moſt holy Pride againſt the Devil and the World; and Humility before God.

Verſe 1. *And by God the Father, which hath raiſed him from the Dead.*

Paul is ſo enflamed here with Zeal, that he cannot tarry till he come to the Matter itſelf, but forthwith, in the very Title, he burſteth out and uttereth what he hath in his Heart. His Intent in this Epiſtle, is, to treat of the Righteouſneſs that cometh by Faith, and to defend the ſame: Again, to beat down the Law, and the Righteouſneſs that cometh by Works. Of ſuch Cogitations he is full, and out of this wonderful and exceeding great Abundance of the excellent Wiſdom and Knowledge of Chriſt in his Heart, his Mouth ſpeaketh. This Flame, this great burning Fire of his Heart cannot be hid, nor ſuffer him to hold his Tongue: And therefore he thought it not enough to ſay, *that he was an Apoſtle ſent by Jeſus Chriſt*, but alſo added: *By God the Father, which hath raiſed him up from the Dead.*

But it ſeemeth here, that the adding of theſe Words: *And by God the Father*, &c. is not neceſſary. But becauſe (as I ſaid) *Paul* ſpeaketh out of the Abundance of his Heart, his Mind burneth with Deſire to ſet forth even in the very Entry of his Epiſtle, the unſearchable Riches of Chriſt, and to preach the Righteouſneſs of God, *which is called the Reſurrection of the Dead.* Chriſt who liveth and is riſen again, ſpeaketh out of him, and moveth him thus to ſpeak: Therefore, not without Cauſe he addeth, *that he is alſo an Apoſtle, By God the Father, who hath raiſed up Jeſus Chriſt from the Dead.* As if he ſhould ſay, I have to deal with Satan, and with thoſe Vipers the Inſtruments of Satan, which go about to ſpoil me of the Righteouſneſs of Chriſt, who was raiſed up by God the Father from the Dead: By the which alone we are made righteous, by the which alſo we ſhall be raiſed up at the laſt Day from Death to everlaſting Life. *But they that in ſuch Sort go about to overthrow the Righteouſneſs of Chriſt, do reſiſt the Father and the Son, and the Work of them both.*

Thus *Paul*, even at the firſt Entrance, burſteth out into the whole Matter whereof he entreateth in this Epiſtle. For (as I ſaid) he *treateth of the Reſurrection of Chriſt*, who roſe again to make us righteous, and in ſo doing, he hath overcome the Law, Sin, Death, and all Evils (*Rom.* iv. 24, 25.) Chriſt's Victory then, is the overcoming of the Law, of Sin, our Fleſh, the World, the Devil, Death, Hell, and all Evils: And this his Victory, he hath given unto us. *Although then, that theſe Tyrants, and theſe Enemies of ours, do accuſe us, and make us afraid: Yet can they not drive us to Deſpair, nor condemn us.* For Chriſt, whom God the Father hath raiſed up from the Dead, *is our Righteouſneſs and Victory*, (1 Cor. xv. 57.) *Therefore Thanks be to God, who hath given us Victory by our Lord Jeſus Chriſt.* Amen.

But

But mark how fitly, and to the Purpoſe *Paul* here ſpeaketh. He ſaith not, by God which hath made Heaven and Earth, which is Lord of Angels, which commanded *Abraham* to go out of his own Country, which ſent *Moſes* to *Pharaoh* the King, which brought *Iſrael* out of *Egypt* (as the falſe Apoſtles did, who boaſted of the God of their Fathers, the Creator, Maintainer and Preſerver of all Things, working Wonders among his People:) But *Paul* had another Thing in his Heart, namely, *the Righteouſneſs of Chriſt*, and therefore he ſpeaketh Words that make much for this his Purpoſe, ſaying: *I am an Apoſtle, neither of Men, nor by Men, but by Jeſus Chriſt and God the Father, who hath raiſed him up from the Dead.* Ye ſee then with what Fervency of Spirit *Paul* is led in this Matter, which he goeth about to eſtabliſh and maintain againſt the whole Kingdom of Hell, the Power and Wiſdom of the World, and againſt the Devil and his Apoſtles.

Verſe 2. *And all the Brethren with me,*

This maketh much for the ſtopping of the Mouths of theſe falſe Apoſtles. For all his Arguments tend to the advancing and magnifying of his Miniſtry, and contrariwiſe, to the diſcrediting of theirs. As if he ſhould thus ſay: *Although it be enough, that I through a divine Calling am ſent as an Apoſtle by Jeſus Chriſt, and God the Father, which hath raiſed him up from the Dead; yet leſt I ſhould be alone, I add over and beſides (which is more than needeth) all the Brethren which are not Apoſtles, but fellow Soldiers: They write this Epiſtle as well as I, and bear Witneſs with me, that my Doctrine is true and godly.* Wherefore, we be ſure that Chriſt is preſent with us, and that he teacheth and ſpeaketh in the Midſt of us, and in our Church. As for the falſe Apoſtles, if they be any Thing, they be but ſent either of Men, or by Men: But I am ſent of God the Father, and of Jeſus Chriſt, who is our Life and Reſurrection, (*John* xi. 25.) My other Brethren are ſent from God, howbeit by Man, that is to wit, by me. Therefore, leſt they might ſay that I only ſet myſelf proudly againſt them, I have my Brethren with me, all of one Mind, as faithful Witneſſes, which think, write, and teach the ſelf ſame Thing that I do.

Verſe 2. *Unto the Churches of* Galatia.

Paul had preached the Goſpel throughout all *Galatia*, and albeit he had not wholly converted it unto Chriſt, yet he had many Churches in it, into the which the falſe Apoſtes, Satan's Miniſters, had crept. So likewiſe at this Day, the fantaſtical *Anabaptiſts* come not to thoſe Places where the Adverſaries of the Goſpel bear rule; but where Chriſtians and good Men are which love the Goſpel. With ſuch they wind in themſelves even in the Dominions of Tyrants and Perſecutors of the Goſpel: Where they, creeping into Houſes under crafty Pretence, pour out their Poiſon to the Subverſion of many. But why go they not rather in the Cities, Countries, and Dominions of the Papiſts, and there profeſs and maintain their Doctrine in the Preſence of wicked Princes, Biſhops and Doctors in the Univerſities, as we by God's Help and Aſſiſtance have done? Theſe tender Martyrs will adventure no Peril, but they reſort thither where the Goſpel hath an Harbour already, where they may live without Danger, in great Peace and Quietneſs.

So the falſe Apoſtles would not endanger themſelves to come to *Jeruſalem* to *Caiphas*, or to *Rome* to the Emperor, or to other Places where no Man had preached afore, as *Paul* and the other Apoſtles did: But they came into *Galatia*, which was won unto Chriſt already, by the Labour and Travel of *Paul*, and into *Aſia*, *Corinth*, and ſuch other Places, where good Men were, and profeſſed the Name of Chriſt, perſecuting no Man, but ſuffering all things quietly. There might the Enemies of Chriſt's Croſs live in great Security, and without any Perſecution.

And here we may learn that it is the Lot of all godly Teachers, that beſides the Perſecution which they ſuffer of the wicked and unthankful World, and the great Travail which they ſuſtain in planting of Churches, they are compelled to ſuffer that thing, which they of long time before had purely taught, to be quickly overthrown of fantaſtical Spirits, who afterwards reign and rule over them. This grieveth godly Miniſters, more than any Perſecution of Tyrants. Therefore, let him not be a Miniſter of the Goſpel, which is not content to be thus deſpiſed, or is loth to bear this Reproach: Or if he be, let him give over his Charge to another. We alſo at this Day do find the ſame thing to be true by Experience. We are miſerably contemned and vexed outwardly by Tyrants, inwardly by thoſe whom we have reſtored to Liberty by the Goſpel, and alſo by falſe Brethren. *But this is our Comfort and Glory, that being called of God, we have a Promiſe of everlaſting Life, and look for that Reward which Eye hath not ſeen, nor Ear hath heard, nor hath entered into the Heart of Man,* (1 Cor. ii. 9.) *For when the great Shepherd Chriſt ſhall appear, we ſhall receive an incorruptible Crown of Glory: Who here alſo in this World will not ſuffer us to periſh for Hunger,* (1 Pet. v. 4.)

Jerom moveth here a great Queſtion, *why* Paul *called thoſe Churches, which were no Churches. It is* (ſaith he) *becauſe* Paul *writeth to the* Galatians, *that were perverted and turned back from Chriſt, and from Grace, unto* Moſes, *and the Law?* Hereunto I anſwer, *that* Paul *calleth them the Churches of* Galatia, *by putting a part for the whole, which is a common thing in the Scriptures.* For writing in like manner to the *Corinthians, he rejoiceth on their behalf, that the Grace of God was given them in Chriſt,* namely, *that they were made rich through him in all Utterance and Knowledge:* And yet many of them were miſled by falſe Apoſtles, and believed not the Reſurrection of the Dead.

Albeit then, that the *Galatians* were fallen away from the Doctrine of *Paul*, yet did Baptiſm, the Word, and the Name of Chriſt, remain among them. There were alſo ſome good Men that were not revolted, which had a right Opinion of the Word and Sacraments, and uſed them well. Moreover, theſe things could not be defiled through them that were revolted. For Baptiſm, the Goſpel, and other things, are not therefore made unholy, becauſe many are polluted and unholy, and have an evil Opinion of them: But they abide holy and the ſame that they were, whether they be among the Godly, or the Ungodly: By whom they can neither be polluted, nor made holy. By our good or evil Converſation, by our good or evil Life and Manners, they be polluted or made holy in the Sight of the Heathen, but not afore God. Wherefore, whereſoever the Subſtance of the Word and Sacraments remaineth, there is the holy Church, although Antichriſt there reign, who (as the Scripture witneſſeth) ſitteth not

in a Stable of Fiends, or in a Swine-ſty, or in a Company of Infidels, but in the higheſt and holieſt Place of all, namely, in the Temple of God. Wherefore, although ſpiritual Tyrants reign, yet there muſt be a Temple of God, and the ſame muſt be preſerved under them. Therefore I anſwer briefly to this Queſtion, that the Church is univerſal throughout the whole World, whereſoever the Goſpel of God and the Sacraments be. The *Jews*, the *Turks*, and other vain Spirits, are not the Church, becauſe they fight againſt theſe things and deny them. Hitherto as touching the Title or Inſcription of this Epiſtle. Now followeth the Salutation or Greeting of *Paul*.

Verſe 3. *Grace be with you, and Peace from God the Father, and from our Lord Jeſus Chriſt.*

I hope ye are not ignorant what Grace and Peace meaneth, ſeeing that theſe Terms are common in *Paul*, and now not obſcure or unknown. But foraſmuch as we take in hand to expound this Epiſtle, (which we do, not becauſe it is needful, or for any hardneſs that is in it, but that our Conſciences may be confirmed againſt Hereſies yet to come) let it not be tedious unto you, if we repeat theſe things again, that elſewhere, and at other Times, we teach, preach, ſing, and ſet out by Writing. For if we neglect the Article of Juſtification, we loſe altogether. Therefore moſt neceſſary it is, chiefly, and above all things, that we teach and repeat this Article continually: Like as *Moſes* ſaith of his Law. For it cannot be beaten into our Ears enough, or too much. Yea, though we learn it and underſtand it well, yet is there none that taketh hold of it perfectly, or believeth it with his whole Heart. So frail a thing is our Fleſh, and diſobedient to the Spirit.

The Greeting of the Apoſtle is ſtrange unto the World, and was never heard of before the preaching of the Goſpel. And theſe two Words, *Grace* and *Peace*, comprehend in them whatſoever belongeth to Chriſtianity. Grace releaſeth Sin, and Peace maketh the Conſcience quiet. The two Fiends that torment us, are Sin and Conſcience. But Chriſt hath vanquiſhed theſe two Monſters and trodden them under Foot, both in this World and in the World to come. This the World doth not know; and therefore it can teach no Certainty of the overcoming of Sin, Conſcience and Death. Only Chriſtians have this kind of Doctrine; and are exerciſed and armed with it, to get Victory againſt Sin, Deſpair and everlaſting Death. And it is a kind of Doctrine, neither proceeding of Free-will, nor invented by the Reaſon or Wiſdom of Man, but given from above. Moreover, theſe two Words, Grace and Peace, do contain in them the whole Sum of Chriſtianity. Grace containeth the Remiſſion of Sins, Peace a quiet and joyful Conſcience. But Peace of Conſcience can never be had, unleſs Sin be firſt forgiven. But Sin is not forgiven for the fulfilling of the Law: For no Man is able to ſatisfy the Law. But the Law doth rather ſhew Sin, accuſe and terrify the Conſcience, declare the Wrath of God, and drive to Deſperation. Much leſs is Sin taken away by the Works and Inventions of Men, as wicked Worſhippings, ſtrange Religions, Vows and Pilgrimages. Finally, there is no Work that can take away Sin: But Sin is rather increaſed by Works. For the Juſticiaries and Merit-mongers, the more they labour and ſweat to bring themſelves out of Sin, the deeper they are plunged therein. For there is no means to take away Sin, but Grace alone. Therefore *Paul*, in all the Greetings of his

his Epiſtle, ſetteth Grace and Peace againſt Sin and an evil Conſcience. This thing muſt be diligently marked. The Words are eaſy. But, in Temptation, it is the hardeſt thing that can be, to be certainly perſuaded in our Hearts, that by *Grace alone*, all other Means, either in Heaven or in Earth, ſet apart, we have Remiſſion of Sins and Peace with God.

The World underſtandeth not this Doctrine; and therefore it neither will nor can abide it, but condemneth it as heretical and wicked. It braggeth of Free-will, of the Light of Reaſon, of the Soundneſs, of the Powers and Qualities of Nature, and of good Works, as means whereby it could diſcern and attain Grace and Peace; that is to ſay, Forgiveneſs of Sins and a quiet Conſcience. But it is impoſſible that the Conſcience ſhould be quiet and joyful, unleſs it have Peace through Grace; that is to ſay, through the Forgiveneſs of Sins promiſed in Chriſt. Many have carefully laboured, by finding out diverſe and ſundry religious Orders and Exerciſes for this Purpoſe, to attain Peace and Quietneſs of Conſcience: But, by ſo doing, they have plunged themſelves in more and greater Miſeries: For all ſuch Devices are but means to increaſe Doubtfulneſs and Deſpair. Therefore there ſhall be no reſt to my Bones or thine, unleſs we hear the Word of Grace, and cleave unto it ſtedfaſtly and faithfully. Then ſhall our Conſcience undoubtedly find Grace and Peace.

The Apoſtle doth fitly diſtinguiſh this Grace and Peace from all other kinds of Grace and Peace whatſoever. He wiſheth to the *Galatians* Grace and Peace, not from the Emperor, or Kings and Princes: For theſe do commonly perſecute the Godly, and riſe up againſt the Lord and Chriſt his Anointed, (*Pſ.* ii. 1.) nor from the World, (*for in the World*, ſaith Chriſt, *ye ſhall have Trouble*): But from God our Father, *&c.* which is as much as to ſay, he wiſheth unto them a heavenly Peace. So Chriſt ſaith: *My Peace I leave unto you: My Peace I give unto you: Not as the World giveth it, do I give it unto you.* The Peace of the World granteth nothing but the Peace of our Goods and Bodies. So the Grace or Favour of the World giveth us Leave to enjoy our Goods, and caſteth us not out of our Poſſeſſions. But in Affliction and in the Hour of Death, the Grace and Favour of the World cannot help us, they cannot deliver us from Affliction, Deſpair and Death. But when the Grace and Peace of God are in the Heart, then is Man ſtrong; ſo that he can neither be caſt down with Adverſity, nor puffed up with Proſperity, but walketh on plainly, and keepeth the Highway. For he taketh Heart and Courage in the Victory of Chriſt's Death; and the Confidence thereof beginneth to reign in his Conſcience over Sin and Death; becauſe, through him, he hath aſſured Forgiveneſs of his Sins: Which, after he hath once obtained, his Conſcience is at reſt; and by the Word of Grace is comforted. So then a Man, being comforted and heartned by the Grace of God, (that is, by Forgiveneſs of Sin, and by this Peace of Conſcience) is able valiantly to bear and overcome all Troubles, yea even Death itſelf. This Peace of God is not given to the World, becauſe the World never longeth after it, nor underſtandeth it, but to them that *believe*. And this cometh to paſs by no other Mean, than by the only Grace of God.

A Rule

A Rule to be obſerved, that Men ought to abſtain from the curious Searching of God's Majeſty.

BUT why doth the Apoſtle add moreover in this Salutation: *And from our Lord Jeſus Chriſt?* Was it not enough to ſay: *And from God our Father?* Why then doth he couple *Jeſus Chriſt with the Father?* Ye have oftentimes heard of us, how it is a Rule and Principle in the Scriptures, diligently to be marked, that we muſt abſtain from the curious Searching of God's Majeſty, which is intolerable to Man's Body, and much more to his Mind. *No Man* (ſaith the Lord) *ſhall ſee me and live* (Exod. xxxiii. 20.) The *Pope*, the *Turks*, the *Jews*, and all ſuch as truſt in their own Merits, regard not this Rule, and therefore removing the Mediator Chriſt out of their Sight, they ſpeak only of God, and before him only they pray, and do all that they do.

As for Example, the *Monk* imagineth thus: *Theſe Works which I do, pleaſe God, God will regard theſe my Vows, and for them will ſave me.* The *Turk* ſaith: *If I keep the things that are commanded in the* Alcoran, God *will accept me and give me everlaſting Life.* The *Jew* thinketh thus: *If I keep thoſe things which the Law commandeth, I ſhall find* God *merciful unto me, and ſo ſhall I be ſaved.* So alſo a ſort of fond Heads at this Day, bragging of the Spirit of Revelations, of Viſions, and ſuch other monſtrous Matters, I wot not what, do walk in Wonders above their Reaches. Theſe new Monks have invented a new Croſs and new Works, and they dream that by doing them they pleaſe God. To be brief, as many as know not the Article of Juſtification, take away Chriſt the Mercy-Seat, and will needs comprehend God in his Majeſty by the Judgment of Reaſon, and pacify him wit htheir own Works.

But true Chriſtian Divinity, (as I give you often warning) ſetteth not God forth unto us in his Majeſty, as *Moſes* and other Doctrines do. It commandeth us not to ſearch out the Nature of God: But to know his Will ſet out to us in Chriſt, whom he would have to take our Fleſh upon him; to be born and to die for our Sins, and that this ſhould be preached among all Nations. *For ſeeing the World by Wiſdom knew not* God *in the Wiſdom of* God, *it pleaſed* God *by the Fooliſhneſs of Preaching to ſave them that believe*, (1 Cor. i.) Wherefore, when thy Conſcience ſtandeth in the Conflict, wreſtling againſt the Law, Sin and Death, in the Preſence of God, there is nothing more dangerous than to wander with curious Speculations in Heaven, and there to ſearch out God in his incomprehenſible Power, Wiſdom and Majeſty, how he created the World, and how he governeth it. If thou ſeek thus to comprehend God, and wouldſt pacify him without Chriſt the Mediator, making thy Works a Means between him and thyſelf, it cannot be but that thou muſt fall as *Lucifer* did, and in horrible Deſpair loſe God and all together. For as God is in his own Nature unmeaſurable, incomprehenſible and infinite, ſo is he to Man's Nature intolerable.

Wherefore if thou wouldſt be in Safety, and out of peril of Conſcience and Salvation, bridle this climbing and preſumptuous Spirit, and ſo ſeek God as *Paul* teacheth thee, (1 *Cor.* i.) *We*, ſaith he, *preach Chriſt crucified, a Stumbling-block unto the* Jews, *and Fooliſhneſs unto the* Grecians: *But un-*

to them which are called both of the Jews *and* Grecians, *we preach Chriſt the Power of* God *and the Wiſdom of* God. Therefore begin thou there where Chriſt began, namely, in the Womb of the Virgin, in the Manger, and at his Mother's Breaſts, *&c.* For to this End he came down, was born, was converſant among Men, ſuffered, was crucified and died, that by all means he might ſet forth himſelf plainly before our Eyes, and faſten the Eyes of our Hearts upon himſelf, that he thereby might keep us from climbing up into Heaven, and from the curious Searching of the divine Majeſty.

Whenſoever thou haſt to do therefore in the matter of Juſtification, and diſputeſt with thyſelf how God is to be found that juſtifieth and accepteth Sinners: Where, and in what ſort he is to be ſought; then know thou that there is no other God beſides this Man Chriſt Jeſus. Embrace him, and cleave to him with thy whole Heart, ſetting aſide all curious Speculations of the divine Majeſty: *For he that is a Searcher of God's Majeſty, ſhall be overwhelmed of his Glory*, (Prov. xvii. 15. xxv. 27.) I know by Experience what I ſay. But theſe vain Spirits which ſo deal with God, that they exclude the Mediator, do not believe me. Chriſt himſelf ſaith, *I am the Way, the Truth and the Life: No Man cometh to the Father but by me*, (John xiv.6.) Therefore beſides this Way Chriſt, thou ſhalt find no Way to the Father, but wandering: No Verity, but Hypocriſy and Lying: No Life, but eternal Death. Wherefore mark this well in the Matter of Juſtification, that when any of us all ſhall have to wreſtle with the Law, Sin, Death, and all other Evils, we muſt look upon no other God, but only this God incarnate and cloathed with Man's Nature.

But out of the matter of Juſtification, when thou muſt diſpute with *Jews, Turks, Papiſts, Heretics*, &c. concerning the Power, Wiſdom and Majeſty of God, then employ all thy Wit and Induſtry to that End, and be as profound and as ſubtle a Diſputer as thou canſt: For then thou art in another Vein. But in the Caſe of Conſcience, of Righteouſneſs and Life (which I wiſh here diligently to be marked) againſt the Law, Sin, Death, and the Devil, or in the Matter of Satisfaction, of Remiſſion of Sins, of Reconciliation and of everlaſting Life, thou muſt withdraw thy Mind wholly from all Cogitations and Searching of the Majeſty of God, and look only upon this Man Jeſus Chriſt, who ſetteth himſelf forth unto us to be a Mediator, and ſaith, *Come unto me all ye that Labour, and are heavy Laden, and I will refreſh you*, (Matt. xi, 28.) Thus doing, thou ſhalt perceive the Love, Goodneſs and Sweetneſs of God: Thou ſhalt ſee his Wiſdom, Power and Majeſty ſweetned and tempered to thy Capacity: Yea, and thou ſhalt find in this Mirror and pleaſant Contemplation, all things; according to that Saying of *Paul* to the *Coloſſians: In Chriſt are hid all the Treaſures of Wiſdom and Knowledge.* And in *Chap.* ii. *For in him dwelleth the Fulneſs of the Godhead bodily*, (Col. ii. 3. ii. 9.) The World is ignorant of this, and therefore it ſearcheth out the Will of God, ſetting aſide the Promiſe in Chriſt. To his great Deſtruction. *For no man knoweth the Father but the Son, and he to whom the Son will reveal him* (Mat. xi. 27. Joh. x. 15.)

And this is the Cauſe why *Paul* is wont ſo often to couple Jeſus Chriſt with God the Father, even to teach us what true *Chriſtian Religion* is, which beginneth not at the higheſt as other Religions do, but at the loweſt. It will have us to climb up by *Jacob*'s Ladder, whereupon God himſelf leaneth, whoſe Feet touch the very Earth, hard by the Head of *Jacob*, (Gen.

(Gen. xxviii. 12.) Wherefore whenſoever thou art occupied in the matter of thy Salvation, ſetting aſide all curious Speculations of God's unſearchable Majeſty, all Cogitations of Works, of Traditions, of Philoſophy, yea and of God's Law too, run ſtrait to the Manger and embrace this Infant, and the Virgin's little Babe in thine Arms, and behold him as he was born, ſucking, growing up, converſant among Men, teaching, dying, riſing again, aſcending up above all the Heavens, and having Power above all things. By this means ſhalt thou be able to ſhake off all Terrors and Errors, like as the Sun driveth away the Clouds. And this Sight and Contemplation will keep thee in the right Way, that thou mayſt follow whither Chriſt is gone. Therefore *Paul*, in wiſhing *Grace* and *Peace* not only from God the Father, but alſo from Jeſus Chriſt, teacheth, firſt, that we ſhould abſtain from the curious Searching of the divine Majeſty (for God no Man knoweth) and to hear Chriſt, who is in the Boſom of the Father, and uttereth to us his Will, who alſo is appointed of the Father to be our Teacher, to the end that we ſhould all hear him, (*John* viii. 18.)

Chriſt is God by Nature.

THE other thing that *Paul* teacheth here, is a Confirmation of our Faith, *that Chriſt is very God.* And ſuch like Sentences as this is concerning the Godhead of Chriſt, are to be gathered together and marked diligently, not only againſt the *Arians*, and other *Heretics*, which either have been, or ſhall be hereafter, but alſo for the Confirmation of our Faith. For Satan will not fail to impugn in us all the Articles of our Faith ere we die. He is a moſt deadly Enemy to Faith, becauſe he knoweth that it is the Victory which overcometh the World, (1 *John* v. 4.) Wherefore it ſtandeth us in hand to labour that our Faith may be certain, and may increaſe and be ſtrengthned by diligent and continual Exerciſe of the Word and fervent Prayer, that we may be able to withſtand Satan.

Now that Chriſt is very God, it is manifeſtly declared, in that *Paul* attributeth the ſame things equally unto him, which he doth unto the Father, namely, Divine Power, as the giving of Grace, the Forgiveneſs of Sins, Peace of Conſcience, Life, Victory over Sin, Death, the Devil and Hell. This were by no means lawful for him to do, nay, it were Sacrilege this to do, except he were very God, according to that Saying, *I will not give my Glory unto another*, (Iſa. xlii. 8.) Again: No Man giveth that to others, which he himſelf hath not. But ſeeing Chriſt giveth Grace, Peace and the Holy Ghoſt, deliverеth from the Power of the Devil, from Sin and Death, it is certain that he hath an infinite and divine Power, equal in all Points to the Power of the Father.

Neither doth Chriſt give Grace and Peace, as the Apoſtles gave, and brought the ſame unto Men by Preaching of the Goſpel: But he giveth it as the Author and Creator. The Father createth and giveth Life, Grace, Peace and all other good things. The ſelf ſame things alſo the Son createth and giveth. Now, to give Grace, Peace, everlaſting Life, to forgive Sins, to make righteous, to quicken, to deliver from Death and the Devil, are not the Works of any Creature, but of the Divine Majeſty alone. The Angels can neither create, nor give theſe things. Therefore theſe Works pertain only to the Glory of the ſovereign Majeſty, the Maker of all things;

And

And ſeeing *Paul* doth attribute the ſelf-ſame Power of creating, and giving all theſe things, unto Chriſt equally with the Father, it muſt needs follow that Chriſt is verily and naturally God.

Many ſuch Arguments are in *John*, where it is proved and concluded, by the Works which are attributed to the Son as well as to the Father, that the Divinity of the Father, and of the Son, is all one. Therefore the Gifts which we receive of the Father, and which we receive of the Son, are all one. For elſe *Paul* would have ſpoken otherwiſe after this manner: Grace from God the Father, and Peace from our Lord Jeſus Chriſt. But, in knitting them both together, he attributeth them equally, as well to the Son as to the Father. I do therefore ſo diligently admoniſh you of this thing; becauſe it is dangerous, leſt, among ſo many Errors, and in ſo great variety and confuſion of Sects, there might ſtep up ſome *Arians*, *Eunomians*, *Macedonians*, and ſuch other Heretics that might do harm to the Churches with their Subtlety.

Indeed, the *Arians* were ſharp and ſubtle Fellows. They granted, that Chriſt hath two Natures, and that he is called, *very God of very God*, howbeit in Name only, Chriſt (ſaid they) is a moſt noble and perfect Creature above the Angels, whereby God afterward created Heaven and Earth, and all other things. So *Mahomet* alſo ſpeaketh honourably of Chriſt. But all this is nothing elſe but goodly Imaginations, and Words pleaſant and plauſible to Man's Reaſon, whereby the fantaſtical Spirits do deceive Men, except they take good heed. But *Paul* ſpeaketh otherwiſe of Chriſt. *Ye* (ſaith he) *are rooted and eſtabliſhed in this Belief, namely, that Chriſt is not only a perfect Creature, but very God, who doth the ſelf-ſame things that God the Father doth.* He hath the divine Works not of a Creature, but of the Creator, becauſe he giveth Grace and Peace. And to give *them*, is to condemn Sin, to vanquiſh Death, and to tread the Devil under Foot. Theſe things no Angel can give. But ſeeing they are attributed unto Chriſt, it muſt needs follow, that he is *very God by Nature.*

Verſe 4. *Which gave himſelf for our Sins.*

Paul in a manner, in every Word, handleth the Argument of this Epiſtle. He hath nothing in his Mouth but Chriſt; and therefore in every Word there is a fervency of Spirit and Life. And mark how well and to the Purpoſe he ſpeaketh. He ſaith not, which hath received our Works at our Hands, nor, which hath received the Sacrifices of *Moſes'* Law, Worſhippings, Religions, Maſſes, Vows and Pilgrimages: But, *hath given.* What? Not Gold, nor Silver, nor Beaſts, nor paſchal Lambs, nor an Angel, but *himſelf.* For what? Not for a Crown, not for a Kingdom, not for our Holineſs or Righteouſneſs, but *for our Sins.* Theſe Words are very Thunder-claps from Heaven againſt all kinds of Righteouſneſs. Like as is alſo this Sentence of *John: Behold the Lamb of God, that taketh away the Sins of the World.* Therefore we muſt with diligent Attention mark every Word of *Paul*, and not ſlenderly conſider them, or lightly paſs them over; for they are full of Conſolation, and confirm fearful Conſciences exceedingly.

But how may we obtain Remiſſion of our Sins? *Paul* anſwereth, *that the Man which is called Jeſus Chriſt, the Son of God, hath given himſelf for them.* Theſe are excellent and moſt comfortable Words, and are Promiſes of the

old

old Law, that our Sins are taken away by none other mean, than by the Son of God delivered unto Death. With ſuch Gunſhot and ſuch Artillery muſt the Papacy be deſtroyed, and all the Religions of the Heathen, all Works, all Merits and ſuperſtitious Ceremonies. For if our Sins may be taken away by our own Works, Merits and Satisfactions, what needed the Son of God to be given for them? But ſeeing he was given for them, it followeth that we cannot put them away by our own Works.

Again, by this Sentence it is declared, that our Sins are ſo great, ſo infinite and invincible, that it is impoſſible for the whole World to ſatisfy for one of them. And ſurely the greatneſs of the Ranſom (namely, Chriſt the Son of God, who gave himſelf for our Sins) declareth ſufficiently, that we can neither ſatisfy for Sin, nor have Dominion over it. The Force and Power of Sin is ſet forth and amplified exceedingly by theſe Words: *Which gave himſelf for our Sins.* Therefore here is to be marked the infinite Greatneſs of the Price beſtowed for it, and then will it appear evidently that the Power of it is ſo great, that by no means it could be put away, but that the Son of God muſt needs be given for it. He that conſidereth theſe things well, underſtandeth that this one Word *Sin* comprehendeth God's everlaſting Wrath and the whole Kingdom of *Satan*, and that it is a thing more horrible than can be expreſſed; which ought to move us, and make us afraid indeed. But we are careleſs, yea we make light of Sin, and a matter of nothing: Which although it bring with it the ſting and remorſe of Conſcience, yet notwithſtanding we think it not to be of ſuch Weight and Force, but that, by ſome little Work or Merit, we may put it away.

This Sentence therefore witneſſeth, *that all Men are Servants and Bond-ſlaves to Sin, and* (as *Paul* ſaith in another place) *are ſold under Sin.* (Rom. vii. 14.) And again, *that Sin is a moſt cruel and mighty Tyrant over all Men*; which cannot be vanquiſhed by the power of any Creatures, whether they be Angels or Men, but by the ſovereign and infinite Power of Jeſus Chriſt, who hath given himſelf for the ſame.

Furthermore, this Sentence ſetteth out to the Conſciences of all Men which are terrified with the greatneſs of their Sins, a ſingular Comfort. For albeit Sin be never ſo invincible a Tyrant; yet notwithſtanding, foraſmuch as Chriſt hath overcome it through his Death, it cannot hurt them that believe in him. Moreover, if we arm ourſelves with this Belief, and cleave with all our Hearts unto this Man Chriſt Jeſus, then is there a Light opened, and a ſound Judgment given unto us, ſo as we may moſt certainly and freely judge of all kinds of Life. For when we hear that Sin is ſuch an invincible Tyrant, thus incontinent by a neceſſary Conſequence we infer: Then what do the *Papiſts*, *Monks*, *Nuns*, *Prieſts*, *Mahometiſts*, *Anabaptiſts*, and all ſuch as truſt in their Works, which will aboliſh and overcome Sin by their own Traditions, Works preparative, Satisfactions, *&c.?* Here forthwith we judge all thoſe Sects to be wicked and pernicious; whereby the Glory of God, and of Chriſt, is not only defaced, but alſo utterly taken away, and our own advanced and eſtabliſhed.

But weigh diligently every Word of *Paul*, and ſpecially mark well this Pronoun, *our*. For the Effect altogether conſiſteth in the well applying of the Pronouns, which we find very often in the Scriptures; wherein alſo there is ever ſome Vehemency and Power. Thou wilt eaſily ſay and believe, that Chriſt the Son of God was given for the Sins of *Peter*, of *Paul*, and of

other Saints, whom we account to have been worthy of this Grace. But it is a very hard thing, that thou, which judgeſt thyſelf unworthy of this Grace, ſhouldeſt from thy Heart ſay and believe, that Chriſt was given for *thine* invincible, infinite and horrible Sins. Therefore generally, and without the Pronoun, it is an eaſy matter to magnify and amplify the Benefit of Chriſt, namely, that Chriſt was given for Sins, but for other Mens Sins, which are worthy. But when it cometh to the putting to of this Pronoun *our*, there our weak Nature and Reaſon ſtarteth back, and dare not come near unto God, nor promiſe to herſelf, that ſo great a Treaſure ſhould be freely given unto her, and therefore ſhe will not have to do with God, except firſt ſhe be pure and without Sin. Wherefore, although ſhe read or hear this Sentence: *Which gave himſelf for our Sins*, or ſuch like, yet doth ſhe not apply this Pronoun *(our)* unto herſelf, but unto others which are worthy and holy; and as for herſelf, ſhe will tarry till ſhe be made worthy by her own Works.

This then is nothing elſe, but that Man's Reaſon fain would that Sin were of no greater Force and Power, than ſhe herſelf dreameth it to be. Hereof it cometh, that the Hypocrites, being ignorant of Chriſt, although they feel the remorſe of Sin, do think notwithſtanding that they ſhall be able eaſily to put it away by their good Works and Merits, and ſecretly, in their Hearts, they wiſh that theſe Words: *Which gave himſelf for our Sins*, were but as Words ſpoken in Humility, and would have their Sins not to be true and very Sins indeed, but light and ſmall matters. To be ſhort, Man's Reaſon would fain bring and preſent unto God a feigned and counterfeit Sinner, which is nothing afraid, nor hath any Feeling of Sin. It would bring him that is whole, and not him that hath need of a Phyſician; and when it feeleth no Sin, then would it believe that Chriſt was given for our Sins.

The whole World is thus affected, and eſpecially they that would be counted more holy and religious than others, as Monks and all Juſticiaries. Theſe confeſs with their Mouth that they are Sinners, and they confeſs alſo that they commit Sins daily, howbeit not ſo great and many, but that they are able to put them away by their own Works: Yea, and beſides all this, they will bring their Righteouſneſs and Deſerts to Chriſt's Judgment-Seat, and demand the Recompence of eternal Life for them at the Judge's Hand. In the mean while, notwithſtanding (as they pretend great Humility) becauſe they will not vaunt themſelves to be utterly void of Sin, they feign certain Sins, that, for the Forgiveneſs thereof, they may with great Devotion pray with the Publican, *God be merciful unto me a Sinner!* (Luke xviii. 15.) Unto them theſe Words of St. *Paul*, *for our Sins*, ſeem to be but light and trifling: Therefore they neither underſtand them, nor in Temptation, when they feel Sin indeed, can they take any Comfort of them, but are compelled flatly to deſpair.

This is then the chief Knowledge and true Wiſdom of Chriſtians, to count theſe Words of *Paul*, *that Chriſt was delivered to Death, not for our Righteouſneſs or Holineſs, but for our Sins*, (which are very Sins indeed, great, many, yea infinite and invincible) to be *moſt true, effectual, and of great Importance*. Therefore think them not to be ſmall, and ſuch as may be done away by thine own Works: Neither yet deſpair thou for the greatneſs of them, if thou feel thyſelf oppreſſed therewith, either in Life or Death: But learn here of *Paul*, to believe that Chriſt was given, not for feigned or counterfeit Sins, nor yet for ſmall Sins, but for great and huge Sins; not for one or two, but

for

for all; not for vanquiſhed Sins, (for no Man, no nor Angel, is able to overcome the leaſt Sin that is) but for invincible Sins. And except thou be found in the Number of thoſe that ſay, *our Sins*; that is, which have this Doctrine of Faith, and teach, hear, learn, love and believe the ſame, there is no Salvation for thee.

Labour therefore diligently, that not only out of the time of Temptation, but alſo in the danger and conflict of Death, when thy Conſcience is throughly afraid with the Remembrance of thy Sins paſt, and the Devil aſſaileth thee with great Violence, going about to overwhelm thee with heaps, floods, and whole Seas of Sins, to terrify thee, to draw thee from Chriſt, and to drive thee to Deſpair: That then I ſay, thou mayſt be able to ſay with ſure Confidence, Chriſt the Son of God was given, not for the righteous and holy, but for the unrighteous and Sinners. If I were righteous and had no Sin, I ſhould have no need of Chriſt to be my Reconciler. Why then, O thou peeviſh holy *Satan*, wilt thou make me to be holy, and to ſeek Righteouſneſs in myſelf, when, in very deed, I have nothing in me but Sins, and moſt grievous Sins? Not feigned or trifling Sins, but ſuch as are againſt the firſt Table: To wit, great Infidelity, Doubting, Deſpair, Contempt of God, Hatred, Ignorance, and blaſpheming of God, Unthankfulneſs, abuſing of God's Name, neglecting, loathing and deſpiſing the Word of God, and ſuch like. And moreover, theſe carnal Sins againſt the ſecond Table: As not to yield Honour to my Parents, not to obey the Magiſtrates, to covet another Man's Goods, his Wife, and ſuch like: Albeit that theſe be light Faults in reſpect of thoſe former Sins. And admit that I have not committed Murder, Whoredom, Theft, and ſuch other Sins againſt the ſecond Table in fact; yet I have committed them in Heart, and therefore I am a Tranſgreſſor of all God's Commandments; and the Multitude of my Sins is ſo great, that they cannot be numbered: *for I have ſinned above the Number of the Sands of the Sea.*

Beſides this, *Satan* is ſuch a cunning Jugler, that he can make of my Righteouſneſs and good Works, great Sins. For ſo much then as my Sins are ſo weighty, ſo infinite, ſo horrible and invincible, and that my Righteouſneſs doth nothing further me, but rather hinder me before God: Therefore *Chriſt the Son of God was given to Death for them, to put them away, and ſo ſave all Men which believe.* Herein therefore conſiſteth the effect of eternal Salvation, namely, in taking theſe Words to be effectual, true, and of great Importance. I ſay not this for nought, for I have often-times proved by Experience, and I daily find what an hard matter it is to believe (eſpecially in the Conflict of Conſcience) *that Chriſt was given,* not for the holy, righteous, worthy, and ſuch as were his Friends, *but for wicked Sinners, for the unworthy, and for his Enemies, which have deſerved God's Wrath and everlaſting Death.*

Let us therefore arm ourſelves with theſe, and ſuch like Sentences of the holy Scripture, that we may be able to anſwer the Devil (accuſing us, and ſaying, *thou art a Sinner, and therefore thou art damned)* in this ſort: Becauſe thou ſayſt I am a Sinner, therefore will I be righteous and ſaved. Nay, (ſaith the Devil) *thou ſhalt be damned.* No (ſay I) for I fly unto Chriſt, *who hath given himſelf for my Sins.* Therefore, Satan, *thou ſhalt not prevail againſt me,* in that thou goeſt about to terrify me, in ſetting forth the greatneſs of my Sins, and ſo to bring me into Heavineſs, Diſtruſt, Deſpair, Hatred, Contempt, and blaſpheming of God. Yea rather, in that thou

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ſayeſt, I am a Sinner, thou giveſt me Armour and Weapon againſt thyſelf, that with thine own Sword I may cut thy Throat, and tread thee under my Feet: For Chriſt died for Sinners. Moreover thou thyſelf preacheſt unto me the Glory of God. For thou putteſt me in mind of God's fatherly Love towards me, wretched and damned Sinner: *Who ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting Life*, (John iii. 16.) And as often as thou objecteſt that I am a Sinner, ſo often thou calleſt me to Remembrance of the Benefit of Chriſt my Redeemer, upon whoſe Shoulders, and not upon mine, lie all my Sins: For the Lord hath *laid all our Iniquity upon him*, (Iſaiah liii. 6.) Again, *For the Tranſgreſſion of his People was he ſmitten*, (chap. liii. 8.) Wherefore, when thou ſayſt I am a Sinner, thou doeſt not terrify me, but comfort me above Meaſure.

Whoſo knoweth this one Point of Cunning well, ſhall eaſily avoid all the Engines and Snares of the Devil, who by putting Man in mind of his Sins, driveth him to Deſpair, and deſtroyeth him, unleſs he withſtand him with this Cunning, and with this heavenly Wiſdom, whereby only Sin, Death and the Devil are overcome. But the Man that putteth not away the Remembrance of his Sin, but keepeth it ſtill, and tormenteth himſelf with his own Cogitations, thinking either to help himſelf by his own Strength and Policy, or to tarry the time till his Conſcience may be quieted, falleth into *Satan*'s Snares, and miſerably afflicteth himſelf, and at length is overcome with the Continuance of the Temptation: For the Devil will never ceaſe to accuſe his Conſcience.

Againſt this Temptation we muſt uſe theſe Words of *Paul*, in the which he giveth a very good and true Definition of Chriſt in this manner: *Chriſt is the Son of God, and of the Virgin, delivered, and put to Death for our Sins.* Here, if the Devil alledge any other Definition of Chriſt, ſay thou, The Definition, and the thing defined, are falſe: therefore I will not receive this Definition. I ſpeak not this without Cauſe: For I know what moveth me to be ſo earneſt, that we ſhould learn to define Chriſt out of the Words of *Paul*. For indeed Chriſt is no cruel Exactor, but a Forgiver of the Sins of the whole World. Wherefore if thou be a Sinner (as indeed we are all) ſet not Chriſt down upon the Rainbow, as a Judge (for ſo ſhalt thou be terrified, and deſpair of his Mercy) but take hold of his true Definition, namely, that Chriſt, the Son of God, and of the Virgin, is a Perſon, not that terrifieth, not that afflicteth, not that condemneth us of Sin, not that demandeth an Account of us for our Life evil paſſed: But hath given himſelf for our Sins, and with one Oblation, hath put away the *Sins of the whole World*, (Col. ii. 14.) hath faſtned them upon the Croſs, and put them clean out by himſelf.

Learn this Definition diligently, and eſpecially ſo exerciſe this Pronoun *our*, that this one Syllable being believed, may ſwallow up all thy Sins: That is to ſay, that thou mayſt know aſſuredly, that Chriſt hath taken away the Sins, not of certain Men only, but alſo of thee, yea, and of the whole World. Then let not thy Sins be Sins only, but even thy own Sins indeed: That is to wit, believe thou that Chriſt was not only given for other Mens Sins, but alſo for thine. Hold this faſt, and ſuffer not thyſelf by any means to be drawn away from this moſt ſweet Definition of Chriſt, which rejoiceth even the very Angels in Heaven: That is to ſay, that Chriſt, according to

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the proper and true Definition, is no *Moſes*, no Lawgiver, no Tyrant, but a Mediator for Sins, a free Giver of Grace, Righteouſneſs and Life; who gave himſelf, not for our Merits, Holineſs, Righteouſneſs and godly Life, but for our Sins. Indeed Chriſt doth interpret the Law, but that is not his proper and principal Office.

Theſe things, as touching the Words, we know well enough, and can talk of them. But in Practice, and in the Conflict, when the Devil goeth about to deface Chriſt, and to pluck the Word of Grace out of our Hearts, we find that we do not yet know them well, and as we ſhould do. He that at that time could define Chriſt truly, and could magnify him and behold him as his moſt ſweet Saviour and High-Prieſt, and not as a ſtrait Judge, this Man hath overcome all Evils, and were already in the Kingdom of Heaven. But this to do in the Conflict, is of all Things the moſt hardeſt. I ſpeak this by Experience. For I know the Devil's Subtleties, who at that Time not only goeth about to fear us with the Terror of the Law, yea and alſo of a little Mote maketh many Beams; that is to ſay, of that which is no Sin he maketh a very Hell (for he is marvellous crafty both in aggravating Sin and in puffing up the Conſcience even in good Works): But alſo is wont to fear us with the very Perſon of the Mediator: into the which he transformeth himſelf; and, laying before us ſome Place of the Scripture or ſome Saying of Chriſt, ſuddenly he ſtriketh our Hearts, and ſheweth himſelf unto us in ſuch ſort as if he were Chriſt indeed, leaving us ſticking ſo faſt in that Cogitation, that our Conſcience would ſwear it were the ſame Chriſt whoſe Saying he alledged. Moreover, ſuch is the Subtlety of the Enemy, that he will not ſet before us Chriſt entirely and wholly, but a Piece of Chriſt only, namely, that he is the Son of God, and Man born of the Virgin. And by-and-by he patcheth thereto ſome other Thing; that is to ſay, ſome Saying of Chriſt, wherewith he terrifieth the impenitent Sinners, ſuch as that is in the thirteenth of *Luke*, *Except ye repent, ye ſhall all likewiſe periſh*. And ſo, corrupting the true Definition of Chriſt with his Poiſon, he bringeth to paſs that albeit we believe him to be Chriſt the true Mediator, yet, in very deed, our troubled Conſcience feeleth and judgeth him to be a Tyrant and a Judge. Thus we, being deceived by *Satan*, do eaſily loſe that ſweet Sight of our High-Prieſt and Saviour Chriſt; which, being once loſt, we ſhun him no leſs than the Devil himſelf.

And this is the cauſe why I do ſo earneſtly call upon you, to learn the true and proper Definition of Chriſt out of theſe Words of *Paul*, *Which gave himſelf for our Sins*. If he gave himſelf to Death for our Sins, then undoubtedly he is no Tyrant or Judge which will condemn us for our Sins. He is no Caſter-down of the Afflicted, but a Raiſer-up of thoſe that are fallen, a merciful Reliever and Comforter of the heavy and broken-hearted. Elſe ſhould *Paul* lie in ſaying, *Which gave himſelf for our Sins*. If I define Chriſt thus, I define him rightly, and take hold of the true Chriſt, and poſſeſs him indeed. And here I let paſs all curious Speculations touching the Divine Majeſty, and ſtay myſelf in the Humanity of Chriſt, and ſo I learn truly to know the Will of God. Here is then no Fear, but altogether Sweetneſs, Joy, Peace of Conſcience, and ſuch like. And herewithal there is a Light opened, which ſheweth me the true Knowledge of God, of myſelf, of all Creatures, and of all the Iniquity of the Devil's Kingdom. We teach no new Thing, but we repeat and eſtabliſh old Things, which the Apoſtles and all godly

Teachers have taught before us. And would to God we could ſo teach and eſtabliſh them, that we might not only have them in our Mouth, but alſo well-grounded in the bottom of our heart, and eſpecially that we might be able to uſe them in the Agony and Conflict of Death.

Verſe 4. *That he might deliver us from this preſent evil World.*

In theſe Words alſo *Paul* handleth yet more effectually the Argument of this Epiſtle. He calleth this whole World, which hath been, is, and ſhall be, the preſent World, to put a Difference between this and the everlaſting World to come. Moreover he calleth it evil, becauſe that whatſoever is in this World, is ſubject to the Malice of the Devil reigning over the whole World. For this Cauſe the World is the Kingdom of the Devil. For there is in it nothing but Ignorance, Contempt, Blaſphemy, Hatred of God, and Diſobedience againſt all the Words and Works of God. In and under this Kingdom of the World are we.

Here again you ſee, that no Man is able, by his own Works or his own Power, to put away Sin, becauſe this preſent World is *evil*, and (as St. *John* ſaith) *is ſet upon Miſchief*. As many therefore as are in the World, are the Bondſlaves of the Devil, conſtrained to ſerve him and do all Things at his Pleaſure. What availed it then, to ſet up ſo many Orders of Religion, for the aboliſhing of Sin; to deviſe ſo many great and moſt painful Works, as to wear Shirts of Hair, to beat the Body with Whips till the Blood followed, to go on Pilgrimage to St. *James* in Harneſs, and ſuch other like? Be it ſo that thou doeſt all theſe Things, yet notwithſtanding this is true, that thou art in this preſent evil World, and not in the Kingdom of Chriſt. And if thou be not in the Kingdom of Chriſt, it is certain that thou belongeſt to the Kingdom of *Satan*, which is this evil World. Therefore all the Gifts, either of the Body or of the Mind, which thou enjoyeſt, as Wiſdom, Righteouſneſs, Holineſs, Eloquence, Power, Beauty and Riches, are but the ſlaviſh Inſtruments of the Devil, and with all theſe thou art compelled to ſerve him, and to advance his Kingdom.

Firſt, with thy Wiſdom thou darkneſt the Wiſdom and Knowledge of Chriſt, and, by thy wicked Doctrine, leadeſt Men out of the Way, that they cannot come to the Grace and Knowledge of Chriſt. Thou ſetteſt out and praiſeſt thine own Righteouſneſs and Holineſs: But the Righteouſneſs of Chriſt, by which only we are juſtified and quickened, thou doſt hate and condemn as wicked and deviliſh. To be brief, by thy Power thou deſtroyeſt the Kingdom of Chriſt, and abuſeſt the ſame to root out the Goſpel, to perſecute and kill the Miniſters of Chriſt, and ſo many as hear them. Wherefore, if thou be without Chriſt, this thy Wiſdom is double Fooliſhneſs, thy Righteouſneſs double Sin and Impiety, becauſe it knoweth not the Wiſdom and Righteouſneſs of Chriſt: Moreover, it darkneth, hindreth, blaſphemeth and perſecuteth the ſame. Therefore *Paul* doth rightly call it the evil or wicked World: For when it is at the beſt, then is it worſt. In the religious, wiſe and learned Men, the World is at the beſt, and yet, in very deed, in them it is double evil. I overpaſs thoſe groſs Vices which are againſt the ſecond Table, as Diſobedience to Parents, to Magiſtrates, Adulteries, Whoredoms, Covetouſneſs, Thefts, Murthers, and Maliciouſneſs, wherein the World is altogether drowned, which notwithſtanding are light

Faults,

Faults, if ye compare them with the Wiſdom and Righteouſneſs of the Wicked, whereby they fight againſt the firſt Table. This white Devil, which forceth Men to commit ſpiritual Sins that they may ſell them for Righteouſneſs, is far more dangerous than the black Devil, which only enforceth them to commit fleſhly Sins, which the World acknowledgeth to be Sins.

By theſe Words then, *That he might deliver us*, &c. *Paul* ſheweth what is the Argument of this Epiſtle; to wit, that we have Need of Grace and of Chriſt, and that no other Creature, neither Man nor Angel, can deliver Man out of this preſent evil World. For theſe Works are only belonging to the Divine Majeſty, and are not in the Power of any, either Man or Angel. That Chriſt hath put away Sin, and hath delivered us from the Tyranny and Kingdom of the Devil; that is to ſay, from this wicked World, which is an obedient Servant and a willing Follower of the Devil his God. Whatſoever the Murtherer and Father of Lies either doth or ſpeaketh, that the World, as his moſt loyal and obedient Son, diligently followeth and performeth. And therefore it is full of the Ignorance of God, of Hatred, Lying, Errors, Blaſphemy, and of the Contempt of God. Moreover, of groſs Sins, as Murthers, Adulteries, Fornications, Thefts, Robberies, and ſuch like, becauſe he followeth his Father the Devil, who is a Liar and a Murtherer. And the more wiſe, righteous and holy that Men are without Chriſt, ſo much the more Hurt they do the Goſpel. So we alſo, that were religious Men, were double wicked in the Papacy, before God did lighten us with the Knowledge of his Goſpel, and yet notwithſtanding under the Colour of true Piety and Holineſs.

Let theſe Words then of *Paul* remain, as they are indeed, true and effectual, not coloured or counterfeit, namely, *that this preſent World is evil.* Let it nothing at all move thee, that, in a great Number of Men, there be many excellent Virtues, and that there is ſo great a Shew of Holineſs in Hypocrites. But mark thou rather what *Paul* ſaith: Out of whoſe Words thou mayſt boldly and freely pronounce this Sentence againſt the World, that the World with all his Wiſdom, Power and Righteouſneſs, is the Kingdom of the Devil; out of the which God alone is able to deliver us by his only begotten Son.

Therefore let us praiſe God the Father, and give him hearty Thanks for this his unmeaſurable Mercy, that hath delivered us out of the Kingdom of the Devil (in the which we were holden Captives) by his own Son, when it was impoſſible to be done by our own Strength. And let us acknowledge, together with *Paul, that all our Works and Righteouſneſs*, (with all which, we could not make the Devil to ſtoop one Hair's Breadth) *are but Loſs and Dung.* Alſo let us caſt under our Feet, and utterly abhor all the Power of Free-Will, all phariſaical Wiſdom and Righteouſneſs, all religious Orders, all Maſſes, Ceremonies, Vows, Faſtings, and ſuch like, (*Phil.* iii. 8.) as a moſt filthy defiled Cloth, (*Iſa.* lxiv. 6.) and as the moſt dangerous Poiſon of the Devil. Contrariwiſe, let us extol and magnify the Glory of Chriſt, who hath delivered us by his Death, not from this World only, but from this evil World.

Paul then by this Word *Evil* ſheweth, that the Kingdom of the World, or the Devil's Kingdom, is the Kingdom of Iniquity, Ignorance, Error, Sin, Death, Blaſphemy, Deſperation and everlaſting Damnation. On the other Side, the Kingdom of Chriſt is the Kingdom of Equity, Light, Grace, Remiſſion of Sins, Peace, Conſolation, ſaving Health, and everlaſting Life, in-

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to the which we are tranſlated (*Col.* xiii.) by our Lord Jeſus Chriſt; to whom be Glory, World without End. So be it.

Verſe 4. *According to the Will of God, even our Father.*

Here *Paul* ſo placeth and ordereth every Word, that there is not one of them but it fighteth againſt thoſe falſe Apoſtles for the Article of Juſtification. Chriſt (ſaith he) hath delivered us from this wicked Kingdom of the Devil, and the World. And this hath he done, *according to the Will, good Pleaſure, and Commandment of the Father.* Wherefore, we be not delivered by our own Will, or Cunning, nor by our own Wiſdom or Policy, but for that God hath taken Mercy upon us, and hath loved us: Like as it is written alſo in another Place, *Herein hath appeared the great Love of God towards us, not that we have loved God, but that he hath loved us, and hath ſent his only begotten Son to be a Reconciliation for our Sins,* (1 John iv. 10.) That we then are delivered from this preſent evil World, it is of mere Grace, and no Deſert of ours. *Paul* is ſo plentiful, and ſo vehement in amplifying and extolling the Grace of God, that he ſharpneth, and directeth every Word againſt the falſe Apoſtles.

There is alſo another Cauſe why *Paul* here maketh mention of the Father's Will, which alſo in many Places of St. *John*'s Goſpel is declared, where Chriſt commending his Office, calleth us back to his Father's Will, that in his Words and Works we ſhould not ſo much look upon him, as upon the Father. For Chriſt came into this World, and took Man's Nature upon him, that he might be made a Sacrifice for the Sins of the whole World, and ſo reconcile us to God the Father; that he alone might declare unto us how that this was done through the good Pleaſure of his Father, that we by faſtning our Eyes upon Chriſt, might be drawn and carried ſtrait unto the Father.

For we muſt not think (as before we have warned you) that by the curious ſearching of the Majeſty of God, any thing concerning God can be known to our Salvation, but by taking hold of Chriſt, who, according to the Will of the Father, hath given himſelf to Death for our Sins. When thou ſhalt acknowledge this to be the Will of God through Chriſt, then Wrath ceaſeth, Fear and Trembling vaniſheth away, neither doth God appear any other than merciful, who by his determinate Counſel would that his Son ſhould die for us, that we might live through him. This Knowledge maketh the Heart chearful, ſo that it ſtedfaſtly believeth that God is not angry, but that he ſo loveth us poor and wretched Sinners, that he gave his only begotten Son for us. It is not for nought, therefore, that *Paul* doth ſo often repeat, and beat into our Minds, that Chriſt was given for our Sins, and that by the good Will of the Father. On the contrary part, the curious ſearching of the Majeſty of God, and his dreadful Judgments, namely, how he deſtroyed the whole World with the Flood, how he deſtroyed *Sodom*, and ſuch other Things, are very dangerous, for they bring Men to Deſperation, and caſt them down headlong into utter Deſtruction, as I have ſhewed before.

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Verſe 4. *Of God and our Father.*

This Word *OUR*, muſt be referred to both, that the Meaning may be this, *of our God, and of our Father.* Then is Chriſt's Father, and our Father, all one. So in the twentieth of *John*, Chriſt ſaith, to *Mary Magdalen: Go to my Brethren and ſay unto them: I aſcend unto my Father, and your Father, to my God, and to your God.* Therefore God is our Father, and our God, but through Chriſt. And this is an apoſtolic manner of Speech, and even *Paul*'s own Phraſe, who indeed ſpeaketh not with ſuch picked and gay Words, but yet very fit and to the Purpoſe, and full of burning Zeal.

Verſe 5. *To whom be Glory for ever and ever.*

The *Hebrews* are wont in their Writings to intermingle Praiſe and giving of Thanks. This Cuſtom the *Hebrews* and the Apoſtles themſelves do obſerve. Which thing may very often be ſeen in *Paul.* For the Name of the Lord ought to be had in great Reverence, and never to be named without Praiſe and Thankſgiving. And thus to do, is a certain kind of Worſhip and Service to God. So in worldly Matters, when we mention the Names of Kings or Princes, we are wont to do it with ſome comely Geſture, Reverence and bowing of the Knee: Much more ought we when we ſpeak of God, to bow the Knee of our Heart, and to name the Name of God with Thankfulneſs and great Reverence.

Verſe 6. *I marvel.*

Ye ſee here how *Paul* handleth his *Galatians*, which were fallen away and ſeduced by the falſe Apoſtles. He doth not at the firſt ſet upon them with vehement and rigorous Words, but after a very fatherly ſort; not only patiently bearing their Fall, but alſo in a manner excuſing the ſame. Furthermore, he ſheweth towards them a motherly Affection, and ſpeaketh them very fair, and yet in ſuch ſort, that he reproveth them notwithſtanding: Howbeit with very fit Words, and wiſely framed to the Purpoſe. Contrariwiſe he is very hot and full of Indignation againſt thoſe falſe Apoſtles their Seducers, upon whom he layeth the whole Fault: And therefore forthwith, even in the Entrance of his Epiſtle, he burſteth out into plain Thunderings and Lightenings againſt them. *If any Man* (ſaith he) *preach any other Goſpel than that ye have received, let him be accurſed.* And afterwards in the fifth Chapter he threatneth Damnation unto them: *Whoſo troubleth you ſhall bear his Condemnation, whatſoever he be,* (Gal. v. 10.) Moreover, he curſeth them with horrible Words, ſaying, *would to God they were cut off which trouble you.* Theſe are dreadful Thunderclaps againſt the Righteouſneſs of the Fleſh or the Law.

He might have handled the *Galatians* more uncourteouſly, and have inveighed againſt them more roughly after this manner: *Out upon this Backſliding, I am aſhamed of you, your Unthankfulneſs grieveth me, I am angry with you:* Or elſe thus tragically have cried out againſt them: *O ungracious World, O wicked Dealings!* &c. But foraſmuch as his Purpoſe is to raiſe up them that were fallen, and with a fatherly Care to call them back

again from their Error to the Purity of the Goſpel, he leaveth thoſe rough and ſharp Words, eſpecially in the firſt Entrance, and moſt gently and mildly he ſpeaketh unto them. For, ſeeing he went about to heal them that were wounded, it was not meet that he ſhould now further vex their green Wound, by laying to it a ſharp and a fretting Plaiſter, and ſo rather hurt the wounded than heal them. Therefore, of all the ſweeteſt and mildeſt Words, he could not have choſen any one more fit than this, *I marvel:* whereby he ſignifieth both that it grieved him, and alſo diſpleaſed him, that they had fallen away from him.

And here *Paul* is mindful of his own Rule, which he giveth hereafter in the ſixth Chapter, where he ſaith, *Brethren, if a Man be fallen by occaſion into any Fault, ye which are ſpiritual, reſtore ſuch a one with the Spirit of Meekneſs, conſidering thyſelf, leſt thou alſo be tempted.* This Example muſt we alſo follow, that we may ſhew ourſelves to bear like Affection toward ſuch as are miſled, as Parents bear towards their Children, that they may perceive our fatherly and motherly Affection towards them, and may ſee that we ſeek not their Deſtruction, but their Welfare. But as for the Devil and his Miniſters the Authors of falſe Doctrine and Sects, againſt them we ought, by the Example of the Apoſtle, to be impatient, proud, ſharp and bitter, deteſting and condemning their falſe Jugglings and Deceits with as much Rigor and Severity as may be. So Parents, when their Child is hurt with the biting of a Dog, are wont to purſue the Dog only, but the weeping Child they bemoan and ſpeak fair unto it, comforting it with moſt ſweet Words.

The Spirit therefore that is in *Paul* is wonderful cunning in handling the afflicted Conſciences of ſuch as are fallen. Contrariwiſe, the Pope (becauſe he is led with a wicked Spirit) breaketh out violently like a Tyrant, and rappeth out his Thunder-cracks and Curſings againſt the miſerable and terrified in Conſciences; which things may be ſeen in his Bulls, and eſpecially in that Bull touching the Lord's Supper. The Biſhops alſo do their Duty never a whit better. They teach not the Goſpel, they are not careful for the ſaving of Mens Souls, but only they ſeek Lordſhip and Sovereignty over them, and therefore their Speakings and Doings are altogether to maintain and ſupport the ſame. In like manner are all the vain-glorious Doctors and Teachers affected.

Verſe 6. *That ſo ſoon.*

Ye ſee how *Paul* complaineth, that to fall in Faith is an eaſy matter. In reſpect whereof, he warneth the Faithful in another Place, *That he which ſtandeth, ſhould take heed that he fall not*, (1 Cor. x. 12.) We alſo do daily prove by Experience, how hardly the Mind conceiveth and retaineth a ſound and ſtedfaſt Faith. Alſo with what great Difficulty a perfect People is gotten to the Lord. A Man may labour half a ſcore Years ere he ſhall get ſome little Church to be rightly and religiouſly ordered; and, when it is ſo ordered, there creepeth in ſome mad Brain, yea and a very unlearned Idiot, which can do nothing elſe but ſpeak ſlanderouſly and ſpitefully againſt ſincere Preachers of the Word, and he in one Moment overthroweth all. Whom would not this wicked and outragious Dealing move?

We, by the Grace of God, have gotten here at *Wittenberg* the form of a Chriſtian Church. The Word among us is purely taught, the Sacraments

are rightly uſed, Exhortations and Prayers are made alſo for all Eſtates, and to be brief, all things go forward proſperouſly. This moſt happy Courſe of the Goſpel ſome mad Head would ſoon ſtop, and, in one Moment, would overturn all that we, in many Years, with great Labour have builded. Even ſo it befel to *Paul* the elect Veſſel of Chriſt. He had won the Churches of *Galatia* with great Care and Travail, which the falſe Apoſtles, in a ſhort time after his Departure, overthrew, as this and diverſe other of his Epiſtles do witneſs. So great is the Weakneſs and Wretchedneſs of this preſent Life; and we ſo walk in the midſt of *Satan*'s Snares, that one fantaſtical Head may deſtroy and utterly overthrow, in a ſhort ſpace, all that which many true Miniſters, labouring Night and Day, have builded up many Years before. This we learn at this Day by Experience to our great Grief, and yet we cannot remedy this Enormity,

Seeing then that the Church is ſo ſoft and ſo tender a thing, and is ſo ſoon overthrown, Men muſt watch chearfully againſt theſe fantaſtical Spirits; who, when they have heard two Sermons, or have read a few Leaves in the holy Scriptures, by-and-by they make themſelves Maſters and Comptrollers of all Learners and Teachers, contrary to the Authority of all Men. Many ſuch alſo thou mayeſt find at this Day among Handycrafts-men, bold and malapert Fellows, who, becauſe they have been tried by no Temptations, did never learn to fear God, nor had any Taſte or Feeling of Grace. Theſe for that they are void of the Holy Ghoſt, teach what liketh themſelves beſt, and ſuch things as are plauſible and pleaſant to the common People. Then the unſkilful Multitude, longing to hear News, do by-and-by join themſelves unto them. Yea, and many alſo, which think themſelves well ſeen in the Doctrine of Faith, and after a ſort have been tried with Temptations, are ſeduced by them.

Since that *Paul* therefore, by his own Experience, may teach us, that Congregations, which are won by great Labour, are eaſily and ſoon overthrown, we ought with ſingular Care to watch againſt the Devil ranging every where, leſt he come while we ſleep and ſow Tares among the Wheat. For though the Shepherds be never ſo watchful and diligent, yet is the Chriſtian Flock in danger of Satan. For *Paul*, (as I ſaid) with ſingular Study and Diligence, had planted Churches in *Galatia*, and yet he had ſcarcely ſet his Foot (as they ſay) out of the Door, but by-and-by the falſe Apoſtles overthrew ſome, whoſe Fall afterward was the Cauſe of great Ruin in the Churches of *Galatia*. This ſo ſudden, and ſo great a Loſs, no doubt, was more bitter unto the Apoſtle, than Death itſelf. Therefore let us watch diligently, firſt, every one for himſelf, ſecondly, all Teachers, not only for themſelves, but alſo for the whole Church, that we enter not into Temptation.

Verſe 6. *Ye are removed away.*

Here once again he uſeth not a ſharp, but a moſt gentle Word. He ſaith not: I marvel that ye ſo ſuddenly fall away, that ye are ſo diſobedient, light, inconſtant, unthankful; but that ye are ſo ſoon removed. As if he ſhould ſay, Ye are altogether Patients or Sufferers: For ye have done no Harm, but ye have ſuffered and received Harm. To the Intent therefore, that he might call back again thoſe Backſliders, he rather accuſeth thoſe that did remove,

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than thoſe that were removed, and yet very modeſtly he blameth them alſo, when he complaineth that they were removed. As if he would ſay: Albeit I embrace you with a fatherly Affection, and know that ye are deceived, not by your own Default, but by the Default of the falſe Apoſtles: Yet notwithſtanding I would have wiſhed, that ye had been grown up a little more in the Strength of ſound Doctrine. Ye took not hold enough upon the Word, ye rooted not yourſelves deep enough in it, and that is the Cauſe that with ſo light a blaſt of Wind, ye are carried and removed. *Jerom* thinketh, that *Paul* meant to interpret this Word [*Galatians*] by alluding to the *Hebrew* Word *Galath*; which is as much to ſay, as fallen or carried away. As though he would ſay: Ye are right *Galatians*, both in Name and in Deed; that is to ſay, fallen or removed away. Some think that the *Germans* are deſcended of the *Galatians*. Neither is this Divination perhaps untrue. For the *Germans* are not much unlike to them in nature. And I myſelf alſo am conſtrained to wiſh to my Countrymen more Stedfaſtneſs and Conſtancy: For in all things that we do, at the firſt Brunt we be very hot: But when the heat of our Affections is allayed, anon we become more ſlack, and look, with what Raſhneſs we begin things, with the ſame we give them over and utterly reject them.

At the firſt, when the Light of the Goſpel, after ſo great Darkneſs of Mens Traditions, began to appear, many were zealouſly bent to Godlineſs: They heard Sermons greedily, and had the Miniſters of God's Word in Reverence. But now, when Religion is happily reformed with ſo great Increaſe of God's Word, many which before ſeemed to be earneſt Diſciples, are become Contemners and very Enemies thereof. Who not only caſt off the Study and Zeal of God's Word, and deſpiſe the Miniſters thereof, but alſo hate all good Learning, and become plain Hogs and Belly-gods, worthy (doubtleſs) to be compared unto the fooliſh and inconſtant *Galatians*.

Verſe 6. *From him that hath called you in the Grace of Chriſt.*

This Place is ſomewhat doubtful, and therefore it hath a double Underſtanding. The firſt is: *From that Chriſt that hath called you in Grace.* The other is: *From him*; that is to ſay, from God which hath called you in the Grace of Chriſt. I embrace the former. For it liketh me, that even as *Paul*, a little before, made Chriſt the Redeemer, who by his Death delivereth us from this preſent evil World: Alſo the Giver of Grace and Peace equally with God the Father: So he ſhould make him here alſo the Caller in Grace. For *Paul*'s ſpecial Purpoſe is, to beat into our Minds the Benefit of Chriſt, by whom we come unto the Father.

There is alſo in theſe Words: From him that hath called us in Grace, a great Vehemency. Wherein is contained withal a contrary Relation. As if he ſhould ſay, Alas! how lightly do you ſuffer yourſelves to be withdrawn and removed from Chriſt, which hath *called* you: Not, as *Moſes* did, to the Law, Works, Sins, Wrath and Damnation, but altogether to *Grace?* So we alſo complain at this Day with *Paul*, that the Blindneſs and Preverſeneſs of Men is horrible, in that none will receive the Doctrine of Grace and Salvation. Or if there be any that receive it, yet they quickly ſlide back again, and fall from it; whereas notwithſtanding it bringeth with it all good things, as well ghoſtly as bodily, namely, Forgiveneſs of Sins, true Righteouſneſs,

teouſneſs, Peace of Conſcience, and everlaſting Life. Moreover it bringeth Light and ſound Judgment of all Kinds of Doctrine and Trades of Life. It approveth and eſtabliſheth civil Government, houſhold Government, and all kinds of Life that are ordained and appointed of God. It rooteth up all Doctrines of Error, Sedition, Confuſion, and ſuch like: And it putteth away the Fear of Sin and Death, and to be ſhort, it diſcovereth all the ſubtle Slights and Works of the Devil, and openeth the Benefits and Love of God towards us in Chriſt. What (with a Miſchief) means the World to hate this Word, this glad Tidings of everlaſting Comfort, Grace, Salvation and eternal Life, ſo bitterly, and to perſecute it with ſuch helliſh Outrage?

Paul before called this preſent World evil and wicked, that is to ſay, the Devil's Kingdom: For elſe it would acknowledge the Benefit and Mercy of God. Foraſmuch as it is under the Power of the Devil, therefore doth it moſt ſpitefully hate and perſecute the ſame, loving Darkneſs, Errors and the Kingdom of the Devil, more than the Light, the Truth, and the Kingdom of Chriſt, (*John* iii. 19.) And this it doth not through Ignorance or Error, but through the Malice of the Devil. Which thing hereby may ſufficiently appear, in that Chriſt the Son of God, by giving himſelf to Death for the Sins of all Men, hath thereby gained nothing elſe of this perverſe and damnable World, but that for this his ineſtimable Benefit, it blaſphemeth him, and perſecuteth his moſt healthful Word, and fain would yet ſtill nail him to the Croſs if it could. Therefore not only the World dwelleth in Darkneſs, but it is Darkneſs itſelf, as it is written in the firſt of *John*.

Paul therefore ſtandeth much upon theſe Words: *From Chriſt who hath called you.* As though he would ſay: My preaching was not of the hard Laws of *Moſes*, neither taught I that ye ſhould be Bondſlaves under the Yoke: But I preached the only Doctrine of Grace and Freedom from the Law, Sin, Wrath, and Damnation: That is to ſay, that Chriſt hath mercifully called you in Grace, that ye ſhould be Freemen under Chriſt, and not Bondmen under *Moſes*, whoſe Diſciples ye are now become again by the means of your falſe Apoſtles, who by the Law of *Moſes* called you not unto Grace, but unto Wrath, to the hating of God, to Sin and Death. But Chriſt's Calling bringeth Grace and ſaving Health. For they that be called by him, inſtead of the Law that worketh Sorrow, do gain the glad Tidings of the Goſpel, and are tranſlated out of God's Wrath into his Favour, out of Sin into Righteouſneſs, and out of death into Life. And will you ſuffer yourſelves to be carried, yea, and that ſo ſoon, and ſo eaſily, another Way, from ſuch a living Fountain, full of Grace and Life? Now if *Moſes* call Men to God's Wrath, and to Sin by the Law of God, whither ſhall the Pope call Men by his own Traditions? The other Senſe, that the Father calleth in the Grace of Chriſt, is alſo good: But the former Senſe concerning Chriſt, ſerveth more fitly for the comforting of afflicted Conſciences.

Verſe 6. *Unto another Goſpel.*

Here we may learn to eſpy the crafty Slights and Subtleties of the Devil, No Heretic cometh under the Title of Errors and of the Devil, neither doth the Devil himſelf come as a Devil in his own Likeneſs, eſpecially that white Devil which we ſpake of before. Yea, even the black Devil, which forceth

Men to manifeſt Wickedneſs, maketh a Cloak for them to cover that Sin which they commit, or purpoſe to commit. The Murtherer in his Rage ſeeth not that Murther is ſo great and horrible a Sin as it is indeed, for that he hath a Cloak to cover the ſame. Whoremongers, Thieves, covetous Perſons, Drunkards, and ſuch other, have wherewith to flatter themſelves and cover their Sins. So the black Devil alſo cometh out diſguiſed and counterfeit in all his Works and Devices. But in ſpiritual Matter, where Satan cometh forth not black, but white, in this Likeneſs of an Angel, or of God himſelf, there he paſſeth himſelf with moſt crafty Diſſimulation, and wonderful Slights, and is wont to ſet forth to ſale, his moſt deadly Poiſon for the Doctrine of Grace, for the Word of God, for the Goſpel of Chriſt. For this Cauſe *Paul* calleth the Doctrine of the falſe Apoſtles Satan's Miniſters, a Goſpel alſo, ſaying: *Unto another Goſpel*: But in Deriſion. As though he would ſay, Ye *Galatians* have now other Evangeliſts, and another Goſpel: My Goſpel is now deſpiſed of you: It is now no more in Eſtimation among you.

Hereby it may eaſily be gathered, that theſe falſe Apoſtles had condemned the Goſpel of *Paul* among the *Galatians*, ſaying: *Paul* indeed hath begun well, but to have begun well it is not enough: For there remain yet many higher Matters. Like as they ſay in the fifteenth of the *Acts*: *It is not enough for you to believe in Chriſt, or to be baptized, but it behoveth alſo that ye be circumciſed*: *For except ye be circumciſed after the Law of* Moſes, *ye cannot be ſaved.* This is as much to ſay, as, Chriſt is a good Workman, which hath indeed begun a Building, but he hath not finiſhed it: For this muſt *Moſes* do.

So at this Day, when the fantaſtical Anabaptiſts and others cannot manifeſtly condemn us, they ſay: Theſe *Lutherans* have the Spirit of Fearfulneſs, they dare not frankly and freely profeſs the Truth, and go through with it. Indeed they have laid a Foundation, that is to ſay, they have well taught Faith in Chriſt, but the beginning, the middle and the end, muſt be joined together. To bring this to paſs, God hath not given it unto them, but hath left it unto us. So theſe perverſe and deviliſh Spirits extol and magnify their curſed Doctrine, calling it the Word of God, and ſo under the Colour of God's Name, they deceive many. For the Devil will not be ugly and black in his Miniſters, but fair and white. And to the end he may appear to be ſuch a one, he ſetteth forth and decketh all his Words and Works with the Colour of Truth, and with the Name of God. Hereof is ſprung that common Proverb among the *Germans*: *In God's Name beginneth all Miſchief.*

Wherefore let us learn, that this is a ſpecial Point of the Devil's Cunning, that if he cannot hurt by perſecuting and deſtroying, he doth it under a Colour of correcting and building up. So now-a-days he perſecuteth us with Power and Sword, that when we are once taken away and diſpatched, he may not only deface the Goſpel, but utterly overthrow it. But hitherto he hath prevailed nothing, for he hath ſlain many who have conſtantly confeſſed this our Doctrine to be holy and heavenly, through whoſe Blood the Church is not deſtroyed, but watered. Foraſmuch therefore as he could prevail nothing that way, he ſtirreth up wicked Spirits and ungodly Teachers, which, at the firſt, allow our Doctrine, and teach the ſame with a common Conſent together with us. But afterwards they ſay, That it is our Vocation

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to teach the firſt Principles of Chriſtian Doctrine, and that the Myſteries of the Scriptures are revealed unto them from above, by God himſelf; and that they are called for this Purpoſe, that they ſhould open them to the World. After this manner doth the Devil hinder the Courſe of the Goſpel, both on the right-hand and on the left, but more on the right-hand (as I ſaid before) by building and correcting, than on the left by perſecuting and deſtroying. Wherefore it behoveth us to pray without ceaſing, to read the holy Scriptures, to cleave faſt unto Chriſt and his holy Word, that we may overcome the Devil's Subtleties, with the which he aſſaileth us both on the right-hand and on the left. *For we wreſtle not againſt Fleſh and Blood, but againſt Rule, againſt Power, againſt the worldly Governors, the Princes of the Darkneſs of this World, againſt the ſpiritual Wickedneſſes in heavenly things.*

Verſe 7. *Which is not another Goſpel, but that there be ſome which trouble you.*

Here again he excuſeth the *Galatians*, and moſt bitterly reproveth the falſe Apoſtles. As though he would ſay, Ye *Galatians* are borne in Hand, that the Goſpel, which ye have received of me, is not the true and ſincere Goſpel, and therefore ye think ye do well to receive that new Goſpel which the falſe Apoſtles teach, and ſeemeth to be better than mine. I do not ſo much charge you with this Fault, as thoſe Diſturbers which trouble your Conſciences, and pull you out of my Hand. Here you ſee again how vehement and hot he is againſt thoſe Deceivers, and with what rough and ſharp Words he painteth them out, calling them Troublers of the Churches, which do nothing elſe but ſeduce and deceive innumerable poor Conſciences, giving occaſions of horrible Miſchiefs and Calamities in the Congregations. This great Enormity we alſo at this Day are conſtrained to ſee, to the great Grief of our Hearts, and yet are we no more able to remedy it, than *Paul* was at that Time.

This Place witneſſeth, that thoſe falſe Apoſtles had reported *Paul* to be an unperfect Apoſtle, and alſo a weak and erroneous Preacher. Therefore he again here calleth them the Troublers of the Churches, and Overthrowers of the Goſpel of Chriſt. Thus they condemn each other. The falſe Apoſtles condemned *Paul*, and *Paul* again the falſe Apoſtles. The like contending and condemning is always in the Church; eſpecially when the Doctrine of the Goſpel flouriſheth; to wit, That wicked Teachers do perſecute, condemn and oppreſs the Godly: And, on the other ſide, that the Godly do reprove and condemn the Ungodly.

The Papiſts, and the fantaſtical Spirits, do at this Day hate us deadly, and condemn our Doctrine as wicked and erroneous. Yea, moreover, they lie in wait for our Goods and Lives. And we again do, with a perfect Hatred, deteſt and condemn their curſed and blaſphemous Doctrine. In the mean time the miſerable People are at no Stay; wavering hither and thither, as uncertain and doubtful to which Part they may lean, or whom they may ſafely follow. For it is not given to every one to judge Chriſtianly of ſuch weighty Matters. But the End will ſhew which Part teacheth truly, and juſtly condemn the other. Sure it is, that we perſecute no Man, oppreſs no man, put no Man to Death, neither doth our Doctrine trouble Men's Conſciences, but delivered them out of innumerable Errors and Snares of the Devil.

Devil. For the Truth hereof, we have the Teſtimony of many good Men who give Thanks unto God, for that, by our Doctrine, they have received certain and ſure Conſolation to their Conſciences. Wherefore, like as *Paul* at that time was not to be blamed that the Churches were troubled, but the falſe Apoſtles: So at this Day it is not our Fault, but the Fault of the Anabaptiſts and ſuch frantic Spirits, that many and great Troubles are in the Church.

Mark hear diligently, that every Teacher of Works, and of the Righteouſneſs of the Law, is a Troubler of the Church, and of the Conſciences of Men. And who would ever have believed that the Pope, Cardinals, Biſhops, Monks, and that whole Synagogue of *Satan*, ſpecially the Founders of thoſe religious Orders (of which Number nevertheleſs God might ſave ſome by Miracle) were Troublers of Mens Conſciences? Yea, verily, they be yet far worſe then were thoſe falſe Apoſtles. For the falſe Apoſtles taught, that, beſides Faith in Chriſt, the works of the Law of God were alſo neceſſary to Salvation. But the Papiſts, omitting Faith, have taught mens Traditions and Works not commanded of God, but deviſed by themſelves without and againſt the Word of God: And theſe have they not only made equal with the Word of God, but alſo exalted them far above it. But the more holy the Hetetics ſeem to be in outward ſhew, ſo much the more Miſchief they do. For if the falſe Apoſtles had not been endued with notable Gifts, with great Authority, and a ſhew of Holineſs, and had not vaunted themſelves to be Chriſt's Miniſters, the Apoſtles Diſciples, and ſincere Preachers of the Goſpel, they could not ſo eaſily have defaced *Paul*'s Authority, and led the *Galatians* out of the Way.

Now, the Cauſe why he ſetteth himſelf ſo ſharply againſt them, calling them the Troublers of the Churches, is for that beſides Faith in Chriſt, they taught that Circumciſion and the keeping of the Law was neceſſary to Salvation. The which thing *Paul* himſelf witneſſeth in the fifth Chapter following. And *Luke* in the fifteenth of the *Acts* declareth the ſame thing in theſe Words: *That certain Men coming down from* Judea, *taught the Brethren ſaying, Except ye be circumciſed after the Cuſtom of* Moſes, *ye cannot be ſaved*, (Acts xv. 1.) Wherefore the falſe Apoſtles moſt earneſtly and obſtinately contended that the Law ought to be obſerved. Unto whom the ſtiff-necked *Jews* forthwith joined themſelves, and ſo afterwards eaſily perſuaded ſuch as were not eſtabliſhed in the Faith, that *Paul* was not a ſincere Teacher, becauſe he regarded not the Law, but preached ſuch a Doctrine as did aboliſh and overthrow the Law. For it ſeemed unto them a very ſtrange thing, that the Law of God ſhould utterly be taken away, and the *Jews* which had always until that Time been counted the People of God, to whom alſo the Promiſes were made, ſhould now be rejected. Yea it ſeemed yet a more ſtrange thing unto them, that the *Gentiles* being wicked Idolators, ſhould attain to this Glory and Dignity, to be the People of God without Circumciſion, and without the Works of the Law, by Grace only and Faith in Chriſt.

Theſe things had the falſe Apoſtles amplified and ſet forth to the uttermoſt, that they might bring *Paul* into more Hatred among the *Galatians*. And to the end they might ſet them the more ſharply againſt him, they ſaid, that he preached unto the *Gentiles* Freedom from the Law, to bring into Contempt, yea, and utterly to aboliſh the Law of God and the Kingdom of the *Jews*, contrary to the Law of God, contrary to the Cuſtom of the

the *Jewiſh* Nation, contrary to the Example of the Apoſtles, and to be ſhort, contrary to his own Example: Wherefore, he was to be ſhunned as an open Blaſphemer againſt God, and a Rebel againſt the whole Commonweal of the *Jews*, ſaying, that they themſelves ought rather to be heard, who beſides that they preached the Goſpel rightly, were alſo the very Diſciples of the Apoſtles, with whom *Paul* was never converſant. By this Policy they defamed and defaced *Paul* among the *Galatians*, ſo that by this their perverſe Dealing, of very Neceſſity *Paul* was compelled with all his Might to ſet himſelf againſt theſe falſe Apoſtles: Whom he boldly reproveth and condemneth, ſaying, that they are the Troublers of the Churches, and Overthrowers of Chriſt's Goſpel, as followeth.

Verſe 7. *And intend to pervert the Goſpel of Chriſt.*

That is to ſay, they do not only go about to trouble you, but alſo utterly to aboliſh and overthrow Chriſt's Goſpel. For theſe two Things the Devil practiſeth moſt buſily. Firſt, he is not contented to trouble and deceive many by his falſe Apoſtles, but moreover he laboureth by them utterly to overthrow the Goſpel, and never reſteth till he hath brought it to paſs. Yet ſuch Perverters of the Goſpel can abide nothing leſs, than to hear that they are the Apoſtles of the Devil: Nay, rather they glory above others in the Name of Chriſt, and boaſt themſelves to be the moſt ſincere Preachers of the Goſpel. But becauſe they mingle the Law with the Goſpel, they muſt needs be Perverters of the Goſpel. For either Chriſt muſt remain, and the Law periſh: Or the Law muſt remain, and Chriſt periſh: For Chriſt and the Law can by no means agree and reign together in the Conſcience. Where the Righteouſneſs of the Law ruleth, there cannot the Righteouſneſs of grace rule. And again, where the Righteouſneſs of Grace reigneth, there cannot the Righteouſneſs of the Law reign: For one of them muſt needs give place unto the other. And if thou canſt not believe that God will forgive thy Sins for Chriſt's Sake, whom he ſent into the World to be our High Prieſt: How then I pray thee, wilt thou believe that he will forgive the ſame for the Works of the Law, which thou couldeſt never perform: Or for thine own Works, which (as thou muſt be conſtrained to confeſs) be ſuch, as it is impoſſible for them to countervail the Judgment of God?

Wherefore the Doctrine of Grace can by no means ſtand with the Doctrine of the Law. The one muſt ſimply be refuſed and aboliſhed, and the other confirmed and ſtabliſhed. For as *Paul* ſaith here, to mingle the one with the other, is to overthrow the Goſpel of Chriſt. And yet if it come to debating, the greater part overcometh the better. For Chriſt with his Side is weak, and the Goſpel but a fooliſh Preaching. Contrariwiſe, the Kingdom of the World, and the Devil the Prince thereof, are ſtrong. Beſides that, the Wiſdom and Righteouſneſs of the Fleſh, carry a goodly Shew. And by this means, the Righteouſneſs of Grace and Faith is loſt, and the other Righteouſneſs of the Law and Works advanced and maintained. But this is our Comfort, that the Devil with all his Limbs cannot do what he would. He may trouble many, but he cannot overthrow Chriſt's Goſpel. The Truth may be aſſailed, but vanquiſhed it cannot be: For the Word of the Lord endureth for ever.

It ſeemeth to be a light matter, to mingle the Law and the Goſpel, Faith and Works together: But it doth more Miſchief than Man's Reaſon can conceive. For it doth not only blemiſh and darken the Knowledge of Grace, but alſo it taketh away Chriſt with all his Benefits, and it utterly overthroweth the Goſpel, as *Paul* ſaith in this Place. The cauſe of this great Evil is our Fleſh: Which being plunged in Sins, ſeeth no Way how to get out but by Works, and therefore it would live in the Righteouſneſs of the Law, and reſt in the Truſt and Confidence of her own Works. Wherefore, it is utterly ignorant of the Doctrine of Faith and Grace: Without the which notwithſtanding it is impoſſible for the Conſcience to find Reſt and Quietneſs.

It appeareth alſo by theſe Words of *Paul: And intend to pervert the Goſpel of Chriſt*, that the falſe Apoſtles were exeeding bold and ſhameleſs, which with all their Might ſet themſelves againſt *Paul*. Wherefore he again, uſing his Spirit of Zeal and Fervency, and being fully perſuaded of the certainty of his Calling, ſetteth himſelf ſtrongly againſt them, and wonderfully magnifieth his Miniſtry, ſaying:

Verſe 8. *But though that we or an Angel from Heaven, preach unto you otherwiſe than that we have preached unto you, let him be accurſed.*

Here *Paul* caſteth out very Flames of Fire, and his Zeal is ſo fervent, that he beginneth alſo almoſt to curſe the Angels. Although, ſaith he, that we ourſelves, even I and my Brethren *Timothy* and *Titus*, and as many as teach Chriſt purely with me (I ſpeak not now of thoſe Seducers of Conſciences:) *Yea, or if an Angel from Heavan preach unto you, &c.* notwithſtaning I would rather, that I myſelf, my Brethren, yea, and the very Angels from Heaven alſo, ſhould be holden accurſed, than that my Goſpel ſhould be overthrown. This is indeed a vehement Zeal, that he dare ſo boldly curſe. not only himſelf, and his Brethren, but alſo even an Angle from Heaven.

the Greek Word *Anathema*, in Hebrew *Herem*, ſignifieth a Thing accurſed, execrable, and deteſtable: Which hath nothing to do, no Participation or Communion with God. So ſaith *Joſhua: Curſed be the Man before the Lord, that raiſeth up and buildeth this City* Jericho, (*Joſh.* vi. 26.) And in the laſt of *Leviticus* it is written: *Nothing ſeparate from the common Uſe, which ſhall be ſeparate from Man, ſhall be redeemed, but die the Death, whether it be Man or Beaſt.* So God had appointed *Amaleck*, and certain other Cities accurſed by God's own Sentence, ſhould be utterly raſed and deſtroyed. This is then the Mind of *Paul: I had rather that myſelf and other my Brethren, yea and an Angel from Heaven ſhould be accurſed, than that we or others ſhould preach any other Goſpel, than that which we have preached already.* So *Paul* firſt curſeth himſelf: For cunning Artificers are wont firſt to find Fault with themſelves that they may the more freely and ſharply afterwards reprove others.

Paul therefore concludeth, that there is no other Goſpel beſides that, which he himſelf had preached. But he preached not a Goſpel which he had himſelf deviſed, but the ſame which God promiſed before by his Prophets in the Holy Scriptures: (*Rom.* i.) Therefore he pronounceth himſelf and others, yea, even an Angle from Heaven, to be undoutedly accurſed, if they teach any thing contrary to the former Goſpel. For the Voice of the

Goſpel

Goſpel once ſent forth, ſhall not be called back again till the Day of Judgment.

Verſe 9. *As we ſaid before, ſo ſay we now again, if any Man preach unto you otherwiſe than that you have received, let him be accurſed.*

He repeated the ſelf-ſame thing, only changing the Perſons. Before he curſed himſelf, his Brethren, and an Angel from Heaven. Here if there be any (ſaith he) beſides us, which preach unto you any other Goſpel than that ye have received of us, let them alſo be accurſed. Therefore he plainly excommunicateth and curſeth all Teachers in general, himſelf, his Brethren, an Angel, and moreover all others whatſoever, namely, all thoſe falſe Teachers his Adverſaries. Here appeareth an exceeding great Fervency of Spirit in the Apoſtle, that he dare curſe all Teachers throughout the whole World and in Heaven, which pervert his Goſpel and teach any other. For all Men muſt either beleive that Goſpel that *Paul* preached, or elſe they muſt be accurſed and condemned. Would to God this terrible Sentence of the Apoſtle might ſtrike a fear into their Hearts that ſeek to pervert the Goſpel of *Paul*: Of which Sort at this Day (the more it is to be lamented) the World is full.

The changing of Perſons is here to be marked. For *Paul* ſpeaketh otherwiſe in his firſt Curſing, than he doth in the ſecond. In the firſt he ſaith: *If we or an Angel from Heaven, preach unto you any other Goſpel than that we have preached unto you:* in the ſecond: *Than that ye have received.* And this he doth of purpoſe, leſt the *Galatians* ſhould ſay: We, O *Paul*, do not pervert the *Goſpel* that thou haſt preached unto us: We underſtood thee not rightly, but the Teachers that came after thee, have declared unto us the true meaning thereof. This (ſaith he) will I in no caſe admit. They ought to add nothing, neither to correct it: But that which you heard of me, is the ſincere Word of God: Let this only remain. Neither do I deſire myſelf to be another manner of Teacher than I was, nor you other Deſciples. Wherefore if ye hear any Man bringing any other Goſpel than that ye have heard of me, or bragging that he will deliver better Things than ye have received of me, let him and his Deſciples be both accurſed.

The firſt two Chapters, in a manner, contain nothing elſe but Defences of his Doctrine, and Confutations of Errors: So that until he cometh to the End of the ſecond Chapter, he toucheth not the chiefeſt Matter which he handleth in this Epiſtle, namely, the Article of Juſtification. Notwithſtanding, this Sentence of *Paul* ought to admoniſh us, that ſo many as think the Pope to be the Judge of the Scripture, are accurſed. Which thing the Popiſh Schoolmen have wickedly taugt, ſtanding upon this Ground: The Church hath allowed four Golpels only: Therefore there are but four: For if it had allowed more, there had been more. Now ſeeing the Church might receive and allow ſuch and ſo many Goſpels as it would, therefore the Church is above the Goſpel. A goodly Argument forſooth. I approve the Scripture, *ergo*, I am above the Scripture. *John Baptiſt* acknowledgeth and confeſſeth Chriſt, and pointeth to him with his Finger, therefore he is above Chriſt. The Church approveth the Chriſtian Faith and Doctrine, therefore the Church is above them. For the overthrowing of this their wicked and blaſphemous Doctrine, thou haſt here a

plain

plain Text like a Thunderbolt, wherein *Paul* ſubjected both himſelf and an Angel from Heaven, and Doctors upon Earth, and all other Teachers and Maſters whatſoever, under the Authority of the Scripture. For they ought not to be Maſters, Judges, or Arbiters, but only Witneſſes, Diſciples and Confeſſors of the Church, whether it be the Pope, *Luther*, *Auguſtine*, *Paul*, or an Angel from Heaven. Neither ought any Doctrine to be taught or heard in the Church beſides the pure Word of God, that is to ſay, the Holy Scripture. Otherwiſe, accurſed be both the Teachers and Hearers together wtih their Doctrine.

Verſe 10. *For now preach I Man's Doctrine, or God's?*

Theſe Words are ſpoken with the ſame Vehemency of Spirit that the former were. As if he would ſay, Am I *Paul* ſo unknown amongſt you, which have preached ſo openly in your Churches? Are my bitter Conflicts, and ſo many ſharp Battles againſt the *Jews*, yet unknown unto you? It appeareth (I think) ſufficiently unto you by my preaching, and by ſo many and ſo great Afflictions which I have ſuffered, whether I ſerve Men or God. For all Men ſee that by this my preaching, I have not only ſtired up Perſecution againſt me in every Place, but have alſo procured the cruel Hatred both of mine own Nation, and of all other Men. I ſhew therefore plainly enough that I ſeek not by my preaching, the Favour or Praiſe of Men, but to ſet forth the Benefit and Glory of God.

Neither do we ſeek the Favour of Men by our Doctrine. For we teach that all Men are wicked by Nature, and the Children of Wrath. We condemn Man's Freewill, his Strength, Wiſdom and Righteouſneſs, and all Religion of Man's own deviſing. And to be ſhort, we ſay that there is nothing in us that is able to deſerve Grace and the forgiveneſs of Sins: But we preach, that we obtain this Grace by the free Mercy of God only for Chriſt's Sake. For ſo the Heavens ſhew forth the Glory of God, and his Works, condemning all Men generally with their Works, (*Eph.* ii. 3.) This is not to preach for the Favour of Men and of the World. For the World can abide nothing leſs than to hear his Wiſdom, Righteouſneſs, Religion, and Power condemned. And to ſpeak againſt thoſe mighty and glorious Gifts of the World, is not to flatter the World, but rather to procure Hatred and Indignaton of the World, (Pſ. xix. 1.) For if we ſpeak againſt Men or any thing elſe that pertaineth to their Glory, it cannot be, but that cruel Hatred, Perſecutions, Excommunications, Murthers and Condemnations muſt needs follow.

If then (ſaith *Paul*) they ſee other matters, why ſee they not this alſo, that I teach the Things that are of God and not of Men? That is to ſay, That I ſeek no Man's Favour by my Doctrine, but I ſet out God's Mercy offered unto us in Chriſt. For if I ſought the Favour of Men I would not condemn their Works. Now foraſmuch as I condemn Mens Works, that is to ſay, becauſe I ſhew God's Judgment out of his Word (whereof I am a Miniſter) againſt all Men, how that they are Sinners, unrighteous, wicked, Children of Wrath, Bondſlaves of the Devil, and damned, and that they are not made righteous by Works or by Circumciſion, but by Grace only and Faith in Chriſt: Therefore I procure unto myſelf the deadly Hatred of Men. For they can abide nothing leſs, than to hear that they

they are ſuch: Nay rather they would be praiſed for wiſe, righteous and holy. Wherefore this witneſſeth ſufficiently, that I teach not Man's Doctrine. After the ſame manner Chriſt ſpeaketh alſo in the ſeventh of *John: The World cannot hate you, but me it hateth, becauſe I teſtify of it that the Works thereof are evil,* (John vii. 7.) And in the third of *John: This is Condemnation, that Light is come into the World, and Men loved Darkneſs more than Light, becauſe their Works are evil,* (John iii. 19.)

Now, that I teach the things which are of God, ſaith the Apoſtle, hereby it may ſufficiently appear, that I preach the only Grace, the Mercy, the Goodneſs and the Glory of God. Moreover, he that ſpeaketh, as Chriſt ſaith, thoſe things which his Lord and Maſter hath commanded him, and glorifieth not himſelf, but him whoſe Meſſenger he is, bringeth and teacheth the true Word of God. But I teach thoſe things only which are commanded me from above: Neither glorify I myſelf, but him that ſent me. Beſides that, I ſtir up againſt myſelf the Wrath and Indignation of both the *Jews* and *Gentiles*: therefore my doctrine is true, ſincere, certain and of God, neither can there be any other, much leſs any better, than this my Doctrine is. Wherefore, whatſoever Doctrine elſe teacheth not as mine doth, that all Men are Sinners, and are juſtified by faith only in Chriſt, muſt needs be falſe, wicked, blaſphemous, accurſed and deviliſh; And even ſuch alſo are they which either teach it or receive it.

So we with *Paul* do boldly pronounce all ſuch doctrine to be accurſed as agreeth not with ours. For neither do we ſeek by our preaching the Praiſe of Men, or the favour of Princes or Biſhops, but the favour of God alone, whoſe only Grace and Mercy we preach, deſpiſing and treading under Foot whatſoever is of ourſelves. Whoſoever he be then which ſhall teach any other Goſpel, or that which is contrary to ours, let us be bold to ſay, that he is ſent of the Devil, and hold him accurſed.

Verſe 10. *Or go I about to pleaſe Men?*

That is, do I ſerve Men or God? He hath always a glance at the falſe Apoſtles. Theſe ſaith he, muſt needs ſeek to pleaſe and to flatter Men: For by this means they ſeek, that they again may glory in their Fleſh. Moreover, becauſe they will not bear the Hatred and Perſecution of Men, they teach Circumciſion, only to avoid the Perſecution of the Croſs, as followeth in the fifth Chapter.

So at this Day, ye may find many which ſeek to pleaſe Men, and to the end they may live in Peace and Security of the Fleſh, they teach the things which are of Men, that is to ſay, wicked things, or elſe they allow the Blaſphemies and wicked Judgments of the Adverſaries, contrary to the Word of God, againſt their own Conſcience, that they may keep ſtill the Favour of Princes and biſhops, and enjoy their goods. But we, becauſe we endeavour to pleaſe God and not Men, do ſtir up againſt us the Malice of the Devil, and Hell itſelf: We ſuffer the Reproaches and Slanders of the World, Death and all the Miſchiefs that can be deviſed againſt us.

So ſaith *Paul* here: *I ſeek not to pleaſe Men*, that they may praiſe my Doctrine, and report me to be an excellent Teacher, but I deſire only that my Doctrine may pleaſe God: And by this means I make Men my mortal Enemies. Which thing I find by Experience to be moſt true: For they

requite me with Infamy, Slander, Impriſonment and Sword. Contrariwiſe the falſe Apoſtles teach the things that are of Men, that is to ſay, ſuch things as be pleaſant and plauſible to Man's Reaſon, and that to the end they may live in Eaſe, and purchaſe the Favour, Good-will and Praiſe of the People. And ſuch Men find that they ſeek for: For they are praiſed and magnified of Men. So ſaith Chriſt alſo, *(Matt.* vi.*) That Hypocrites do all things to be praiſed of Men.* And in the fifth of *John* he ſharply reproveth ſuch: *How can ye believe*, ſaith he, *which receive Honour one of another, and ſeek not the Honour that cometh of God alone?* The things which *Paul* hath hitherto taught, are in a manner Examples only. In the mean time, notwithſtanding, he is very earneſt every where in proving his Doctrine to be ſincere and ſound. Therefore he exhorteth the *Galatians* that they forſake it not for any other Doctrine.

Verſe 10. *For if I ſhould yet pleaſe Men, I were not the Servant of God.*

Theſe things are to be referred to the whole Office and Miniſtry of *Paul*, to ſhew what a Contrariety there was between his Converſation before in the *Jewiſh* Law, and his Converſation now under the Goſpel. As if he would ſay, Do ye think that I go about ſtill to pleaſe Men, as I did in times paſt? So he ſpeaketh afterwards in the fifth Chapter: *If I yet preach Circumciſion, why do I ſuffer Perſecution?* As though he would ſay, Do ye not ſee and hear of my daily Conflicts, great Perſecutions and Afflictions? After I was converted and called to the Office of Apoſtleſhip, I never taught Man's Doctrine, neither ſought I to pleaſe Men, but God alone. That is to ſay, I ſeek not by my miniſtry and Doctrine the Praiſe and Favour of Men, but of God.

Here again is to be marked, how maliciouſly and craftily the falſe Apoſtles went about to bring *Paul* into Hatred among the *Galatians*. They picked out of his Preachings and writings certain Contradictions (as our Adverſaries at this Day do out of our Books) and by this means they would have convinced him that he had taught contrary things. Wherefore they ſaid, that there was no credit to be given unto him: But that Circumciſion and the Law ought to be kept: Which thing he himſelf alſo by his Example had allowed, becauſe he had circumciſed *Timothy* according to the Law, had purified himſelf with other four Men in the Temple at *Jeruſalem*, and had ſhaven his Head at *Cenchrea*, (Acts xvi. 3. xviii. 18.) Theſe things they craftily ſurmiſed, that *Paul* by the commandment and Authority of the Apoſtles was conſtrained to do: Which notwithſtanding he had kept as indifferent, bearing with the Infirmity of the weak Brethren (which yet underſtood not the chriſtian Liberty) leſt they ſhould be offended. To whoſe Cavillations thus he anſwereth: How true it is which the falſe Apoſtles forge againſt me for the Overthrowing of my Goſpel, and ſetting up of the Law and Circumciſion again, the matter itſelf ſufficiently declareth. For if I would preach the Law and Circumciſion, and commend the Strength, the Power, and the Will of Man, I ſhould not be ſo odious nnto them, but ſhould pleaſe them.

Verſe 11. 12. *Now I certify you Brethren, that the Goſpel which was preached of me, was not after Man. For neither received I it of Man, neither was I taught it but by the Revelation of Jeſus Chriſt.*

Here is the principal Point of all this matter: Which containeth a Confutation of his Adverſaries, and a defence of his Doctrine, to the end of the ſecond Chapter. Upon this he ſtandeth, this he urgeth and with an Oath confirmeth, that he learned not his Goſpel of any Man, but received it by the Revelation of Jeſus Chriſt. And in that he ſweareth, he is conſtrained ſo to do, that the *Galatians* may believe him, and alſo, that they ſhould give no Ear to the falſe Apoſtles: Whom he reproveth as Liars, becauſe they had ſaid, that he learned and received his Goſpel of the apoſtles.

Where he ſaith that his Goſpel is not after Man, he meaneth not that his Goſpel is not earthly, for that is manifeſt of itſelf: And the falſe Apoſtles bragged alſo that their Doctrine was not earthly but heavenly: But he meaneth, that he learned not his Goſpel by the Miniſtry of Men, or received it by any earthly means, as we all learn it either by the Miniſtry of Men, or elſe receive it by ſome earthly means, ſome by hearing, ſome by reading, and ſome by writing: But he received the ſame only by the Revelation of Jeſus Chriſt. If any man liſt to make any other Diſtinction, I am not againſt it. Here the Apoſtle ſheweth by the way, that Chriſt is not only Man, but that he is both God and very Man, when he ſaith, that he received not his Goſpel by Man.

Now, *Paul* received his Goſpel in the way as he was going to *Damaſcus*, where Chriſt appeared unto him and talked with him. Afterwards alſo he talked with him in the Temple at *Jeruſalem*. But he received his Goſpel in the way, as *Luke* reciteth the Story in the ninth of the *Acts*. *Ariſe*, ſaith Chriſt, *and go into the City, and it ſhall be told thee what thou muſt do*. He doth not bid him go into the City, that he might learn the Goſpel of *Ananias*: But *Ananias* was bid to go and baptize him, to lay his Hands upon him, to commit the Miniſtry of the Word unto him, and to commend him unto the Church, and not to teach him the Goſpel, which he had received afore, as he glorieth in the ſame place, by the only Revelation of Jeſus Chriſt. And this *Ananias* himſelf confeſſeth, ſaying, *Brother* Saul, *the Lord which appeared to thee in the way, hath ſent me, that thou mighteſt receive thy Sight*. Therefore he received not his Doctrine of *Ananias*, but being already called, lightned and taught of Chriſt in the way, he was ſent to *Ananias* that he might alſo have the Teſtimony of Men, that he was called of God to preach the Goſpel of Chriſt.

This *Paul* was conſtrained to recite, to put away the Slander of the falſe Apoſtles, who laboured to bring him into Hatred among the *Galatians*, ſaying that *Paul* was inferior to the reſt of the Apoſtles Scholars, who had received of the Apoſtles that which they taught and kept: whoſe Converſation alſo they had ſeen a long time, and that *Paul* himſelf had alſo received the ſame things of them, although he did now deny it. Why then would they rather obey an Inferior, and deſpiſe the Authority of the Apoſtles themſelves, who were not only the fore Elders and Teachers of the *Galatians*, but alſo of all the Churches throughout the whole World?

This Argument, which the ſame Apoſtles grounded upon the Authority of the Apoſtles, was ſtrong and mighty, whereby the *Galatians* were ſuddenly overthrown, eſpecially in this matter. I would never have believed, had I not been taught by theſe Examples of the Churches of *Galatia*, of the *Corinthians* and others, that they which had received the Word of God in the beginning with ſuch Joy, among whom were many notable Men, could ſo quickly be overthrown. O good Lord, what horrible and infinite Miſchief may one only Argument eaſily bring? Which ſo pierceth a Man's Conſcience, when God withdraweth his Grace, that in one Moment he loſeth all together. By this Subtlety then the falſe Apoſtles did eaſily deceive the *Galatians*, being not fully ſtabliſhed and grounded, but as yet weak in the Faith.

Moreover, the matter of Juſtification is brittle: Not of itſelf, for of itſelf it is moſt ſure and certain, but in reſpect of us. Whereof I myſelf have good Experience. For I know in what hours of Darkneſs I ſometimes wreſtle. I know how often I ſuddenly loſe the Beams of the Goſpel and Grace, as being ſhadowed from me with thick and dark Clouds. Briefly I know in what a ſlippery place even ſuch alſo do ſtand, as are well exerciſed and ſeem to have ſure footing in matters of Faith. We have good Experience of this matter: for we are able to teach it unto others, and this is a ſure Token that we underſtand it. But when in the very Conflict we ſhould uſe the Goſpel, which is the Word of Grace, Conſolation and Life, there doth the Law, the Word of Wrath, Heavineſs and Death prevent the Goſpel, and beginneth to rage, and the Terrors which it raiſeth up in the Conſcience, are no leſs than was that horrible Shew in the Mount *Sinai*. So that even one place of the Scripture containing ſome threatning of the Law (*Exod.* xix. 18.) overwhelmeth and drowneth all Conſolations beſides, and ſo ſhaketh all our inward Powers, that it maketh us to forget Juſtification, Grace, Chriſt, the Goſpel and all together.

Therefore in reſpect of us, it is a very brittle matter, becauſe we are brittle. Again, we have againſt us even the one half of ourſelves: that is to ſay, Reaſon, and all the Powers thereof. Beſides all this, the Fleſh reſiſteth the Spirit, which cannot believe aſſuredly that the Promiſes of God are true. It fighteth therefore againſt the Spirit, and, as *Paul* ſaith, *it holdeth the Spirit captive*, (*Gal.* v. 17. Rom. vii. 23.) ſo that it cannot believe ſo ſtedfaſtly as it would. Wherefore, we teach continually, that the Knowledge of Chriſt, and of Faith, is no Work of Man, but ſimply the Gift of God, who as he createth Faith, ſo doth he keep it in us. And even as he firſt giveth Faith unto us through the Word, ſo afterwards he exerciſeth, increaſeth, ſtrengtheneth and maketh perfect the ſame in us by the Word. Therefore the greateſt Service that a Man can do unto God, and the very Sabbath of Sabbaths, is, to exerciſe himſelf in true Godlineſs, diligently to read and to hear the Word. Contrariwiſe, there is nothing more dangerous than to be weary of the Word. He therefore that is ſo cold, that he thinketh himſelf to know enough, and beginneth by little and little to loath the Word, that Man hath loſt Chriſt and the Goſpel, and that which he thinketh himſelf to know, he attaineth only by bare Speculation: And he is like unto a Man, as St. *James* ſaith, Who beholding his Face in a Glaſs, goeth his Way, and by-and-by forgetteth what his Countenance was, (*Jam.* i. 23, 24.)

Wherefore let every faithful Man labour and ſtrive with all Diligence to learn and to keep this Doctrine: And to that end, let him uſe humble and hearty Prayer, with continual Study and Meditation of the Word. And when we have done never ſo much, yet ſhall we have enough to keep us occupied. For we have to do with no ſmall Enemies, but ſtrong and mighty, and ſuch as are in continual War againſt us, namely, our own Fleſh, all the Dangers of the World, the Law, Sin, Death, the Wrath and Judgment of God, and the Devil himſelf, who never ceaſeth to tempt us inwardly by his fiery Darts, and outwardly by his falſe Apoſtles, to the end that he may overthrow, if not all, yet the moſt part of us.

This Argument therefore of the falſe Apoſtles had a goodly Shew, and ſeemed to be very ſtrong. Which alſo at this Day prevaileth with many, namely, that the Apoſtles, the holy Fathers and their Succeſſors have ſo taught: That the Church ſo thinketh and believeth. Moreover, that it is impoſſible that Chriſt ſhould ſuffer his Church ſo long time to err. Art thou alone, ſay they, wiſer than ſo many holy Men? Wiſer then the whole Church? After this manner, the Devil being changed into an Angel of Light, ſetteth upon us craftily at this Day, by certain peſtiferous Hypocrites, who ſay; We paſs not for the Pope, we abhor the Hipocriſy of Monks, and ſuch like: But we would have the Authority of holy Church to remain untouched. The Church hath thus believed, and taught ,this long time. So have all the Doctors of the primitive Church, holy Men, more ancient and better learned than thou. Who art thou, that dareſt diſſent from all theſe, and bring unto us a contrary Doctrine? When Satan reaſoneth thus, conſpiring with the Fleſh and Reaſon, then is thy Conſcience terrified and utterly deſpaireth, unleſs thou conſtantly return to thyſelf again, and ſay: Whether it be *Cyprian*, *Ambroſe*, *Auguſtine*, either St. *Peter*, *Paul* or *John*, yea, or an Angel from Heaven, that teacheth otherwiſe, yet this I know aſſuredly, that I teach not the things of Men, but of God: That is to ſay, I attribute all things to God alone, and nothing to Man,

When I firſt took upon me the Defence of the Goſpel, I remember that Doctor *Staupitius*, a worthy Man, ſaid thus unto me: "this liketh me "well, that this Doctrine which thou preacheſt, yieldeth Glory, and all "things elſe unto God alone, and nothing unto Man: For unto God there "cannot be attributed too much Glory, Goodneſs, Mercy," &c. This Saying did then greatly comfort and confirm me. And true it is, that the Doctrine of the Goſpel taketh from Men all Glory, Wiſdom, Righteouſneſs, *&c.* and giveth the ſame to the Creator alone, who made all things of nothing, (*Matt.* vi. 12.) We may alſo more ſafely attribute too much unto God, than unto Man: For in this caſe I may ſay boldly: Be it ſo, that the Chnrch, *Auguſtine* and other Doctors, alſo *Peter* and *Apollo*, yea, even an Angel from Heaven, teach a contrary Doctrine, yet my Doctrine is ſuch, that it ſetteth forth and preacheth the Grace and Glory of God alone, and in the matter of Salvation, it condemneth the Righteouſneſs and Wiſdom of all Men. In this I cannot offend, becauſe I give both to God and Man that which properly and truly belongeth unto them both.

But thou wilt ſay: The Church is holy, the Fathers are holy. It is true: Notwithſtanding, albeit the Church be holy, yet is it compelled to pray: *Forgive us our Treſpaſſes.* So, though the Fathers be holy, yet are they ſaved through the Forgiveneſs of Sins. Therefore neither am I to be be-

lieved, nor the Church, nor the Fathers, nor the Apoſtles, no nor an Angel from Heaven, if we teach any thing againſt the Word of God; but let the Word of God abide for ever: For elſe this Argument of the falſe Apoſtles had mightily prevailed againſt *Paul*'s Doctrine. For indeed it was a great Matter, a great Matter I ſay, to ſet before the *Galatians* the whole Church, with all the Company of the Apoſtles, againſt *Paul* alone, but lately ſprung up, and of ſmall Authority. This was therefore a ſtrong Argument, and concluded mightily. For no Man ſaith willingly, that the Church erreth, and yet it is neceſſary to ſay that it erreth, if it teach any thing beſides or againſt God's Word.

Peter, the chief of the Apoſtles, taught, both in Life and Doctrine, beſides God's Word, therefore he erred, and was deceived. Neither did *Paul* diſſemble that Error, although it ſeemed to be but a light Fault, becauſe he ſaw it would turn to the hurt of the whole Church, but *withſtood him even to his Face, becauſe he walked not after the Truth of the Goſpel*, (Gal. ii. 11.) Therefore neither is the Church, nor *Peter*, nor the Apoſtles, nor Angels from Heaven, to be heard, unleſs they bring and teach the pure Word of God.

This Argument, even at this Day, is not a little prejudicial to our Cauſe. For if we may neither believe the Pope, nor the Fathers, nor *Luther*, nor any other, except they teach us the pure Word of God, whom ſhall we then believe? Who, in the mean while, ſhall certify our Conſciences, which part teacheth the pure Word of God, we, or our Adverſaries? For they brag that they alſo have the pure Word of God, and teach it. Again, we believe not the Papiſts, becauſe they teach not the Word of God, neither can they teach it. Contrariwiſe, they hate us moſt bitterly, and perſecute us as moſt peſtilent Heretics and Seducers of the People. What is to be done in this caſe? Shall it be lawful for every fantaſtical Spirit, to teach what himſelf liſteth, ſeeing the World can neither hear nor abide our Doctrine? For although we glory with *Paul*, that we teach the pure Goſpel of Chriſt, yet we profit nothing, but are compelled to hear, that this our glorying is not only vain, raſh, and arrogant, but alſo deviliſh and full of Blaſphemy. But if we abaſe ourſelves, and give place to the Rage of our Adverſaries, then both the Papiſts and Anabaptiſts wax proud. The Anabaptiſts will vaunt that they bring and teach ſome ſtrange thing which the World never heard of before. The Papiſts will ſet up again and eſtabliſh their old Abominations. Let every Man therefore take heed, that he be moſt ſure of his Calling and Doctrine, that he may boldly ſay with *Paul*: *Although we, or an Angel from Heaven, preach unto you otherwiſe, than that we have preached unto you, let him be accurſed*, (Gal. i. 8.)

Verſe 13. *For ye have heard of my Converſation in Times paſt, in* Jewiſh *Religion, how that I perſecuted the Church of God extreamly and waſted it: And profited in the* Jewiſh *Religion, above many of my Companions of mine own Nation.*

This Place hath in it no ſingular Doctrine. Notwithſtanding, *Paul* alledgeth here his own Example, ſaying: I have defended the Traditions of the Phariſees, and the *Jewiſh* Religion, more conſtantly than ye, and all your falſe Teachers. Wherefore, if the Righteouſneſs of the Law had been

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any thing worth, I had not turned back from it: in the keeping whereof, notwithſtanding, before I knew Chriſt, I did ſo exerciſe myſelf, and ſo profit therein, that I excelled many of my Companions of mine own Nation. Moreover, I was ſo zealous in defence of the ſame, that I perſecuted the Church of God extreamly, and waſted it. For having received Authority of the High Prieſts, I put many in Priſon, (*Acts* xxvi. 10.) and when they ſhould be put to Death, I pronounced the Sentence, and puniſhing them throughout all the Synagogues, I compelled them to blaſpheme, and was ſo exceeding mad upon them, that I perſecuted them even unto ſtrange Cities.

Verſe 14. *And was much more zealous of the Traditions of my Fathers.*

He calleth not here the Traditions of the Fathers, phariſaical or human Traditions: For in this place he treateth not of the phariſaical Traditions, but of a far higher matter, and therefore he calleth even that holy Law of *Moſes*, the Fathers Traditions: That is to ſay, received and left as an Inheritance from the Fathers. For theſe, ſaith he, *when I was in the* Jewiſh *Religion, I was very zealous.* He ſpeaketh after the ſame manner to the *Philippians*: (chap. iii. 6.) *As concerning the Law*, ſaith he, *I was a Phariſee, concerning Zeal, I perſecuted the Church, and as concerning the Righteouſneſs of the Law, I was unrebukable.* As though he would ſay: Here I may glory, and may compare with the whole Nation of the *Jews*, yea, even with the beſt and holieſt of all thoſe which are of the Circumciſion: Let them ſhew me, if they can, a more zealous and earneſt Defender of *Moſes* Law, than I have been. This thing (O ye *Galatians*) ought to have perſuaded you, not to believe theſe Deceivers, which magnify the Righteouſneſs of the Law, as a matter of great Importance: whereas, if there were any cauſe to glory in the Righteouſneſs of the Law, I have more cauſe to glory than any other.

In like manner ſay I of myſelf, that before I was lightned with the knowledge of the Goſpel, I was as zealous for the papiſtical Laws and Traditions of the Fathers, as ever any was, moſt earneſtly maintaining and defending them as holy and neceſſary to Salvation. Moreover, I endeavoured to obſerve and keep them myſelf, as much as was poſſible for me to do; puniſhing my poor Body with Faſting, Watching, Praying and other Exerciſes, more than all they which at this Day do ſo bitterly hate and perſecute me, becauſe now I take from them the Glory of juſtifying by Works and Merits. For I was ſo diligent and ſuperſtitious in the Obſervation hereof, that I laid more upon my Body, than, without danger of Health, it was able to bear. I honoured the Pope of meer Conſcience, and unfeignedly, not ſeeking after Prebends, Promotions and Livings: But whatſoever I did, I did it with a ſingle Heart, of a good Zeal, and for the Glory of God. But thoſe things which then were gainful unto me, now with *Paul*, I count to be but Loſs for the Excellency of the Knowledge of Jeſus Chriſt my Lord. But our Adverſaries, as idle Bellies, and tried with no Temptations, believe not that I and many others have endured ſuch things: I ſpeak of ſuch, as with great Deſire ſought for Peace and Quietneſs of Conſcience, which notwithſtanding in ſo great Darkneſs it was not poſſible for them to find.

Verſe 15, 16, 17. *But when it had pleaſed God (which had ſeperated me from my Mother's Womb, and called me by his Grace) to reveal his Son in me, that I ſhould preach him among the* Gentiles, *immediately I communicated not with Fleſh and Blood. Neither came I again to* Jeruſalem, *to them which were Apoſtles before me, but I went into* Arabia, *and turned again unto* Damaſcus.

This is the firſt Journey of *Paul.* And here he witneſſeth, that ſtraightway, after he was called by the Grace of God, to preach Chriſt among the *Gentiles*, he went unto *Arabia*, without the Advice of any Man, to that Work whereunto he was called. And this Place witneſſeth by whom he was taught, and by what means he came to the Knowledge of the Goſpel, and to his Apoſtleſhip. *When it had pleaſed God*, ſaith he. As if he would ſay: I have not deſerved it, becauſe I was zealous of the Law of God without Judgment, nay rather, this fooliſh and wicked Zeal ſtirred me up, that, God ſo permitting, I fell headlong into more abominable and outragious Sins, I perſecuted the Church of God, I was an Enemy to Chriſt, I blaſphemed his Goſpel, and to conclude, I was the Author of ſhedding much innocent Blood. This was my Deſert. In the midſt of this cruel Rage, I was called to ſuch ineſtimable Grace. What? Was it becauſe of this outragious Cruelty? No forſooth. But the abundant Grace of God, who calleth, and ſheweth Mercy to whom he will, pardoned and forgave me all thoſe Blaſphemies: And for theſe my horrible Sins, which then I thought to be perfect Righteouſneſs, and an acceptable Service unto God, he gave unto me his Grace, the Knowledge of his Truth, and called me to be an Apoſtle.

We alſo are come at this Day, to the Knowledge of Grace by the ſelf-ſame Merits. I crucified Chriſt daily in my monkiſh Life, and blaſphemed God through my falſe Faith wherein I then continually lived. Outwardly I was not as other Men, Extortioners, unjuſt, Whoremongers: But I kept Chaſtity, Poverty and Obedience. Moreover, I was free from the Cares of this preſent Life. I was only given to Faſting, Watching, Praying, ſaying of Maſſes, and ſuch like. Notwithſtand, in the mean time, I foſtred under this cloaked Holineſs, and Truſt in mine own Righteouſneſs, continual Miſtruſt, Doubtfulneſs, Fear, Hatred and Blaſphemy againſt God. And this my Righteouſneſs, was nothing elſe but a filthy Puddle, and the very Kingdom of the Devil. For Satan loveth ſuch Saints, and accounteth them for his dear Darlings, who deſtroy their own Bodies and Souls, and deprive themſelves of all the Bleſſings of God's Gifts. In the mean time, notwithſtanding, Wickedneſs, Blindneſs, Contempt of God, Ignorance of the Goſpel, Prophanation of the Sacraments, blaſpheming and treading of Chriſt under Foot, and the Abuſe of all the Benefits and Gifts of God, do reign in them at the full. To conclude, ſuch Saints are the Bondſlaves of Satan, and therefore are driven to ſpeak, think, and do whatſoever he will, although outwardly they ſeem to excel all others in good Works, in Holineſs and ſtrictneſs of Life.

Such we were under the Popedom: Verily no leſs, if not more, contumelious and blaſphemous againſt Chriſt and his Goſpel, than *Paul* himſelf, and ſpecially I: For I did ſo highly eſteem the Pope's Authority, that to diſſent from him, even in the leaſt Point, I thought it a Sin worthy of everlaſting

laſting Death. And that wicked Opinion, cauſed me to think that *John Hus* was a curſed Heretic, yea, and I accounted it an Heinous Offence, but once to think of him, and I would myſelf, in Defence of the Pope's Authority, have miniſtred Fire and Sword, for the burning and deſtroying of that Heretic, and thought it an high Service unto God ſo to do. Wherefore if you compare Publicans and Harlots with theſe holy Hypocrites, they are not evil. For they, when they offend, have remorſe of Conſcience, and do not juſtify their wicked Doings: But theſe Men are ſo far from acknowledging their Abominations, Idolatries, wicked Willworſhippings and Ceremonies, to be Sins, that they affirm the ſame to be Righteouſneſs, and a moſt acceptable Sacrifice unto God, yea, they adore them as matters of ſingular Holineſs, and through them, do promiſe Salvation unto others, and alſo ſell them for Money, as things available to Salvation.

This is then our goodly Righteouſneſs, this is our high Merit, which bringeth unto us the Knowledge of Grace: To wit, that we have ſo deadly and ſo deviliſhly perſecuted, blaſphemed, trodden under Foot, and condemned God, Chriſt, the Goſpel, Faith, the Sacraments, all godly Men, the true Worſhip of God, and have taught and ſtabliſhed quite contrary things. And the more holy we were, the more were we blinded, and the more did we worſhip the Devil. There was not one of us, but he was a Bloodſucker, if not in Deed, yet in Heart.

Verſe 15. *When it pleaſed God.*

As though he would ſay: It is the alone and ineſtimable Favour of God, that not only he hath ſpared me ſo wicked and ſo curſed a Wretch, ſuch a Blaſphemer, a Perſecutor, and a Rebel againſt God, but beſides that, hath alſo given unto me the Knowledge of Salvation, his Spirit, Chriſt his Son, the Office of an Apoſtle, and everlaſting Life. So God beholding us guilty in the like Sins, hath not only pardoned our Impieties and Blaſphemies of his meer Mercy for Chriſt's Sake, but hath alſo overwhelmed us with great Benefits and ſpiritual Gifts. But many of us are not only unthankful unto God for this his ineſtimable Grace, and as it is written (2 *Pet.* i.) do forget the cleanſing of their old Sins, but alſo opening again a Window to the Devil, they begin to loath his Word, and many alſo do pervert and corrupt it, and ſo become Authors of new Errors. *The Ends of theſe Men are worſe than than the Beginnings*, (Matt. xi. 43.)

Verſe 15. *Which had ſeparated me from my Mother's Womb.*

This is an *Hebrew* Phraſe. As if he ſaid: Which had ſanctified, ordained and prepared me. That is, God had appointed, when I was yet in my Mother's Womb, that I ſhould ſo rage againſt his Church, and that afterwards he would mercifully call me back again from the midſt of my cruelty and Blaſphemy, by his meer Grace into the Way of Truth and Salvation. To be ſhort, when I was not yet born, I was an Apoſtle in the Sight of God, and when the Time was come, I was declared an Apoſtle before the whole World.

Thus *Paul* cutteth off all Deſerts, and giveth Glory to God alone, but to himſelf all Shame and Confuſion. As though he would ſay: All the

Gifts both ſmall and great, as well ſpiritual as corporal, which God purpoſed to give unto me, and all the good Things which at any time in all my Life I ſhould do, God himſelf had before appointed when I was yet in my Mother's Womb, where I could neither wiſh, think, nor do any good thing. Therefore this Gift alſo came unto me by the meer Predeſtination and free Mercy of God before I was yet born. Moreover, after I was born, he ſupported me, being loaden with innumerable and moſt horrible Iniquities. And that he might the more manifeſtly declare the unſpeakable and ineſtimable Greatneſs of his Mercy towards me, he of his meer Grace forgave my abominable and infinite Sins, and moreover repleniſhed me with ſuch Plenty of his Grace, that I did not only know what things are given unto us in Chriſt, but preached the ſame alſo unto others. Such are the Deſerts and Merits of all Men, and eſpecially of thoſe old Dotards, who exerciſe themſelves wholly in the ſtinking Puddles of Man's own Righteouſneſs.

Verſe 15. *And called me by his Grace.*

Mark the Diligence of the Apoſtle. *He called me*, ſaith he, How? Was it for my phariſaical Religion: Or for my Blameleſs and holy Life? For my Prayers, Faſtings and Works? No. Much leſs then for my Blaſphemies, Perſecutions, Oppreſſions. *How then? By his meer Grace alone.*

Verſe 16. *To reveal his Son in me.*

You hear in this place, what manner of Doctrine is given and committed to *Paul*: To wit, the Doctrine of the Goſpel, which is the Revelation of the Son of God. This is a Doctrine quite contrary to the Law, which revealeth not the Son of God, but it ſheweth forth Sin, it terrifieth the Conſcience, it revealeth Death, the Wrath and Judgment of God, and Hell. The Goſpel therefore is ſuch a Doctrine, as admitted no Law: Yea, it muſt be ſeparate as far from the Law, as there is diſtance between Heaven and Earth. This Difference in itſelf is eaſy and plain, but unto us it is hard and full of Difficulty. For it is an eaſy matter to ſay, that the Goſpel is nothing elſe but the revealing of the Son of God, or the Knowledge of Jeſus Chriſt, and not the revealing of the Law. But in the Agony and Conflict of Conſcience, to hold this faſt, and to practiſe it in Deed, it is a hard matter, yea, to them alſo that be moſt exerciſed therein.

Now, if the Goſpel be the revealing of the Son of God, as *Paul* defineth it in this Place, then ſurely it accuſeth not, it feareth not the Conſequence, it threatneth not Death, it bringeth not to deſpair, as the Law doth: But it is a Doctrine concerning Chriſt, which is neither Law nor Work, but our Righteouſneſs, Wiſdom, Sanctification and Redemption, (1 *Cor.* i. 30.) Although this thing be more clear than the Sun-Light, yet notwithſtanding the Madneſs and Blindneſs of the Papiſts hath been ſo great, that of the Goſpel they have made a Law of Charity, and of Chriſt a Lawmaker, giving more ſtrait and heavy Commandments than *Moſes* himſelf. But the Goſpel teacheth, that Chriſt came not to ſet forth a new Law, and to give Commandments as touching Manners: But that he came to this End, that he might be made an Oblation for the Sins of the whole World, and that our Sins might be forgiven, and everlaſting Life given unto us for his Sake, and

not

not for the Works of the Law, or for our own Righteouſneſs. Of this ineſtimable Treaſure freely beſtowed upon us, the Goſpel properly preacheth unto us. Wherefore it is a kind of Doctrine that is not learned or gotten by any Study, Diligence or Wiſdom of Man, nor yet by the Law of God, but is revealed by God himſelf, as *Paul* ſaith in this Place; firſt by the external Word: Then by the working of God's Spirit inwardly. The Goſpel therefore is a divine Word that came down from Heaven, and is revealed by the Holy Ghoſt, who was alſo ſent for the ſame Purpoſe: Yet in ſuch ſort notwithſtanding, that the outward Word muſt go before. For *Paul* himſelf had no inward Revelation, until he had heard the outward Word from Heaven, which was this, *Saul, Saul, why perſecuteſt thou me?* (Acts ix. 4.) Firſt, therefore, he heard the outward Word, then afterwards followed Revelations, the Knowledge of the Word Faith, and the Gifts of the Holy Ghoſt.

Verſe 16. *That I ſhould preach him among the Gentiles.*

It pleaſed God, ſaith he, *to reveal his Son in me.* To what Purpoſe? Not only that I myſelf ſhould believe in the Son of God, but alſo that I ſhould preach him among the *Gentiles.* And why not among the *Jews?* Lo, here we ſee that *Paul* is properly the Apoſtle of the *Gentiles*, albeit he preached Chriſt among the *Jews* alſo.

Paul comprehendeth here in few Words, as is wont, his whole Divinity, which is, to preach Chriſt among the *Gentiles.* As if he would ſay, I will not burden the *Gentiles* with the Law, becauſe I am the Apoſtle and Evangeliſt of the *Gentiles*, and not their Lawgiver. Thus he directeth all his Words againſt the falſe Apoſtles. As though he would ſay: O ye *Galations*, ye have not heard the Righteouſneſs of the Law, or of Works, to be taught by me: For this belongeth to *Moſes*, and not to me *Paul*, being the Apoſtle of the *Gentiles.* For my Office and Miniſtry is to bring the Goſpel unto you, and to ſhew unto you the ſame Revelation which I myſelf have had. Therefore ought you to hear no Teacher that teacheth the Law. For among the *Gentiles*, the Law ought not to be preached, but the Goſpel: Not *Moſes*, but the Son of God: Not the Righteouſneſs of Works, but the Righteouſneſs of Faith. This is the preaching that properly belongeth to the *Gentiles.*

Verſe 16. *Immediately I communicated not with Fleſh and Blood.*

Paul here making mention of Fleſh and Blood, ſpeaketh not of the Apoſtles. For by-and-by he addeth: *Neither came I again to* Jeruſalem, *to them which were Apoſtles before me.* But this is *Paul*'s meaning, that after he had once received the Revelation of the Goſpel from Chriſt, he conſulted not with any Man in *Damaſcus*, much leſs did he deſire any Man to teach him the Goſpel: Again, that he went not to *Jeruſalem*, to *Peter* and the other Apoſtles, to learn the Goſpel of them, but that forthwith he preached Jeſus Chriſt in *Damaſcus*, where he received Baptiſm of *Ananias*, and Impoſition of Hands: For it was neceſſary for him to have the outward Sign and Teſtimony of his Calling. The ſame alſo writeth *Luke*, Acts ix.

Verſe 17. *Neither came I to* Jeruſalem, *to them that were Apoſtles before me, but went into* Arabia, *and turned again into* Damaſcus.

That is, I went into *Arabia* before I ſaw the Apoſtles, or conſulted with them, and forthwith I took upon me the Office of preaching among the *Gentiles:* For thereunto I was called, and had alſo received a Revelation from God. He did not then receive his Goſpel of any Man, or of the Apoſtles themſelves, but was content with his heavenly Calling, and with the Revelation of Jeſus Chriſt alone. Wherefore this whole Place is a Confutation of the falſe Apoſtles Argument, which they uſed againſt *Paul*, ſaying that he was but a Scholar, and a Hearer of the Apoſtles, who lived after the Law: And moreover, that *Paul* himſelf alſo had lived according to the Law, and therefore it was neceſſary that the *Gentiles* themſelves ſhould keep the Law and be circumciſed. To the end therefore that he might ſtop the Mouths of theſe Cavillers, he rehearſeth this long Hiſtory: Before my Converſion, ſaith he, I learned not my Goſpel of the Apoſtles, nor of any other of the Brethren that believed, (for I perſecuted extremely not only this Doctrine, but alſo the Church of God, and waſted it:) Neither after my Converſion: For forthwith I preached, not *Moſes* with his Law, but Jeſus Chriſt at *Damaſcus*, conſulting with no Man, neither as yet having ſeen any of the Apoſtles.

Verſe 18, 19. *Then after three Years, I came again to* Jeruſalem, *to viſit* Peter, *and abode with him fifteen Days. And none other of the Apoſtles ſaw I, ſave* James *the Lord's Brother.*

Paul granteth that he was with the Apoſtles, but not with all the Apoſtles, Howbeit he declareth, that he went up to *Jeruſalem* to them, not commanded, but of his own Accord, not to learn any thing of them, but to ſee *Peter*. The ſame thing *Luke* alſo writeth in the ninth Chapter of the *Acts*, That *Barnabas* led *Paul* to the Apoſtles, and declared to them, how that he had ſeen the Lord in the Way, and that he ſpake unto him: Alſo that he had preached boldly at *Damaſcus* in the name of Jeſus. This witneſs beareth *Barnabas* of him. All his Words therefore are ſo framed, that they prove his Goſpel not to be of Man. Indeed he granteth that he had ſeen *Peter* and *James* the Brother of our Lord, but none other of the Apoſtles beſides theſe two, and that he learned nothing of them.

He granteth therefore, that he was at *Jeruſalem* with the Apoſtles: And this did the falſe Apoſtles only report. He granteth moreover, that he had lived after the manner of the *Jews*, but yet only among the *Jews*. And this is it which he ſaith in the ninth Chapter of his firſt Epiſtle to the *Corinthians: When I was free from all Men, I made myſelf Servant to all Men, that I might win the more. To the* Jews *I became as a* Jew, *that I might win the* Jews, *and I was made all things to all Men, that I might by all means ſave ſome.* He granteth therefore, that he was at *Jeruſalem* with the Apoſtles, but he denieth that he had learned his Goſpel of them. Alſo he denieth that he was conſtrained to teach the Goſpel as the Apoſtles had preſcribed. The whole Effect then of this Matter lieth in this Word, *to ſee*: I went, ſaith he, *to ſee* Peter, and not to learn of him. Therefore neither is *Peter* my

Maſter,

Maſter, nor yet *James*. And as for the other Apoſtles, he utterly denieth that he ſaw any of them

But why doth *Paul* repeat this ſo often, that he learned not his Goſpel of Men, nor of the Apoſtles themſelves? His Purpoſe is this, to perſuade the Churches of *Galatia*, which were now led away by the falſe Apoſtles, and to put them out of all doubt that his Goſpel was the true Word of God, and for this cauſe he repeateth it ſo often. And if he had not prevailed herein, he could never have ſtopped the Mouths of the falſe Apoſtles. For thus they would have objected againſt him: We are as good as *Paul*, we are the Diſciples of the Apoſtles as well as he: Moreover, he is but one alone, and we are many: Therefore we excel him, both in Authority and in Number alſo.

Here *Paul* was conſtrained to glory, to affirm and ſwear, that he learned not his Goſpel of any Man, neither received it of the Apoſtles themſelves. For his Miniſtry was here in great Danger, and all the Churches likewiſe, which had uſed him as their chief Paſtor and Teacher. The Neceſſity therefore of his Miniſtry, and of all the Churches required, that with an holy Pride he ſhould vaunt of his Vocation, and of the Knowledge of the Goſpel revealed unto him by Chriſt, that their Conſciences might be throughly perſuaded that his Doctrine was the true Word of God. Here had *Paul* a weighty matter in hand: Namely, that all the Churches in *Galatia* might be kept in ſound Doctrine: Yea, the Controverſy was in Deed, as touching Life and Death everlaſting. For if the pure Word of God be once taken away, there remaineth no Conſolation, no Life, no Salvation. The cauſe therefore why he reciteth theſe things, is to retain the Churches in true and ſound Doctrine. His Purpoſe is therefore to ſhew by this Hiſtory, that he received his Goſpel of no Man. Again, that he preached for a certain time, namely the ſpace of three or four Years, both in *Damaſcus* and *Arabia*, by Revelation from God, before he had ſeen any of the Apoſtles, even the ſelf-ſame Goſpel that the Apoſtles had preached.

Verſe 20. *And now the Things which I write unto you, behold I witneſs before God, I lie not.*

Wherefore addeth he an Oath? Becauſe he reporteth an Hiſtory, he is conſtrained to ſwear, to the end that the Churches might believe him, and alſo that the falſe Apoſtles ſhould not ſay, who knoweth whether *Paul* ſpeaketh the Truth or no? Here you ſee that *Paul*, the elect Veſſel of God, was in ſo great Contempt among his own *Galatians*, to whom he had preached Chriſt, that it was neceſſary for him to ſwear that he ſpake the Truth. If this happened then to the Apoſtles, to have ſo mighty Adverſaries, that they durſt deſpiſe them, and accuſe them of Lying, what marvel is it, if the like at this Day happen unto us, which in no reſpect are worthy to be compared with the Apoſtles? He ſweareth therefore in a matter (as it ſeemeth) of no Weight, that he ſpeaketh the Truth, namely, that he tarried not with *Peter* to learn of him, but only to ſee him, but if you weigh the matter diligently, it is very weighty and of great Importance, as may appear by that is ſaid before. In like manner we ſwear after the Example of *Paul*, in this wiſe: God knoweth that we lie not, *&c.*

Verſe 21. *After that, I went into the Coaſts of* Syria *and* Cilicia.

Syria and *Cilicia* are Countries near ſituate together. This is it that he ſtill goeth about to perſuade, that as well before he had ſeen the Apoſtles as after, he was always a Teacher of the Goſpel, and that he received it by the Revelation of Chriſt, and was never any Diſciple of the Apoſtles.

Verſe 22, 23, 24. *For I was unknown by Face unto the Churches of* Judea, *which were in Chriſt. But they heard only ſome ſay, he which perſecuted in Times paſt, now preacheth the Faith, which before he deſtroyed. And they glorified God.*

This he addeth for the ſequel and continuance of the Hiſtory, that after he had ſeen *Peter*, he went into *Syria* and *Cilicia*, and there preached, and ſo preached, that he won the Teſtimony of all the Churches in *Judea*. As though he would ſay: I appeal to the Teſtimony of all the Churches, yea, even of thoſe which are in *Judea*: For the Churches do witneſs, not only in *Damaſcus*, *Arabia*, *Syria*, and *Cilicia*, but alſo *Judea*, that I have preached the ſame Faith which I once withſtood and perſecuted. And they glorified God in me: Not becauſe I taught that Circumciſion and the Law of *Moſes* ought to be kept, but for the preaching of Faith, and for the edifying of the Churches by my Miniſtry in the Goſpel. Ye therefore have the Teſtimony not only of the People of *Damaſcus* and of *Arabia*, but alſo of the whole Catholic or Univerſal Church of *Judea*.

CHAP. II.

Verſe 1. *Then fourteen Years after, I went up to* Jeruſalem.

PAUL taught that the *Gentiles* were juſtified by Faith only, without the Works of the Law. This Doctrine when he had publiſhed abroad among the *Gentiles*, he cometh to *Antioch*, and declareth to the Diſciples what he had done. Then they which had been trained up in the old Cuſtoms of the Law, roſe againſt *Paul* with great Indignation, for that he preached to the *Gentiles* Liberty from the Bondage of the Law. Whereupon followed great Diſſention, which afterwards ſtirred up new Troubles. *Paul* and *Barnabas* ſtood ſtrongly to the Truth and teſtified, ſaying, Whereſoever we preached among the *Gentiles*, *the Holy Ghoſt came and fell upon thoſe which heard the Word: And this was done throughout all the Churches of the* Gentiles. *But we preached not Circumciſion, neither did we require the keeping of the Law, but we preached only Faith in Jeſus Chriſt, and at this preaching of Faith, God gave to the Hearers the Holy Ghoſt.* The Holy Ghoſt therefore doth approve the Faith of the *Gentiles* without the Law and Circumciſion. For if the preaching of the Goſpel, and Faith of the *Gentiles* in Chriſt had not pleaſed him, he had not come down in a viſible Shape upon the uncircumciſed which heard the Word. Seeing then by the only hearing of Faith, he came down upon them, it is certain, that the Holy Ghoſt

Ghoſt by this Sign hath approved the Faith of the *Gentiles*. For it doth not appear that this was ever done before at the preaching of the Law.

Then the *Jews*, and many of the *Phariſees* which did believe, and notwithſtanding bare yet a great Zeal to the Law, earneſtly ſtriving to maintain the glory thereof, ſet themſelves fiercely againſt *Paul* (who affirmed that the *Gentiles* were juſtified by Faith only, without the Works of the Law,) contending, that the Law ought to be kept, and that the *Gentiles* ought to be circumciſed: For otherwiſe they could not be ſaved. And no marvel: For the very Name of the Law of God is holy and dreadful. The heathen Man, which never knew any thing of the Law of God, if he hear any Man ſay, this Doctrine is the Law of God, he is moved therewith. How then could it be but the *Jews* muſt needs be moved, and vehemently contend for the Maintenance of the Law of God, which even from their Infancy had been nuſled and trained up therein?

We ſee at this Day, how obſtinate the *Papiſts* be, in defending their Traditions and Doctrines of Devils. Wherefore it was much leſs to be marvelled, that the *Jews* did ſo vehemently and zealouſly ſtrive for the Maintenance of their Law, which they had received from God. Cuſtom is of ſuch Force, that whereas Nature is of itſelf inclined to the Obſervation of the Law, by long Continuance it ſo confirmeth Nature, that now it becometh a double Nature. Therefore it was not poſſible for the *Jews*, which were newly converted to Chriſt, ſuddenly to forſake the Law: Who though they had received the Faith of Chriſt, thought it neceſſary notwithſtanding to obſerve the Law. And with this their Weakneſs, God did bear for a time until the Doctrine of the Goſpel might be plainly diſcerned from the Law. So he bare with the Infirmity of *Iſrael* in the time of King *Achab*, when the People halted between two Religions. He bare alſo with our Weakneſs, whilſt we were under the Blindneſs of the Pope: *For he is long-ſuffering and full of Mercy*. But we muſt not abuſe this Goodneſs and Patience of the Lord, nor continue ſtill in our Weakneſs and Error, ſince the Truth is now revealed by the clear Light of the Goſpel.

Moreover, they that ſtood againſt *Paul*, affirming, that the *Gentiles* ought to be circumciſed, had to lay for themſelves, firſt, the Law and Cuſtom of the Country, then the Example of the Apoſtles, and laſt of all, the Example of *Paul* himſelf, who had circumciſed *Timothy*. Wherefore, if *Paul* in his Defence ſaid, that he did not this of Neceſſity, but for Chriſtian Love and Liberty, leſt they which were weak in Faith, ſhould be offended, which of them would believe him? Hereunto all the People would anſwer: Since it is evident that thou haſt circumciſed *Timothy*, thou mayeſt ſay what thou wilt: notwithſtanding thou haſt done it. For this is a matter far paſſing all Man's Capacity, and therefore they could not underſtand it. Moreover, no Defence can ſerve, when a Man hath loſt the Favour of the People, and is fallen into ſuch deadly Hatred and Contempt. *Paul* therefore ſeeing this Contention, and theſe Clamours daily to increaſe more and more, and being alſo warned by Revelation from God, after fourteen Years (beſides thoſe wherein he had preached in *Damaſcus* and *Arabia*) goeth up again to *Jeruſalem*, to confer his Goſpel with the other Apoſtles: Yet not for his own Cauſe, but for the People's Sake.

Now, this Contention touching the Obſervation of the Law, exerciſeth *Paul* a long time after, and wrought him much Trouble, But I do not think

think that this is the Contention which *Luke* ſpeaketh of in the fifteenth of the *Acts*, which happened, as it appeareth, by-and-by after the beginning of the Goſpel. But this Hiſtory which *Paul* here mentioneth, ſeemeth to be done long after, when *Paul* had now almoſt eighteen Years preached the Goſpel.

Verſe 1. *With* Barnabas, *and took with me* Titus.

He joineth unto himſelf two Witneſſes, *Barnabas* and *Titus*, *Barnabas* was *Paul*'s Companion in preaching to the *Gentiles*, Freedom from the Servitude of the Law. He was alſo a Witneſs of all thoſe things which *Paul* did, and had ſeen the Holy Ghoſt given unto the *Gentiles*, which were uncircumciſed and free from *Moſes*'s Law, by the only preaching of Faith in Jeſus Chriſt, and he only ſtuck to *Paul* in this point, that it was not neceſſary that the *Gentiles* ſhould be burdened with the Law, but that it was enough for them to believe in Chriſt. Wherefore by his own Experience he teſtifieth with *Paul* againſt the *Jews*, that the *Gentiles* were made the Children of God and ſaved by Faith alone in Jeſus Chriſt, without the Law or Circumciſion.

Titus was not only a Chriſtian, but alſo the chief overſeer in *Crete*: For unto him *Paul* had committed the Charge of governing the Churches there (*Tit.* i.) And this *Titus* was a *Gentile*.

Verſe 2. *And I went up by Revelation.*

For unleſs *Paul* had been admoniſhed by Revelation, he had not gone up to *Jeruſalem*. But becauſe God warned him by a ſpecial Revelation, and commanded him to go up, therefore he went. And this he did to bridle, or at leaſt to appeaſe the *Jews* that believed, and yet obſtinately contended about the keeping of the Law, to the end, that the Truth of the Goſpel might the more be advanced and confirmed.

Verſe 2. *And I communicated with them touching the Goſpel.*

You hear then, that at length, after eighteen Years, he went up to *Jeruſalem*, and conferred with the Apoſtles touching his Goſpel,

Verſe 2. *Which I preach among the* Gentiles.

For among the *Jews* he ſuffered the Law and Circumciſion for a time, as the other Apoſtles did: *I am made all Things unto all Men*, ſaith he, (1 *Cor.* ix.) Yet ever holding the true Doctrine of the Goſpel, which he preferred above the Law, Circumciſion, the Apoſtles, yea, and an Angel from Heaven. For thus ſaith he unto the *Jews*: *Through this Chriſt, is preached unto you the Forgiveneſs of Sins.* And he addeth very plainly: *And from all things, from the which ye could not be juſtified by the Law of* Moſes, *by him every one that believeth is juſtified*, (Acts xiii. 38.) For this cauſe he teacheth and defendeth the Doctrine of the Goſpel ſo diligently every where, and never ſuffereth it to come in Danger. Notwithſtanding, he did not ſuddenly break out at the firſt, but had regard unto the Weak. And becauſe the Weak

ſhould

ſhould not be offended, there is no doubt but he ſpake to the *Jews* after this manner: If that unprofitable ſervice of *Moſes* Law, which nothing availeth to Righteouſneſs, do ſo highly pleaſe you, ye may keep it ſtill for me, ſo that the *Gentiles* which are not bound to this Law, be not charged therewithal.

Paul therefore confeſſeth, that he conferred the Goſpel with the Apoſtles, but, ſaith he, they profited me, or taught me nothing: But I rather for the Defence of the Liberty of the Goſpel, in the Preſence of the Apoſtles, did conſtantly reſiſt thoſe which would needs force the Obſervation of the Law upon the *Gentiles*, and ſo did overcome them. Wherefore your falſe Apoſtles lie, in ſaying that I circumciſed *Timothy*, that I ſhaved my Head in *Cenchrea*, and that I went up to *Jeruſalem*, at the Commandment of the Apoſtles. Nay, rather, I glory, that in going up to *Jeruſalem*, by the Revelation of God, and not at the Commandment of the Apoſtles, and there conferring my Goſpel with them, I brought to paſs the contrary, that is to ſay, obtained that the Apoſtles did approve me, and not thoſe which were againſt me.

Now, the Queſtion whereupon the Apoſtles conferred together in this Aſſembly, was this: Whether the keeping of the Law were neceſſary to Juſtification or no. To this *Paul* anſwereth: I have preached unto the *Gentiles*, according to my Goſpel which I received from God, Faith in Chriſt, and not the Law, and at this preaching of Faith, they received the Holy Ghoſt: And hereof *Barnabas* ſhall bear me Witneſs. Wherefore I conclude, that the *Gentiles* ought not to be burdened with the Law, not to be circumciſed. Notwithſtanding, I give no Reſtraint to the *Jews* herein: Who if they will needs keep the Law and be circumciſed, I am not againſt it, ſo that they do it with freedom of Conſcience. And thus have I taught and lived among the *Jews*, *being made a* Jew *unto the* Jews: Holding ever the Truth of the Goſpel notwithſtanding.

Verſe 2. *But particularly with them that were the Chiefeſt.*

That is to ſay, I did not only confer with the Brethren, but with thoſe that were the Chiefeſt among them.

Verſe 2. *Leſt by any Means I ſhould run, or had run in vain.*

Not that *Paul* doubted, that he ran, or had run in vain, foraſmuch as he had now preached the Goſpel eighteen Years, (for it followeth incontinent in the Text, that he had continued firm and conſtant all this while, and had prevailed) but for that many did think that *Paul* had therefore preached the Goſpel ſo many Years in vain, becauſe he had ſet the *Gentiles* at Liberty from the Obſervation of the Law. Moreovet, this Opinion daily more and more increaſed, that the Law was neceſſary to Juſtification. Wherefore, in going up to *Jeruſalem* by Revelation, he meant ſo to remedy this Evil, that by this Conference, all Men might plainly ſee his Goſpel to be in no Point contrary to the Doctrine of the other Apoſtles, to the end that by this means he might ſtop the Mouths of the Adverſaries, which would elſe have ſaid, that he ran, or had run in vain. Note here by the way, the Virtue of Man's own Righteouſneſs, or the Righteouſneſs of the Law to be ſuch, that they which teach it, do run and live in vain.

Verſe 3. *But neither yet* Titus, *which was with me, though he were a* Grecian, *was compelled to be circumciſed,*

This Word (*was compelled*) ſufficiently declareth what the Conference and Concluſion was: To wit, that the *Gentiles* ſhould not be conſtrained to be circumciſed, but that Circumciſion ſhould be permitted to them for a time: Not as neceſſary to Righteouſneſs, but for a Reverence to the Fathers: And for Charity's ſake towards the Weak, leſt they ſhould be offended, until they were grown up more ſtrong in Faith. For it might have ſeemed a very ſtrange and unſeemly thing, upon a ſudden to forſake the Law and Traditions of the Fathers, which had been given to this People from God with ſo great Glory.

Paul then did not reject Circumciſion as a damnable thing, neither did he by Word or Deed enforce the *Jews* to forſake it. For in the ſeventh Chapter of his firſt Epiſtle to the *Corinthians* he ſaith: *If any Man be called, being circumciſed, let him not add Uncircumciſion.* But he rejected Circumciſion as a thing not neceſſary to Righteouſneſs, ſeeing the Fathers themſelves were not juſtified thereby, (*Rom* iv. 11.) but it was unto them as a Sign only, or a Seal of Righteouſneſs, whereby they teſtified and exerciſed their Faith. Notwithſtanding the believing *Jews* which were yet weak, and bare a Zeal to the Law, hearing that Circumciſion was not neceſſary to Righteouſneſs, could underſtand this no otherwiſe, but that it was altogether unprofitable and damnable. And this fond Opinion of the weak *Jews*, the falſe Apoſtles did increaſe, to the end, that the Hearts of the People being ſtirred up againſt *Paul*, by this Occaſion, they might throughly diſcredit his Doctrine. So we at this Day do not reject Faſting, and other good Exerciſes as damnable things: But we teach, that by theſe Exerciſes, we do not obtain Remiſſion of Sins. When the People hear this, by-and-by they judge us to ſpeak againſt good Works. And this Opinion the *Papiſts* do confirm and increaſe by their Preachings and Writings. But they lie, and do us great wrong. For many Years paſt, there was never any that taught more ſound and godly Doctrine as touching good Works, than we do at this Day.

Paul therefore did not ſo condemn Circumciſion, as though it were ſin to receive it, or keep it: For the *Jews* would have been highly offended: But it was decided in this Conference and Council, that it was not neceſſary to Juſtification, and therefore not to be forced upon the *Gentiles*. So this Moderation was found, that for the Reverence of the Fathers, and Charity towards the Weak in Faith, the *Jews* ſhould keep the Law and Circumciſion ſtill for a time: Notwithſtanding they ſhould not thereby ſeek to be juſtified. And moreover, that the *Gentiles* ſhould not be burdened therewith, both becauſe it would have been to them a very ſtrange thing, and alſo a Burden intolerable: (Acts xv. 10.) Briefly, that none ſhould be conſtrained to be circumciſed, or any reſtrained from Circumciſion.

Paul therefore compelled none that would be circumciſed, to remain uncircumciſed, ſo that he knew Circumciſion not to be neceſſary to Juſtification. This Conſtraint would *Paul* take away. Therefore he ſuffered the *Jews* to keep the Law, ſo that they did it with a free Conſcience. For he had ever taught, as well the *Jews* as the *Gentiles*, that in Conſcience they ought to be free from the Law and Circumciſion: Like as all the Patriarchs, and all the Faithful in the Old Teſtament, were free in Conſcience, and juſtified by

Faith,

Faith, and not by the Law or Circumciſion. And indeed, *Paul* might have ſuffered *Titus* to be circumciſed; But becauſe he ſaw that they would compel him thereunto, he would not. For if they had prevailed therein, by-and-by they would have gathered that it had been neceſſary to Juſtification, and ſo through this Sufferance, they would have triumphed againſt *Paul*.

Now, as the falſe Apoſtles would not leave Circumciſion and the Obſervation of the Law indifferent, but required the ſame as neceſſary to Salvation, ſo at this Day our Adverſaries do obſtinately contend, that Mens Traditions cannot be omitted without Peril of Salvation: And thus of an Example of Charity, they make an Example of Faith, when notwithſtanding there is but one Example of Faith, which is to believe in Jeſus Chriſt. And this, as it is alone neceſſary to Salvation, ſo doth it alſo indifferently pertain to all Men. Notwithſtanding the Adverſaries would rather worſhip the Devil ten times inſtead of God, than they would ſuffer this. Therefore they are daily hardened more and more, and ſeek to eſtabliſh their Impieties and Blaſphemies againſt God, defending the ſame by Force and Tyranny, and will not agree, or conſent unto us in any Point. But what then? Let us go on boldly in the Name of the Lord of Hoſts, and for all this, let us not ceaſe to ſet forth the Glory of Jeſus Chriſt: And let us fight valiantly againſt the kingdom of Antichriſt, by the Word, and by Prayer, *that the Name of God alone may be ſanctified, that his Kingdom may come, and that his Will may be done* (Mat. vi. 9, 10) And that this may ſpeedily come to paſs, we deſire even from the Bottom of our Hearts, and ſay, *Amen, Amen.*

This Triumph of *Paul* therefore was very glorious: Namely, that *Titus* which was a *Gentile*, although he were in the midſt of the Apoſtles, and all the Faithful, where this Queſtion was ſo vehemently debated, was not yet conſtrained to be circumciſed. This Victory *Paul* carrieth away, and ſaith, that in this Conference, it was decided by the Conſent of all the Apoſtles, the whole Church alſo approving the ſame, that *Titus* ſhould not be circumciſed. This is a ſtrong Argument, and maketh very much againſt the falſe Apoſtles. And with this Argument: Neither was *Titus* compelled to be circumciſed, *Paul* was able to repreſs and mightily to convince all his Adverſaries: As if he ſhould ſay: Why do theſe counterfeit Apoſtles ſo falſly report of me, ſaying, that I am compelled to keep Circumciſion by the Commandment of the Apoſtles, ſeeing I have the Witneſs of all the Faithful in *Jeruſalem*, and moreover, of all the Apoſtles themſelves, that by my Purſuit and Travel, the contrary was there determined, and that I did not only there prevail that *Titus* ſhould not be circumciſed, but that the Apoſtles alſo did approve and ratify the ſame. Your counterfeit Apoſtles therefore do lie deadly, which ſlander me under the Name of the Apoſtles, and thereby deceive you: For I have the Apoſtles, and all the Faithful, not againſt me, but with me. And this I prove by the Example of *Titus*.

Notwithſtanding, *Paul*, as I have often ſaid, did not condemn Circumciſion as an unprofitable thing, nor conſtrained any Man thereunto. For it is neither Sin nor Righteouſneſs to be circumciſed or uncircumciſed, as it is neither Sin nor Righteouſneſs to eat or drink. *For whether thou eat or eat not, thou art neither better nor worſe*, (1 Cor. viii. 8.) But if any Man ſhould add thereto either Sin or Righteouſneſs, and ſay: If thou eat thou ſinneſt, if thou abſtain thou art righteous, he ſhould ſhew himſelf both fooliſh and wicked. Therefore to join Ceremonies with Sin or Righteouſneſs, is great Impiety:

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As the Pope doth, who in his Form of Excommunication, threatneth to all those that do not obey the Law of the bishop of *Rome*, God's great Curse and Indignation, and so maketh all his Laws necessary to Salvation. Wherefore the Devil himself speaketh in the Person of the Pope in all the Pope's Decrees. For if salvation consisteth in keeping of the Pope's Laws, what need have we of Christ to be our Justifier and Saviour.

Verse 4. 5. *For all the false Brethren that crept in, who came in privily to espy out our Liberty which we have in Christ Jesus, that they might bring us into Bondage. To whom we gave not Place by Subjection for an Hour, that the Truth of the Gospel might continue with you.*

Here *Paul* sheweth the Cause why he went up to *Jerusalem*, and there conferred his Gospel with the other Apostles, and why he would not circumcise *Titus*: Not that he might be the more certain, or confirmed in the Gospel by the Apostles, for he nothing doubted thereof: But that the Truth of the Gospel might continue in the Churches of the *Galatians*, and in all the Churches of the *Gentiles*. We see then, that the Business of *Paul*, was no light matter.

Now, where he speaketh of the Truth of the Gospel, he sheweth that there be two Gospels, a true and a false Gospel. Indeed, the Gospel of itself is simple, true and sincere: But by the malice of Satan's Ministry, it is corrupt and defaced. Therefore where he saith: *The Truth of the Gospel*, he would have us to understand also the contrary. As if he would say: The false Apostles do also preach a Faith and a Gospel, but they are both false: Therefore have I set myself so constantly against them. And in that I would not give place unto them, this have I brought to pass, that the Truth of the Gospel continueth with you. So the Pope and *Anabaptists* do brag at this Day, that they teach the Gospel, and Faith in Christ. True it is: But with such Fruit as the false Apostles once did, whom *Paul* calleth before in the first Chapter, Troublers of the Church, and Subverters of the Gospel of Christ. On the other side, he saith, *that he teacheth the Truth of the Gospel*. As if he should say: Those things which the false Apostles teach, brag they never so much that they teach the Truth, are nothing else but stark Lies. So all Heretics pretend the Name of God, of Christ, and of the Church. Also they pretend that they will not teach Errors or Lies, but most certain Truth and the pure Gospel of Christ.

Now, the Truth of the Gospel is, that our Righteousness cometh by Faith alone, without the Works of the Law. The Corruption, or Falshood of the Gospel is, that we are justified by Faith, but not without the Works of the Law. With the like Condition the false Apostles also preached the Gospel. Even so do our *Papists* at this Day. For they say, that we must believe in Christ, and that Faith is the Foundation of our Salvation: But it justifieth not, except it be furnished with Charity. This is not the Truth of the Gospel, but Falshood and Dissimulation. But the true Gospel indeed is, that Works or Charity are not the Ornament or Perfection of Faith: But that Faith of itself is God's Gift, and God's Work in our Hearts, which therefore justifieth us, because it apprehendeth Christ our Redeemer. Man's Reason hath the Law for his Object, thus thinking with itself: This I have done, this I have not done. But Faith being in her own proper Office,

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hath no other Object but Jeſus Chriſt the Son of God, delivered to Death for the Sins of the whole World. It looketh not to Charity; it ſaith not: What have I done? What have I offended? What have I deſerved? but, what hath Chriſt done? What hath he deſerved? Here the Truth of the Goſpel anſwereth thee: He hath redeemed thee from thy Sin, from the Devil, and from eternal Death. Faith therefore acknowledgeth, that in this one Perſon, Jeſus Chriſt, it hath Forgiveneſs of Sins and eternal Life. He that turneth his Eyes away from this Object, hath no true Faith, but a Fantaſy and a vain Opinion, and turneth his Eyes from the Promiſe to the Law, which terrifieth and driveth to Deſperation.

Wherefore thoſe things which the Popiſh Schoolmen have taught concerning the juſtifying Faith being furniſhed with Charity, are nothing elſe but meer Dreams. For that Faith which apprehendeth Chriſt the Son of God, and is furniſhed with him, is the ſame Faith that juſtifieth, and not the Faith which includeth Charity. For a true and ſtedfaſt Faith muſt lay hold upon nothing elſe but Chriſt alone, and in the Affections and Terrors of Conſcience, it hath nothing elſe to lean unto, but this Diamond Chriſt Jeſus. Wherefore he that apprehendeth Chriſt by Faith, although he be never ſo much terrified with the Law, and oppreſſed with the Weight of his Sins, yet may he be bold to glory that he is righteous. How, or by what means? Even by that precious Pearl Chriſt Jeſus, which he poſſeſſeth by Faith. This our Adverſaries underſtand not, and therefore they caſt away this precious Pearl Chriſt, and in his place they ſet Charity, which they ſay is their precious Diamond. Now, when they cannot tell what Faith is, it is impoſſible that they ſhould have Faith: Much leſs can they teach it unto others. And as for that which they will ſeem to have, it is nothing elſe but natural Reaſon, an Opinion, a very Dream and no Faith.

This I ſay, to the end ye may perceive and note that by theſe Words, the Truth of the Goſpel, *Paul* vehemently reproveth the contrary. For he reprehendeth the falſe Apoſtles, becauſe they had taught a falſe Goſpel, requiring Circumciſion, and the Obſervation of the Law as neceſſary to Salvation. Moreover, they went about by wonderful Craft and Subtlety to entrap *Paul*: For they watched him narrowly, to ſee whether he would circumciſe *Titus* or no: Alſo whether he durſt withſtand them in the Preſence of the Apoſtles, and for this Cauſe he reprehendeth them bitterly. *They went about*, ſaith he, *to ſpy out our Liberty which we have in Chriſt Jeſus, that they might bring us into Bondage.* Wherefore the falſe Apoſtles armed themſelves on on every ſide, that they might convince and confound him before the whole Congregation. Beſides this, they went about to abuſe the Authority of the Apoſtles, in whoſe Preſence they accuſed him, ſaying: *Paul* hath brought *Titus*, being uncircumciſed, into the Company of all the Faithful: He denieth and condemneth the Law in your Preſence which are Apoſtles. If he dare be ſo bold to attempt this here and before you, what will not he attempt in your Abſence among the *Gentiles?*

Wherefore when he perceived that he was ſo craftily aſſailed, he ſtrongly withſtood the falſe Apoſtles, ſaying: We did not ſuffer our Liberty which we have in Chriſt Jeſus to come in Danger, although the falſe Brethren ſought by all means to ſnare us, and put us to much Trouble: But we overcame them even by the Judgment of the Apoſtles themſelves, and we would not yield unto them, no not one Hour (for, no Doubt, their Drift

was to have cauſed *Paul* to ſurceaſe from this Liberty for a time) ſince we ſaw that they required the Obſervation of the Law as neceſſary to Salvation. But if they had alledged nothing elſe but charitable bearing with the Brethren, no doubt but *Paul* would have given them place. But it was another thing that they ſought: To wit, that they might bring *Paul*, and all that ſtuck to his Doctrine, into Bondage. Therefore he would not yield unto them, no not the ſpace of one Moment.

In like manner do we alſo offer to the *Papiſts* all that is to be offered, yea, and more than we ought. Only we except the Liberty of Conſcience which we have in Chriſt Jeſus. For we will not ſuffer our Conſciences to be bound to any Work, ſo that by doing this thing or that, we ſhould be righteous, or leaving the ſame undone we ſhould be damned. We are contented to eat the ſame Meats that they eat, we will keep their Feaſts and faſting Days, ſo they will ſuffer us to do the ſame with a free Conſcince, and leave theſe threatning Words, wherewith they have terrified and brought under their Subjection the whole World: Saying: We command, we charge, we charge again, we excomnicate, &c. but this Liberty we cannot obtain: Like as *Paul* alſo could not in his Time. Therefore we do as he did. For when he ſaw that he could not obtain this Liberty, he would not give place to the falſe Apoſtles, the ſpace of one Hour.

Wherefore, like as our Adverſaries will not leave this free unto us, that only Faith in Chriſt juſtifieth: So on the other ſide, neither will we nor can we give place unto them, that Faith furniſhed with Charity juſtifieth. Here we will, and we ought alſo to be rebellious and obſtinate againſt them, for elſe we ſhould loſe the Truth of the Goſpel: We ſhould loſe our Liberty which we have, not in the Emperor, not in Kings and Princes, not in that Monſter the Pope, not in the World, not in Fleſh, Blood, Reaſon, &c. but which we have in Chriſt Jeſus. We ſhould loſe Faith in Chriſt, which, as before I have ſaid, apprehendeth nothing elſe but that precious Diamond Chriſt Jeſus. This Faith whereby we are regenerate, juſtified, and engrafted into Chriſt, if our Adverſaries will leave unto us ſound and uncorrupt, we offer unto them, that we will do all things, ſo that they be not contrary to this Faith. But becauſe we cannot obtain this at their Hands, we again for our Part will not yield unto them one Hair's Breadth. For the matter which we have in hand is weighty and of great Importance, even touching the Death of the Son of God: Who by the Will and Commandment of the Father was made Fleſh, was crucified and died for the Sins of the World. If Faith here give place, then is this Death and Reſurrection of the Son of God in vain: Then is it but a Fable, that Chriſt is the Saviour of the World: Then is God found a Liar, becauſe he hath not performed that he promiſed. Our Stoutneſs therefore in this matter is godly and holy. For by it we ſeek to preſerve our Liberty which we have in Chriſt Jeſus, and thereby to retain the Truth of the Goſpel: Which if we loſe, then do we alſo loſe God, Chriſt, all the Promiſes, Faith, Righteouſneſs, and everlaſting Life.

But here will ſome Man ſay, the Law is divine and holy. Let the Law have his Glory, but yet no Law, be it never ſo divine and holy, ought to teach me that I am juſtified, and ſhall live through it. I grant, it may teach me, that I ought to love God and my Neighbour: Alſo to live in Chaſtity, Soberneſs, Patience, &c. but it ought not to ſhew me, how I ſhould be delivered from Sin, the Devil, Death and Hell. Here I muſt take Counſel of

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the Goſpel, I muſt hearken to the Goſpel, which teacheth me, not what I ought to do (for that is the proper Office of the Law:) But what Jeſus Chriſt the Son of God hath done for me: To wit, that he ſuffered and died to deliver me from Sin and Death. The Goſpel willeth me to receive this, and to believe it. And this is the Truth of the Goſpel. It is alſo the principle Article of all Chriſtian Doctrine, wherein the Knowledge of all Godlineſs conſiſteth. Moſt neceſſary it is therefore, that we ſhould know this Article well, teach it unto others, and beat it into their Heads continually. For as it is very tender, ſo it is ſoon hurt. This *Paul* had well tried, and of this have all the godly, alſo good Experience.

To conclude, *Paul* would not circumciſe *Titus*, and, as he ſaith, for no other cauſe, but for that certain falſe Brethren were crept in, to eſpy out their Liberty, and would have conſtrained *Paul* to circumciſe *Titus*. *Paul* ſeeing this conſtraint and Neceſſity, would give no place, no, not for one Hour, but ſtrongly reſiſted them, and therefore he ſaith: *Neither* Titus *which was with me, being a* Gentile, *was compelled to be circumciſed*, (Gal. ii. 3.) If they had required this in the way of brotherly Charity, doubtleſs he would not have denied it. But ſeeing they would have done it as a neceſſary thing, and that by Compulſion, to the evil Example of others, to the overthrowing of the Goſpel, and to bring Mens Conſciences into Bondage, therefore he ſet himſelf mightily againſt them, and prevailed ſo, that *Titus* was not circumciſed.

It may ſeem but a ſmall matter to be circumciſed, or not circumciſed. But when a Man hath an Affiance in keeping of it, or elſe is in Fear for not keeping of it, here God is denied, Chriſt is rejected, the Grace and all the Promiſes of God are refuſed. But if Circumciſion be kept without this Addition, there is no Danger. If the Pope would in this ſort require of us the keeping of his Traditions, as bare Ceremonies, it ſhould not be ſo grievous unto us to keep them: But to bind Mens Conſciences to theſe Ceremonies, and to make of them an high and acceptable Service unto God, yea, and moreover to add, that Life and Salvation, or Death and Damnation, conſiſteth in the Obſervation hereof, is a deviliſh Superſtition and full of Blaſphemy. Whoſo will not cry againſt this, accurſed be he.

Verſe 6. 7. *And of them which ſeemed to be great, I was not taught, (what they were in Times paſt, it is no Matter to me,* &c.)

This is a vehement and a ſtout Confutation. For he giveth not to the true Apoſtles themſelves any glorious Title: But as it were abaſing their Dignity, he ſaith: *Which ſeemed to be great*, that is, which were in Authority, upon whom the Determination of all matters depended. Notwithſtanding, the Authority of the Apoſtles was indeed very great in all the Churches. And *Paul* alſo did not ſeek any whit to diminiſh their Authority, but he thus contemptuouſly anſwereth the falſe Apoſtles, which ſet the Authority and Dignity of the Apoſtles againſt *Paul* in all the Churches, that thereby they might weaken his Authority, and bring his whole Miniſtry into Contempt. This *Paul* might not ſuffer. To the End therefore, that the Truth of the Goſpel, and Liberty of Conſcience in Chriſt, might continue among the *Galatians*, and in all the Churches of the *Gentiles*, he anſwereth ſtoutly to the falſe Apoſtles, that he paſſed not how great the Apoſtles were, or what they had been in

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times paſt: And whereas they alledged the Authority of the Name of the Apoſtles againſt him, it touched him nothing at all. He confeſſeth that the Apoſtles are indeed ſomewhat, and their Authority is to be reverenced. Notwithſtanding his Goſpel and Miniſtry ought not to be overthrown for the Name or Title of any, whatſoever he be, an Apoſtle, or an Angel from Heaven.

And this was one of the greateſt Arguments that the falſe Apoſtles uſed againſt *Paul*. The Apoſtles, ſaid they, were familiarly converſant with Chriſt for the ſpace of three Years. They heard and ſaw all his Preachings and Miracles. Moreover, they themſelves preached and wrought Miracles while Chriſt was yet living in the World: Whom *Paul* never ſaw in the Fleſh, and as touching his Converſion, it was long after the Glorification of Chriſt. Wherefore they ſhould now conſider which of theſe they ought more to believe: *Paul* which was but one and alone, and alſo but a Diſciple, yea, and one of the laſt of all: Or the chiefeſt and moſt excellent Apoſtles, which, long before *Paul*, were ſent and confirmed by Chriſt himſelf. To this *Paul* anſwereth: What of all this? This Argument concludeth nothing. Let the Apoſtles be never ſo great, yea, let them be Angels from Heaven, it is no matter to me. The Controverſy is not here concerning the Excellency of the Apoſtles, but concerning the Word of God, and the Truth of the Goſpel. This ought to be kept pure and uncorrupt: This ought to be preferred above all things. Therefore how great *Peter* and the other Apoſtles have been, what great Miracles they have wrought, it is no matter to me. This is it that I only ſeek, even that the Truth of the Goſpel may continue among you. This ſeemeth to be but a ſlender Anſwer of *Paul*, when of purpoſe he ſo contemneth the Authority of the Apoſtles, which the falſe Apoſtles alledged againſt him, and giveth no other Solution to their mighty Argument than this: It is no matter to me. Notwithſtanding, he addeth a Reaſon of the Confutation,

Verſe 6. *God accepteth no Man's Perſon.*

This Place he alledgeth out of *Moſes*, who uſeth the ſame, not once but many times: *Thou ſhalt not accept in Judgment the Perſon of the rich Man or of the Poor*, (Levit. xix. 15.) And this is a Principle of Divinity: *God is no Accepter of Perſons*, (2 Cor. xix. 7. Rom. ii. 11. Acts x. 34. Eph. vi. 9. Col. iii. 25. With the which ſaying he ſtopped the Mouths of the falſe Apoſtles. As though he would ſay: Ye ſet thoſe againſt me which ſeem to be ſomewhat: But God careth not for ſuch outward things. He regardeth not the Office of Apoſtleſhip. It is not the Dignity or Authority of Men that he looketh upon. And in token hereof, he ſuffered *Judas*, one of the chiefeſt Apoſtles, and *Saul* one of the greateſt Kings, yea, and the firſt of all, to fall away and to be damned. *Iſhmael* alſo and *Eſau* he refuſed, being both firſt born. So ſhall you find throughout all the whole Scripture, that God oftentimes rejected thoſe which in outward ſhew were very good and holy Men. And in theſe Examples God ſeemeth ſometimes to be cruel: But it was moſt neceſſary, that ſuch fearful Examples ſhould be ſhewed, and alſo be written. For this Vice is naturally grafted in us, that we highly eſteem the Perſons and outward Appearance of Men, and more regard the ſame than the Word of God. Contrariwiſe God will have us to fix our Eyes,

and

and to reſt wholly upon the Word itſelf: He will not have us to reverence and adore the Apoſtleſhip in the Perſons of *Peter* and *Paul*, but Chriſt ſpeaking in them, and the Word which they bring and preach unto us.

This the natural Man cannot ſee: But the ſpiritual Man only diſcerneth the Perſon from the Word, the Veil of God from God himſelf. Now, this Veil of God is every Creature. Moreover, God here in this Life dealeth not with us Face to Face, but covered and ſhadowed from us: That is, as *Paul* ſaith in another Place: *We ſee now as it were through a Glaſs darkly: But then we ſhall ſee Face to Face*, (1 Cor. xiii. 12) Therefore we cannot be without Veils in this Life. But here Wiſdom is required, which can diſcern the Veil from God himſelf: and this Wiſdom the World hath not. The covetous Man hearing, *that Man liveth not by Bread only, but by every Word that proceedeth out of the Mouth of God*, (Deut. viii. 10. Matt. iv. 4.) eateth the Bread, but he ſeeth not God in the Bread: For he beholdeth the Veil only and outward ſhew. So he doth with Gold and other Creatures, truſting to them ſo long as he hath them: But when they leave him, he deſpaireth. And thus he honoureth not the Creator, but the Creatures, not God, but his own Belly,

This I ſpeak, leſt any Man ſhould think that Paul utterly condemneth theſe outward Veils or Perſons. For he ſaith not, that there ought to be no Perſon, but that there is no Reſpect of Perſons with God. There muſt be Perſons and outward Veils: God hath given them, and they are his good Creatures: But we muſt not truſt in them. All the matter is in the right uſing of things, and not in the things themſelves, as before I have ſaid. There is no Fault in Circumciſion or Uncircumciſion, *(for Circumciſion is nothing, and Uncircumciſion is nothing)* but in the Uſe thereof. To put Righteouſneſs in the one, and Unrighteouſneſs in the other, that Uſe is damnable, and ought to be taken away: Which being removed, Circumciſion and Uncircumciſion are things tolerable.

So the Prince, the Magiſtrate, the Preacher, the School-maſter, the Scholar, the Father, the Mother, the Children, the Maſter the Srevant, are Perſons and outward Veils, which God will have us to acknowledge, love and reverence as his Creatures, which alſo muſt needs be had in this Life: But he will not have us ſo to reverence them, or truſt unto them, that we forget him. And to the end that we ſhould not too much magnify the outward Perſons, or put any truſt in them, God leaveth in them Offences and Sins, yea, great and foul ſins, to teach us what Difference there is between the Perſon and God himſelf. *David*, that good King, becauſe he ſhould not ſeem to be a Perſon upon whom Men ſhould truſt, fell into horrible Sins, Adultery and Murder. *Peter* that excellent Apoſtle denied Chriſt. Theſe and ſuch-like Examples, whereof the Scripture is full, ought to warn us, that we repoſe not our truſt in the Perſon and outward Veil, nor think, that when we have the outward Shews and Shadows, we have all things: As it is in Popery where they judge all things according to the outward Veil, and therefore all Popery is nothing elſe but a meer reſpecting of Perſons and outward Shews. God hath given his Creatures to our Uſe, and to do us Service, and not as Idols, that we ſhould do Service unto them. Let us then uſe Bread, Wine, Apparel, Poſſeſſions, Gold, Silver, and all other Creatures. But let us not truſt or glory in them: For we muſt truſt and glory in God alone. He only is to be loved, he only is to be feared and honoured.

Paul calleth here the Apoſtleſhip or Office of the Apoſtles, (which wrought many and great Miracles, taught and converted many to the Faith, and were alſo familiar with Chriſt) the Perſon of Man.

Briefly, this Word, Perſon, comprehendeth the whole outward Converſation of the Apoſtles, which was holy, and their Authority which was great. Notwithſtanding, ſaith he, God eſteemeth not theſe things: Not that he eſteemeth them not at all, but in the matter of Juſtification he regardeth them not, be they never ſo great and ſo glorious. For we muſt diligently mark this Diſtinction, that in matters of Divinity we muſt ſpeak far otherwiſe than in matters of Policy. In matters of Policy, as I have ſaid, God will have us to honour and reverence theſe outward Veils or Perſons as his Inſtruments by whom he governeth and preſerveth the World. But when the Queſtion is as touching Religion, Conſcience, the Fear of God, Faith, and the Service of God, we muſt not fear theſe outward Perſons, we muſt put no Truſt in them, look for no Comfort from them, or hope Deliverance by them, either corporally or ſpiritually. For this Cauſe God will have no reſpect of Perſons in Judgment: For Judgment is a divine thing. Wherefore I ought neither to fear the Judge, nor truſt in the Judge: But my Fear and Truſt ought to be in God alone, who is the true Judge. The civil Judge or Magiſtrate, I ought indeed to reverence for God's Cauſe *(Deut.* i.) whoſe Miniſter he is: But my Conſcience may not ſtay or truſt upon his Juſtice and Equity, or be feared through his unjuſt Dealing or Tyranny, whereby I might fall into any Offence againſt God, in Lying, in bearing falſe Witneſs, in denying the Truth, *&c.* Otherwiſe I will reverence and honour the Magiſtrate with all my Heart.

So I would alſo honour the Pope and love his Perſon, if he would leave my Conſcience free, and not compel me to ſin againſt God. But he will ſo be feared and adored, as cannot be done without Offence to the Majeſty of God. Here ſince we muſt needs loſe the one, let us loſe the Perſon and ſtick to God. We could be content to ſuffer the Dominion of the Pope: But becauſe he abuſeth the ſame ſo tyrannouſly againſt us, and would compel us to deny and blaſpheme God, and him only to acknowledge as our Lord and Maſter, clogging our Conſciences, and ſpoiling us of the Fear and Truſt which we ſhould have in God, therefore we are compelled by the Commandment of God, to reſiſt the Pope: For it is written: *That we muſt rather obey God than Men*, (Acts iv. 19.) Therefore, without Offence of Conſcience, which is our ſingular Comfort, we contemn the Authority of the Pope.

There is a certain Vehemency therefore to be noted in this word [*God.*] For in the Cauſe of Religion, and the Word of God, there muſt be no reſpect of Perſons. But in matters of Policy we muſt have regard to the Perſon: For otherwiſe, there muſt needs follow a Contempt of all Reverence and Order. In this World God will have an Order, a Reverence and a Difference of Perſons. For elſe the Child, the Servant, the Subject would ſay, I am a Chriſtian as well as my Father, my Schoolmaſter, my Maſter, my Prince: Why then ſhould I reverence him? Before God then there is no Reſpect of Perſons, neither of *Grecian* nor of *Jew*, but all are one in Chriſt: although not ſo before the World.

Thus *Paul* confuteth the Argument of the falſe Apoſtles as touching the Authority of the Apoſtles, and ſaith, that it is nothing to the purpoſe. For the Queſtion is not here concerning the reſpect of Perſons, but there is a far

weightier

weightier Matter in Hand, that is to ſay, a divine Matter concerning God and his Word, and whether this Word ought to be preferred before the Apoſtleſhip or no. Whereunto *Paul* anſwereth: So that the Truth of the Goſpel may continue, ſo that the Word of God, and the Righteouſneſs of Faith, may be kept pure and uncorrupt, let the Apoſtleſhip go, let an Angel from Heaven, let *Peter*, let *Paul* altogether periſh,

Verſe 6. *Nevertheleſs, they that ſeemed to be the Chief, did communicate nothing with me.*

As though he would ſay, I did not ſo confer with the Apoſtles, that they taught me any thing. For what ſhould they teach me, ſince Chriſt by his Revelation had before ſufficiently taught me all things? And moreover, ſince I have now preached the Goſpel the Space of eighteen Years among the *Gentiles*, and Chriſt hath wrought ſo many Miracles by me, whereby he hath confirmed my Doctrine: Wherefore it was but a Conference and no Diſputation. Wherein I learned nothing, neither did I recant, nor yet defend my Cauſe, but only declared what things I had done: To wit, that I had preached to the *Gentiles* Faith only in Chriſt without the Law, and that by this preaching of Faith the Holy Ghoſt came down upon the *Gentiles*, which immediately ſpake with divers Tongues. Which thing, when the Apoſtles heard, they witneſſed that I had taught the Truth. Wherefore the falſe Apoſtles do me great wrong, which pervert and turn all theſe things clean contrary.

Now, if *Paul* would give no place to the falſe Apoſtles which ſet the Authority of the true Apoſtles againſt him: Much leſs ought we to give place to our Adverſaries, which have nothing elſe to brag of but the Authority of their Idol the Pope. I know that the godly ought to be humble: But againſt the Pope I will and I ought to be proud with an holy Pride, and ſay, Thou Pope, I will not be ſubject unto thee: I will not take thee for my Maſter, for I am ſure that my Doctrine is true and godly. But the Pope will not hear this Doctrine. Nay, he would force us to obey his Laws and his Decrees, and if we will not, he will by-and-by excommunicate, curſe and condemn us as Heretics. Such Pride therefore againſt the Pope is moſt neceſſary. And if we ſhould not be thus ſtout and proud, and in the Holy Ghoſt utterly condemn both him with all his Doctrine, and the Devil, the Father of Lies ſpeaking in him, we ſhould never be able to defend this Article of the Righteouſneſs of Faith. We do not then contemn the Authority of the Pope becauſe we would bear rule over him, neither do we go about to exalt ourſelves above all ſovereign Power, ſince it is evident, that we teach all Men to humble and ſubmit themſelves to the higher Powers, ordained of God: But this is it that we only ſeek, that the Glory of God may be maintained, and the Righteouſneſs of Faith may be kept pure and ſound.

Wherefore, if the Pope will grant unto us, that God alone by his meer Grace through Chriſt doth juſtify Sinners, we will not only carry him in our Hands, but will alſo kiſs his Feet. But ſince we cannot obtain this, we again in God are proud againſt him above Meaſure, and will give no place, no, not one Hair's Breadth to all the Angels in Heaven, not to *Peter*, not to *Paul*, not to an hundred Emperors, not to a thouſand Popes, nor to the whole World. But be it far from us that we ſhould here humble ourſelves

ſelves, ſince they would take from us our Glory, even God himſelf, that hath created us, and given us all Things, and Jeſus Chriſt, who hath redeemed us with his Blood. Let this be then the Concluſion of all together, that we will ſuffer our Goods to be taken away, our Name, our Life, and all that we have: But the Goſpel, our Faith, Jeſus Chriſt, we will never ſuffer to be wreſted from us. And curſed be that Humility which here abaſeth and ſubmitteth itſelf. Nay, rather, let every Chriſtian Man here be proud and ſpare not, except he will deny Chriſt.

Wherefore, God aſſiſting me, my Forehead ſhall be more hard than all Men's Foreheads. Here I take upon me this Title, according to the Proverb: *Cedo nulli, I give place to none.* Yea I am glad even with all my Heart, in this point, to be called rebellious and obſtinate. And here I confeſs, that I am, and ever will be ſtout and ſtern, and will not one inch give place to any Creature. Charity giveth place: *For it ſuffereth all things, believeth all things, hopeth all things, endureth all things,* (1 Cor. xiii. 7.) But Faith giveth no place, yea, it can ſuffer nothing, according to this ancient Verſe: *Non patitur ludum fama, fides, oculus:* That is, Man's good Name, his Faith, and his Eye, will not be dallied withal. Wherefore a Chriſtian, as touching his Faith, can never be too proud nor too ſtout, neither muſt he relent or give place, no not the Breadth of one Hair. For Faith maketh a Man here like unto God: But God ſuffereth nothing, he giveth place to none, for he is immutable. So is Faith immutable, and therefore may ſuffer nothing, give place to no Man. But as touching Charity, let a Chriſtian Man yield and ſuffer all things, for therein he is but a Man.

Verſe 7. 8. *But contrariwiſe, when they ſaw that the Goſpel over Uncircumciſion was committed unto me, as the Goſpel over Circumciſion was unto* Peter *(for he that was mighty by* Peter *in the Apoſtleſhip over the Circumciſion, was alſo mighty by me towards the* Gentiles.)

With theſe Words *Paul* mightily confuteth the falſe Apoſtles. For here he challengeth to himſelf the ſame Authority which the falſe Apoſtles attributed to the true Apoſtles. And he uſeth here a Figure which is called an *Inverſion,* returning their Argument againſt themſelves. The falſe Apoſtles, ſaith he, do alledge againſt me the Authority of the great Apoſtles to maintain their Cauſe. But I contrariwiſe, do alledge the ſame againſt them for my Defence, for the Apoſtles are on my Side. Wherefore O my *Galatians,* believe not theſe counterfeit Apoſtles, which brag ſo much of the Authority of the Apoſtles againſt me. For the Apoſtles, when they ſaw the Goſpel over the Uncircumciſion to be committed to me, and knew of the Grace that to me was given, gave to me and *Barnabas* the Right-hand of Fellowſhip, approving my Miniſtry, and giving Thanks unto God for the Gifts which I had received. Thus he returneth the Argument of the falſe Apoſtles upon themſelves. And in theſe Words there is an ardent Vehemency, and more contained in Matter, than in Words is able to be expreſſed.

What meaneth *Paul,* when he ſaith, that the Goſpel over the Uncircumciſion was committed unto him, and over the Circumciſion unto *Peter,* when notwithſtanding *Paul* almoſt every where preached to the *Jews* in their Synagogues, and *Peter* likewiſe to the *Gentiles?* There are Examples and Teſtimonies of both in the *Acts.* *Peter* converted the *Centurian* with his Family,

which

which was a *Gentile*, (Acts x. 3.) He wrote alſo to the *Gentiles*, as his firſt Epiſtle teſtifieth. *Paul* preaching Chriſt among the *Gentiles*, entreth notwithſtanding into the Synagogues of the *Jews*, and there preacheth the Goſpel, (*Acts* ix. 10) And our Saviour Chriſt in *Matthew* and *Mark*, commandeth his Apoſtles to go throughout the whole World, and preach the Goſpel to every Creature, (*Matt.* xxviii. 10. *Mark* xvi. 15.) *Paul* likewiſe ſaith, *The Goſpel preached to every Creature which is under Heaven*, (Col. i. 23.) Why then doth he call himſelf the Apoſtle of the *Gentiles*, and *Peter* with the other, the Apoſtles of the Circumciſion?

Paul hath reſpect unto this, that the other Apoſtles remained ſpecially in *Jeruſalem*, until God called them unto other Places. Thus ſtood the Matter then for the Time, that whiles the political State of the *Jews* continued, the Apoſtles ſtill remained in *Judea*: But when the Deſtruction of *Jeruſalem* approached, they were diſperſed throughout the whole World. But *Paul*, as it is written in the *Acts* (chap. xiii. 2) by a ſingular Vocation was choſen to be the Apoſtle of the *Gentiles*, and being ſent out of *Judea*, he travelled through the Countries of the *Gentiles*. Now were the *Jews* diſperſed almoſt throughout the whole World, and dwelt here and there in Cities and other Places among the *Gentiles*. *Paul* coming thither was wont to go into the Synagogues of the *Jews*, (Acts ix. 10.) and by this Occaſion he firſt brought unto them, as the Children of the Kingdom, this glad Tidings, that the Promiſes made unto the Fathers, were accompliſhed by Jeſus Chriſt. When they would not hear this, he turned to the *Gentiles*, as *Luke* witneſſeth, *Acts* xiii. where he bringeth in *Paul* thus boldly ſpeaking againſt the *Jews*: *It was neceſſary that we ſhould firſt preach the Word of God unto you: but ſeeing ye reject it, and judge yourſelves unworthy of everlaſting Life, lo, we turn to the* Gentiles. And in the *Acts* (chap. xxviii 28.) *Be it known therefore unto you, that this Salvation of God is ſent unto the* Gentiles, *and they ſhall hear it.* Wherefore *Paul* was ſent ſpecially unto the *Gentiles*. But becauſe he was a Debtor unto all, and became all Things unto all Men; therefore Occaſion being offered, he went into the Synagogues of the *Jews*; where not only the *Jews*, but alſo the *Gentiles* heard him preaching Chriſt. Otherwiles he preached publicly in the Market-place, in Houſes, and by the Rivers ſides. He was ſpecially then the Apoſtle of the *Gentiles*; as *Peter* was of the *Jews*; who, notwithſtanding, preached Chriſt to the *Gentiles* alſo when Occaſion was offered.

And here he called Uncircumciſion the *Gentiles*, and Circumciſion the *Jews*, by a Figure named *Synecdoche*, which under a Part comprehendeth the whole: which Figure is commonly uſed in the Scripture: The Goſpel then over Uncircumciſion, is that which was appointed to be ſent unto the *Gentiles*. This Goſpel, ſaith he, was committed unto him, as the Goſpel over Circumſion was unto *Peter*. For as *Peter* preached the Goſpel among the *Jews*, ſo did he among the *Gentiles*.

This he often repeateth, that *Peter*, *James* and *John*, which ſeemed to be the Pillars of the Church, taught him nothing, nor committed unto him the Office of preaching the Goſpel, as having Authority and Rule over him. But they themſelves, ſaith he, did ſee that the Goſpel was committed unto me, but not by *Peter*. For as I did not receive or learn any Goſpel of Man, ſo did I receive no Commandment by Man to preach the ſame, but both the Knowledge and the Commandment to preach it among the *Gentiles*, I received

immediately from God: like as the Charge was given of God unto *Peter* to preach the ſame among the *Jews*.

This Place witneſſeth very plainly that the Apoſtles had like Calling, like Charge, and all one Goſpel. *Peter* preached no other Goſpel than the reſt of the Apoſtles did, neither did he appoint to others their Charge and Office: but there was an Equality among them all, for they were all taught of God, that is, both their Vocation and Charge was wholly and immediately from God. There was none therefore greater than other, none that had any Prerogative above other. And therefore where the Pope vaunteth that *Peter* was the chief of the Apoſtles, that thereby he might confirm and eſtabliſh his uſurped Primacy, it is an impudent Lie.

Verſe 8. *For he that was mighty by* Peter.

This is a Confutation of another Argument of the falſe Apoſtles. Why do the falſe Apoſtles boaſt, ſaith he, that the Goſpel of *Peter* was mighty, that he converted many, that he wrought many and great Miracles, raiſed up the Dead, and with his ſhadow healed the Sick? (*Acts* v. 15.) I grant all theſe things to be true: But *Peter* received this Power from Heaven. God gave a Virtue to his Word, ſo that many did believe him, and great Miracles were wrought by him. The ſame Power had I alſo: Which I received not of *Peter*, but the ſame God and the ſame Spirit which was mighty in *Peter*, was mighty to me alſo. I had the ſame Grace: I taught many: I wrought many Miracles, and through my Shadow alſo I healed the Sick. And this *Luke* teſtifieth in theſe Words: *And God wrought no ſmall Miracles by the Hands of* Paul, *ſo that from his Body were brought Napkins and Handkerchiefs, and the Diſeaſes departed from them, and the evil Spirits went out of them*, (Acts xix. 11, 12.) Read more hereof in *Acts* xiii, xvi, xx, xxviii.

To conclude, *Paul* will be counted in no Point inferior to the reſt of the Apoſtles: And herein he glorieth with a godly and a holy Pride. Neceſſity conſtrained him ſtoutly to withſtand *Peter*, and the burning Zeal he had for the Glory of God, moved him ſo to do. Certain prophane Spirits, as *Julianus* and *Porphirius*, not conſidering this, thought it to be but a carnal Pride that cauſed *Paul* thus to do: Such as at this Day we ſee in the Pope and his Generation. But *Paul* had not here his own Buſineſs in Hand, but a Matter of Faith. Now, as concerning Faith, we ought to be invincible, and more hard, if it might be, than the adament Stone. But as touching Charity, we ought to be ſoft, and more flexible than the Reed or Leaf that is ſhaken with the Wind, and ready to yield to every thing. Therefore the Controverſy was not here touching the Glory of *Paul*, but the Glory of God, the Word of God, the true Worſhip of God, true Religion, and the Righteouſneſs of Faith, to the end that theſe Things might ſtill remain pure and uncorrupt.

Verſe 9. *And when* James, *and* Cephas, *and* John, *knew of the Grace that was given unto me, which are counted to be Pillars, they gave to me, and to* Barnabas, *the Right-hands of Fellowſhip, that we ſhould preach unto the* Gentiles, *and they unto the Circumciſion.*

That is to ſay, when they heard, that I had received my Calling and Charge from God, to preach the Goſpel among the *Gentiles*, and that God had

had wrought ſo many Miracles by me: Moreover, that ſo great a Number of the *Gentiles* were come to the Knowledge of Chriſt, through my Miniſtry, and that the *Gentiles* had received the Holy Ghoſt, without the Law and Circumciſion, by the only preaching of Faith, they glorified God for this Grace which was given unto me.

He called Grace here, whatſoever he had received of God: To wit, that of a Perſecutor and Waſter of the Church, he was made an Apoſtle, was taught by Jeſus Chriſt, and enriched with ſpiritual Gifts. And here withal he ſheweth, that *Peter* gave Teſtimony unto him, that he was a true Apoſtle, ſent and taught not by himſelf, nor by the other Apoſtles, but by God alone, and not only acknowledged the Miniſtry and Authority of *Paul*, and the Giſts of the Spirit which were in him, as heavenly things, but alſo approved and confirmed the ſame, and yet not as a Superior and Ruler, but as a Brother and Witneſs. *James* and *John* did likewiſe the ſame. Wherefore he concludeth, that they which are eſteemed for the chief Pillars amongſt the Apoſtles, are wholly with him, and not againſt him.

Verſe 9. *The Right-hands of Fellowſhip.*

As if they ſhould have ſaid: We, O *Paul*, in Preaching the Goſpel, do agree with thee in all Things. Therefore in Doctrine we are Companions, and have Fellowſhip together therein: That is to ſay, we have all one Doctrine, for we preach one Goſpel, one Baptiſm, one Chriſt, and one Faith. Wherefore we can teach or enjoin thee nothing, ſince there is one mutual Conſent betwixt us in all Things. For we do not teach any other or more excellent Things than thou doſt: But the ſame Gifts which we have, we ſee to be in thee alſo, ſaving that to thee is committed the Goſpel over Uncircumciſion, as the Goſpel over the Circumciſion is unto us. But we conclude here, that neither Uncircumſicion nor Circumſion ought to hinder our Society and Fellowſhip, ſince it is but one Goſpel which we both preach.

Hitherto *Paul* hath proved by manifeſt Witneſs, not only from God, but alſo from Man, that is to ſay, the Apoſtles, that he had truly and faithfully preached the Goſpel. Therefore he ſheweth, that whatſoever the falſe Apoſtles ſaid to diminiſh his Authority, is but feigned and forged Matter, and that the Teſtimony of the Apoſtles maketh for him, and not for the falſe Apoſtles. But for that he is alone and without Witneſs, therefore he addeth an Oath, and calleth God to record that the Things which he hath ſpoken are true.

Verſe 10. *Warning only that we ſhould remember the Poor, which Thing alſo I was diligent to do.*

After the preaching of the Goſpel, the Office and Charge of a true and faithful Paſtor is, to be mindful of the Poor. For where the Church is, there muſt needs be Poor: Who for the moſt Part are the only true Diſciples of the Goſpel, as Chriſt ſaith: *The Poor receive the glad Tidings of the Goſpel*, (Iſa. lxi. 1. Matt. xi. 5. Luke iv. 26.) For the World and the Devil do perſecute the Church, and bring many to Poverty, who are afterwards forſaken and deſpiſed of the World. Moreover the World not only offendeth herein, but alſo is careleſs for the Preſervation of the Goſpel, true Religion, and

and the true Service of God. There is none that will now take any Care for the Maintenance of the Miniſters of the Church, and erecting of Schools: But for the erecting and eſtabliſhing of falſe Worſhip, Superſtition and Idolatry no Coſt was ſpared, but every Man was ready to give moſt liberally and largely. And hereof came ſo many Monaſteries, ſo many Cathedral Churches, ſo many Biſhopricks in the Pope's Church, where all Impiety reigned, with ſo great Revenues provided for their Suſtentation: Whereas now a whole City thinketh much to find one or two poor Miniſters and Preachers of the Goſpel, which before, while the Pope and all Impiety reigned, did ſuſtain ſundry Monaſteries of Monks, Friers, Nuns, and whole ſwarms of maſſing Prieſts. To be brief, true Religion is ever in Need. And Chriſt complaineth, *that he is hungry, thirſty, harbourleſs, naked and ſick*, (Matt. xxv. 35.) Contrariwiſe, falſe Religion and Impiety flouriſheth and aboundeth with all worldly Wealth and Proſperity. Wherefore a true and faithful Paſtor muſt have a Care of the Poor alſo: And this Care *Paul* here confeſſeth that he had.

Verſe 11. *And when* Peter *was come to* Antiochia, *I withſtood him to his Face: For he was to be blamed.*

Paul goeth on ſtill in his Confutation, ſaying, *that he not only hath for his Defence the Teſtimony of* Peter, *and the other Apoſtles which were at* Jeruſalem: *But alſo that he withſtood* Peter *in the Preſence of the whole Church of* Antioch. He ſheweth here a Matter, not done in a Corner, but in the Face of the whole Church. For, as before I have ſaid, he hath here no trifling Matter in Hand, but the chiefeſt Article of all Chriſtian Doctrine. The Utility and the Majeſty whereof whoſo rightly eſteemeth, to him all other things ſhall ſeem but vile and nothing worth. For what is *Peter?* What is *Paul?* What is an Angel from Heaven? What are all other Creatures to the Article of Juſtification? Which if we know, then are we in the clear Light: But if we be ignorant thereof, then are we in moſt miſerable Darkneſs. Wherefore, if we ſee this Article impugned, or defaced, fear not to reſiſt either *Peter* or an Angel from Heaven, following the Example of *Paul*, who ſeeing the Majeſty of this Article to be in Danger for the Dignity of *Peter*, had no regard of his Dignity and Eſtimation, that he might keep the ſame pure and uncorrupt. For it is written: *He that loveth Father or Mother, or his own Life more than me, is not worthy af me*, (Mark x. 37.)

Wherefore we are not aſhamed, for the Defence of the Truth, to be counted and called of the Hypocrites, proud and obſtinate, and ſuch as will be only wiſe, will hear none, will give place to none. Here we muſt needs be obſtinate and inflexible. For the cauſe why we offend Man, that is to ſay, tread down the Majeſty of the Perſon or of the World, is ſo great, that the Sins which the World judgeth to be moſt henious, are counted ſingular Virtues before God. *In that we love our Parents, honour the Magiſtrates, ſhew Reverence to* Peter *and other Miniſters of the Word, we do well.* But here we have in Hand the cauſe neither of *Peter*, nor Parents, nor Magiſtrate, nor of the World, nor of any other Creatures, but of God himſelf. Here if I give no Place to my Parents, to the Migiſtrate, or an Angel from Heaven, I do well. For what is the Creature in reſpect of the Creator? Yea, what are all Creatures, being compared unto Him? Even as one Drop of Water in

reſpect

reſpect of the whole Sea. Why then ſhould I ſo highly eſteem *Peter*, which is but a Drop, and ſet God aſide which is the whole Sea? Let the Drop therefore give place to the Sea, and let *Peter* give place unto God. This I ſay, to the End that ye ſhould diligently weigh and conſider the matter wherefore *Paul* intreateth: For he intreateth of the Word of God, which can never be magnified enough.

And where he ſaith [*to his Face*] this Clauſe maketh ſpecially againſt the venomous Vipers and Apoſtles of Satan, which ſlander thoſe that are abſent, and in their Preſence dare not once open their Mouth: As the falſe Apoſtles did, whom alſo here he touched by the way: Which durſt not ſpeak Evil of him in his Preſence, but in his Abſence ſlandered him moſt ſpitefully. *So did not I* (ſaith he) *ſpeak evil of* Peter, *but frankly and openly I withſtood him, not of any colourable Pretence, Ambition, or other carnal Affection, but becauſe he was to be blamed and ſharply reproved.*

Here let other Men debate whether an Apoſtle may ſin or no: This, ſay I, that we ought not to make *Peter*'s Fault leſs than it was indeed. The Prophets themſelves have ſometimes erred and been deceived. Nathan *of his own Spirit ſaid unto* David, *that he ſhould build the Houſe of the Lord* (2 Sam. vii. 3. 4.) But this Prophecy was by-and-by after corrected by a Revelation from God, *that it ſhould not be* David, *becauſe he was a Man of War and had ſhed much Blood; but his Son* Solomon, *that ſhould build up the Houſe of the Lord.* So did the Apoſtles err alſo: For they imagined that the Kingdom of Chriſt ſhould be carnal and worldly, as we may ſee in the firſt of the *Acts*, when they aſked of Chriſt, ſaying: *Lord wilt thou at this Time reſtore the Kingdom of* Iſrael? (*Acts* i. 6.) And *Peter*, although he heard this Commandment of Chriſt: *Go into the whole World*, &c. (*Matt.* xxviii.) had not gone unto *Cornelius*, if he had not been admoniſhed by a Viſion, (*Acts* x. 12.) And in this matter he did not only err, but alſo committed a great Sin, and if *Paul* had not reſiſted him, all the *Gentiles* which did believe, had been conſtrained to receive Circumciſion and to keep the Law. The believing *Jews* alſo had been confirmed in their Opinion: To wit, that the Obſervation of theſe things were neceſſary to Salvation; and by this means they had received again the Law inſtead of the Goſpel, *Moſes* inſtead of Chriſt. And of all this great Enormity and horrible Sin, *Peter*, by his Diſſimulation, had been the only Occaſion. Therefore we may not attribute to the Saints ſuch Perfection as though they could not ſin.

Luke witneſſeth *that there was ſuch great Diſſenſion between* Paul *and* Barnabas (*which were put apart together for the Miniſtry of the Goſpel among the* Gentiles, *and had travelled through many Regions* (Acts xv. 1. 39.) *and preached unto them the Goſpel) that the one departed from the other.* Here we muſt needs ſay, that there was a Fault either in *Paul* or *Barnabas.* And doubtleſs it could not be, but that the Diſcord was exceeding great which ſeparated theſe two, being joined together in ſuch a holy Fellowſhip, as the Text witneſſeth. Such Examples are written for our Conſolation. For it is a great Comfort unto us, when we hear, that even the Saints, which have the Spirit of God, do ſin. Which Comfort they would take from us which ſay, that the Saints do not ſin.

Sampſon, *David*, and many other excellent Men, full of the Holy Ghoſt, fell into great Sins, (*Judges* xvi. 2 *Sam.* xi. 24.) *Job* and *Jeremy* curſe the Day of their Nativity, (*Job* iii. 12. *Job* iv. *Jer.* xx. 14.) *Elias* and *Jonas*

are weary of their Life, and desire Death, (*Jonas* iv.) Such Errors and Offences of the Saints, the Scripture setteth forth to the Comfort of those that are afflicted and oppressed with Desperation, and to the Terror of the Proud. No Man hath so grievously fallen at any Time, but he may rise again. And on the other side, no Man taketh so fast Footing, but he may fall. If *Peter* fell, I may likewise fall. If he rose again, I may also rise again. And such Examples as these are, the weak-hearted, and tender Consciences ought to make much of, that they may the better understand what they pray for, when they say: *Forgive us our trespasses:* And, *I believe the Forgiveness of Sins.* We have the self-same Spirit of Grace and Prayer which the Apostles and all the Saints had, neither had they any Prerogative above us. We have the same Gifts which they had, the same Christ, Baptism, Word, Forgiveness of Sins: All which they had no less need of than we have, and by the same are sanctified and saved as we be.

Verse 12. *For before that certain came from* James, *he did eat with the* Gentiles.

The *Gentiles* which were converted to the Faith did eat Meats forbidden by the Law, and *Peter* being conversant with the *Gentiles* which were converted, did eat with them, and drunk Wine also which was forbidden, knowing that herein he did well, and therefore boldly transgressed the Law with the *Gentiles*. *Paul* confesseth that he also did the like, when he saith, *that he became as a* Jew *to the* Jews, *and to them that were without Law, as though he were without Law*: That is to say, with the *Gentiles* he did eat and drink like a *Gentile*, and kept no Law at all: With the *Jews*, according to the Law, he abstained from all things forbidden in the Law: For he laboured to serve and please all Men, that he might gain all, (1 *Cor.* ix. 19, 20, 21.) Wherefore *Peter* in eating and drinking with the *Gentiles* sinned not, but did well, and knew that it was lawful for him so to do. For he shewed by this Transgression that the Law was not necessary to Righteousness, and also delivered the *Gentiles* from the Observation of the Law. For if it were lawful for *Peter* in one thing to break the Law, it was lawful for him to break it in all things. And *Paul* doth not here reprove *Peter* for his Transgression, but for his Dissimulation, as followeth:

Verse 12. *But when they were come, he withdrew and separated himself, fearing them which were of the Circumcision.*

Here then ye see *Peter*'s Offence, as *Paul* plainly setteth it forth. *Paul* accuseth him not of Malice or Ignorance, but of Dissimulation and Infirmity, in that he abstained from Meats forbidden in the Law, fearing lest the *Jews* which came from *James* should be offended thereby, and had more respect to the *Jews* than to the *Gentiles*. Hereby he gave Occasion, as much as in him was, to overthrow the Christian Liberty and Truth of the Gospel. For in that he did withdraw, and utterly separate himself, abstaining from Meats forbidden in the Law (which notwithstanding he had eaten of before) he ministred a Scruple of Conscience to the Faithful, thus to gather upon his Example; *Peter* abstained from Meats forbidden in the Law: Therefore he that eateth Meats forbidden in the Law, sinneth and transgresseth the Law:

But

But he that abſtaineth is righteous and keepeth the Law, for elſe would not *Peter* have withdrawn himſelf: But becauſe he did ſo, and of Purpoſe refuſed thoſe Meats which before he did eat, it is a ſure Argument that ſuch as eat againſt the Law do ſin, and ſuch as abſtain from Meats which the Law forbiddeth, do keep the Law, and are juſtified thereby.

Here note, that the End of this Fact of *Peter*, is reproved of Paul, and not the Fact itſelf: For the Fact in itſelf was not evil. To eat and drink, or not to eat or drink, is nothing: But the End, that is: "If thou eat thou ſinneſt: if thou abſtain, thou art righteous," is evil. So Circumciſion of itſelf is good, but this End is evil: If thou be not circumciſed after the Law of *Moſes*, thou canſt not be ſaved. Alſo to eat Meats prohibited in the Law, is not evil: But this ſhrinking and Diſſimulation of *Peter* is evil. For it might be ſaid, *Peter* abſtaineth from Meats forbidden in the Law, wherefore if thou doſt not likewiſe abſtain, thou canſt not be ſaved. This *Paul* might in no wiſe diſſemble: For the Truth of the Goſpel was here in Danger. To the End therefore that this Truth might continue ſound and uncorrupt, he reſiſted *Peter* to his Face.

And here we muſt make a Diſtinction. For Meats may be refuſed two Manner of Ways, (1 *Cor.* ix.) Firſt, for Chriſtian Charity Sake. And herein there is no Danger: For to bear with the Infirmity of my Brother, it is good. So *Paul* himſelf both did and taught. Secondly, by abſtaining from them to obtain Righteouſneſs, and for not abſtaining, to ſin, and to be damned. Here accurſed be Charity with all the Service and Works of Charity whatſoever. For thus to refrain from Meats, is to deny Chriſt, to tread his Body under our Feet, to blaſpheme the Holy Ghoſt, and to deſpiſe all holy Things. Wherefore, if we muſt loſe the one, let us rather loſe Man our Friend and Brother, than God our Father. For if we loſe God our Father, Man our Friend and Brother cannot continue.

Jerom, who neither underſtood this place, nor the whole Epiſtle beſides, thinketh this to be but a feigned Reprehenſion of *Paul*, and therefore he excuſeth *Peter*'s Fall, ſaying, *that it was done by Ignorance.* But *Peter* offended through Diſſimulation, and thereby had eſtabliſhed the Neceſſity of the Law, had conſtrained both *Gentiles* and *Jews* to revolt from the Truth of the Goſpel, had given them great Occaſion to forſake Chriſt, to deſpiſe Grace, to return to the *Jewiſh* Religion, and to bear all the Burdens of the Law, if *Paul* had not reproved him, and by that Means revoked the *Gentiles* and *Jews*, which were offended through this Example of *Peter*, to the Liberty which is in Chriſt Jeſus, and to the Truth of the Goſpel. Wherefore if a Man would hear ſet forth and amplify *Peter*'s Offence, it ſhould appear to be very great, and yet was it not done by Malice or Ignorance, but by Occaſion and Fear only. Thus we ſee what Ruins may come by one Man's Fall and Offence, if it be not well ſeen to and corrected in Time. Wherefore, we may not trifle with this Article of Juſtification: Neither is it without good Cauſe that we do ſo often and ſo diligently put you in Mind thereof.

And it is much to be marvelled, that *Peter*, being ſuch an excellent Apoſtle, ſhould thus do: Who before, in the Council of *Jeruſalem*, ſtood, in a manner, alone in Defence of this Article, and prevailed therein, namely, that Salvation cometh by Faith without the Law, (*Acts* xv.) He that before did ſo conſtantly defend the Truth and Liberty of the Goſpel, now by his Fall in abſtaining from Meats forbidden in the Law, is not only the cauſe

of

of great Offence, but alſo offendeth againſt his own Decree. *Wherefore let him which thinketh he ſtandeth, take heed leſt he fall,* (1 Cor. x. 12.) No Man would think what Danger there is in Traditions and Ceremonies: Which notwiſtanding we cannot want. What is more neceſſary than the Law and the Works thereof? and yet there is great Danger leſt by the ſame, Men be brought to the Denial of Chriſt. For of the Law cometh oftentimes a Truſt and Affiance in Works, and where that is, there can be no Truſt in Chriſt. Chriſt therefore is ſoon denied and ſoon loſt, as we may ſee in *Peter*; who knew this Article of Juſtification better than we do, and yet how eaſily ſhould we have given Occaſion of ſuch an horrible Ruin, if *Paul* had not withſtood him, that all the Gentiles ſhould thereby have fallen away from the Preaching of *Paul*, and by this Means ſhould have loſt the Goſpel and Chriſt himſelf? And this ſhould have been done under a holy Pretence. For they might have ſaid: *Paul*, hitherto thou haſt taught us that we muſt be juſtified by Grace without the Law: Thou ſeeeſt now that *Peter* doth the contrary: For he abſtaineth from Meats forbidden in the Law, and hereby he teacheth us that we cannot be ſaved except we receive Circumciſion and obſerve the Law.

Verſe 13. *And the other* Jews *diſſembled likewiſe with him, inſomuch, that* Barnabas *was brought into their Diſſimulation alſo.*

Here you may plainly ſee, that *Paul* chargeth *Peter* with Diſſimulation. If *Peter* diſſembled, then did he certainly know what was the Truth, and what was not. He that diſſembleth, ſinneth not of Ignorance, but deceiveth by a Colour which he knoweth himſelf to be falſe. *And other*, ſaith he, *diſſembled likewiſe with* Peter, *inſomuch that* Barnabas *alſo* (who was *Paul*'s Companion, and had now a long Time preached among the *Gentiles*, Faith in Chriſt without the Law, together with *Paul*) *was brought into their Diſſimulation.* Ye have here then *Peter*'s Offence plainly deſcribed to be meer Diſſimulation, which afterwards had been an Occaſion of the Ruin of the Goſpel then newly received, if *Paul* had not reſiſted him.

And this is a wonderful Matter, that God preſerved the Church, being yet but young, and the Goſpel itſelf, by one only Perſon. *Paul* alone ſtandeth to the Truth: For he had loſt *Barnabas* his Companion, and *Peter* was againſt him. So ſometimes one Man is able to do more in a Council than the whole Council beſides. Which thing the Papiſts themſelves do witneſs. And for example, they alledge *Paphnutius*, who withſtood the whole Council of *Nice*, (which was the beſt of all that were after the Council of the Apoſtles at *Jeruſalem*) and prevailed againſt it.

This I ſay, to the End that we ſhould diligently learn the Article of Juſtification, and make a plain Difference between the Law and the Goſpel, and that, in this Matter, we ſhould do nothing by Diſſimulation, or give Place to any Man, if we will retain the Truth of the Goſpel, and Faith ſound and uncorrupt: Which, as I have ſaid, are ſoon hurt. Wherefore in this Caſe, away with Reaſon, which is an Enemy to Faith: Which alſo, in Temptations of Sin and Death, leaneth not to the Righteouſneſs of Faith, (for thereof it is utterly ignorant) but to her own Righteouſneſs, or, at the leaſt, to the Righteouſneſs of the Law. Now, as ſoon as the Law and Reaſon join together, Faith loſeth her Virginity: For nothing fighteth more ſtrongly againſt

againſt Faith than the Law and Reaſon. And theſe two Enemies cannot be conquered, but with great Labour and Difficulty; which we muſt conquer notwithſtanding, if we will be ſaved.

Wherefore, when thy Conſcience is terrified with the Law, and wreſtleth with the Judgment of God, aſk Counſel neither of Reaſon nor of the Law, but reſt only upon Grace and the Word of Conſolation, and ſo ſtand herein, as if thou hadſt never heard any Thing of the Law, aſcending up to the Glaſs of Faith, where neither the Law nor Reaſon do ſhine, but only the Light of Faith, which aſſureth us that we are ſaved by Chriſt alone without any Law. Thus the Goſpel leadeth us beyond and above the Light of the Law and Reaſon, into the deep Secrets of Faith, where the Law and Reaſon have nothing to do. Notwithſtanding we muſt hearken alſo unto the Law, but in Place and Time. *Moſes*, while he was in the Mountain where he talked with God face to face, had no Law, made no Law, miniſtred no Law. But when he was come down from the Mountain, he was a Law-giver, and governed the People by the Law. So the Conſcience muſt be free from the Law, but the Body muſt be obedient to the Law.

Hereby it appeareth that *Paul* reproved *Peter* for no light Matter, but for the chiefeſt Article of all Chriſtian Doctrine, which, by *Peter*'s Diſſimulation, was in great Danger. For *Barnabas* and the other *Jews* diſſembled together with him, which did all offend, not through Ignorance or Malice, but for fear of the *Jews*: Whereby their Hearts were ſo blinded, that they did not ſee their Sin. And certainly it is much to be marvelled, that ſuch excellent Men as *Peter*, *Barnabas*, and others, ſhould ſo ſuddenly and ſo lightly fall, eſpecially in that Thing which they knew to be well done, and had alſo before taught unto others. It is a perilous Thing therefore, to truſt to our own Strength, be we never ſo holy, never ſo well learned, and although we think ourſelves never ſo ſure of that we know: For in that whereof we think ourſelves moſt ſure, we may err and fall, and bring ourſelves and other into great Danger. Let us therefore diligently, and with all Humility, exerciſe ourſelves in the Study of the holy Scriptures, and let us heartily pray that we never loſe the Truth of the Goſpel.

Thus we ſee then, that we are nothing with all our Gifts, be they never ſo great, except God aſſiſt us. When he leaveth us to ourſelves, our Wiſdom and Knowledge is nothing. For, in the Hour of Temptation, it may ſuddenly come to paſs, that, by the Subtlety of the Devil, all the comfortable Places of the Scripture ſhall be taken out of our Sight, and ſuch Places only as contain Threatnings, ſhall be ſet before our Eyes, which ſhall oppreſs us and utterly confound us. Let us learn therefore, that, if God withdraw his Hand, we may ſoon be overthrown; and let no Man glory of his own Righteouſneſs, Wiſdom, and other Gifts, but let him humble himſelf and pray with the Apoſtle, *Lord, increaſe our Faith!* (Luke xvii. 7.)

Verſe 14. *But when I ſaw that they went not the right Way to the Truth of the Goſpel.*

This is a wonderful Example of ſuch excellent Men and Pillars of the Church. There is none but *Paul* that hath his Eyes open, and ſeeth the Offence of *Peter*, of *Barnabas*, and the other *Jews* which diſſembled with *Peter*. On the other Side, they do not ſee their own Offence: Nay, they

rather think that they do well in bearing with the Infirmity of the weak *Jews*. Wherefore it was very neceſſary that *Paul* ſhould reprove their Offence, and not diſſemble it: and therefore he accuſeth *Peter*, *Barnabas*, and other, that they went not the right Way to the Truth of the Goſpel; That is to ſay, they ſwerved from the Truth of the Goſpel. It is a great Matter that *Peter* ſhould be accuſed of *Paul* as one that was fallen from the Truth of the Goſpel. He could not be more grievouſly reprehended. Yet he ſuffered it patiently; and, no doubt, but he gladly acknowledged his Offence. I ſaid before, that many have the Goſpel, but not the Truth of the Goſpel, So *Paul* ſaith here, that *Peter*, *Barnabas*, and other of the *Jews*, *went not the right Way to the Truth of the Goſpel:* That is to ſay, they had the Goſpel but they walked not uprightly according to the Goſpel. For albeit they preached the Goſpel, yet, through their Diſſimulation, (which could not ſtand with the Truth of the Goſpel) they eſtabliſhed the Law: But the eſtabliſhing of the Law is the aboliſhing of the Goſpel.

Whoſo then can rightly judge between the Law and the Goſpel, let him thank God, and know that he is a right Divine. In the Time of Temptation, I confeſs, that I myſelf do not know how to do it as I ought. Now the Way to diſcern the one from the other, is to place the Goſpel in Heaven, and the Law on the Earth; to call the Righteouſneſs of the Goſpel heavenly, and the Righteouſneſs of the Law earthly, and to put as great Difference between the Righteouſneſs of the Goſpel and of the Law, as God hath made between Heaven and Earth, between Light and Darkneſs, between Day and Night. Let the one be as the Light and the Day, and the other as the Darkneſs and the Night. And would to God we could yet further ſeparate the one from the other. Wherefore, if the Queſtion be concerning the Matter of Faith or Conſcience, let us utterly exclude the Law, and leave it on the Earth: But, if we have to do with Works, then let us lighten the Lanthorn of Works and of the Righteouſneſs of the Law. So let the Sun and the ineſtimable Light of the Goſpel and Grace ſhine in the Day, and the Lanthorn of the Law in the Night. Wherefore, if thy Conſcience be terrified with the Senſe and Feeling of Sin, think thus with thyſelf: Thou art now remaining upon Earth: There let the Aſs labour and travel: There let him ſerve and carry the Burden that is laid upon him; that is to ſay, let the Body with his Members be ſubject to the Law. But when thou mounteſt up into Heaven, then leave the Aſs with his Burden on the Earth: For the Conſcienc hath nothing to do with the Law, or Works, or with the earthly Righteouſneſs. So doth the Aſs remain in the Valley, but the Conſcience aſcendeth with *Iſaac* into the Mountain, knowing nothing at all of the Law or Works thereof, but only looking to the Remiſſion of Sins and pure Righteouſneſs offered and freely given unto us in Chriſt.

Contrariwiſe in civil Policy, Obedience to the Law muſt be ſeverely required. There nothing muſt be known as concerning the Goſpel, Conſcience, Grace, Remiſſion of Sins, heavenly Righteouſneſs, or Chriſt himſelf, but *Moſes* only with the Law and the Works thereof. If we mark well this Diſtinction, neither the one, nor the other, ſhall paſs his Bounds, but the Law ſhall abide without Heaven; that is, without the Heart and Conſcience, and contrariwiſe, the Liberty of the Goſpel ſhall abide without the Earth; that is to ſay, without the Body and Members thereof. Now therefore, as ſoon as the Law and Sin come into Heaven, (that is, into the Conſcience) let them

them by-and-by be caſt out. For the Conſcience, being feared with the Terror of the Wrath and Judgment of God, ought to know nothing of the Law and Sin, but of Chriſt only. And on the other Side, when Grace and Liberty come into the Earth, (that is, into the Body) then ſay; Thou oughteſt not to dwell in the Dregs and Dunghill of this corporal Life, but thou belongeſt unto Heaven.

This Diſtinction of the Law and the Goſpel, *Peter* confounded through his Diſſimulation, and thereby perſuaded the believing *Jews*, that they muſt be juſtified by the Goſpel and the Law together. This might not *Paul* ſuffer, and therefore he reproved *Peter*: Not to put him to any Reproach, but to the End, that he might again eſtabliſh a plain Difference between theſe two; namely, that the Goſpel juſtifieth in Heaven, and the Law on Earth. The Pope hath not only mixed the Law with the Goſpel, but alſo of the Goſpel hath made meer Laws, yea and ſuch as are ceremonial only. He hath alſo confounded and mixed political and eccleſiaſtical Matters together; which is a deviliſh and helliſh Confuſion.

This Place, touching the Difference between the Law and the Goſpel, is very neceſſary to be known: For it containeth the ſum of all Chriſtian Doctrine. Wherefore let all that love and fear God, diligently learn to diſcern the one from the other, not only in Words, but in Deed and in Practice; that is to ſay, in Heart and Conſcience. For, as touching the Words, the Diſtinction is eaſy: But, in Time of Temptation, thou ſhalt find the Goſpel but as a Stranger and a rare Gueſt in thy Conſcience: But the Law, contrariwiſe, thou ſhalt find a familiar and continual Dweller within thee: For Reaſon hath the Knowledge of the Law naturally. Wherefore when thy Conſcience is terrified with Sin, which the Law uttereth and increaſeth, then ſay thou: There is a Time to die, and a Time to live: There is a Time to hear the Law, and a Time to deſpiſe the Law: There is a Time to hear the Goſpel, and there is a Time to be ignorant of the Goſpel. Let the Law now depart, and let the Goſpel come: For there is now no Time to hear the Law, but the Goſpel. But thou haſt done no good: Nay, thou haſt done wickedly, and haſt grievouſly ſinned. I grant: Notwithſtanding I have Remiſſion of all my Sins for Chriſt's Sake. But out of the Conflict of Conſcienc, when external Duties muſt be done, there is no Time to hearken to the Goſpel: Then muſt thou follow thy Vocation, and the Works thereof.

Verſe 14. *I ſaid unto* Peter *openly: If thou, being a* Jew, *liveſt as the* Gentiles, *and not as the* Jews, *why conſtraineſt thou the* Gentiles *to do like the* Jews?

That is to wit, thou art a *Jew*, and therefore thou art bound to live like a *Jew*; that is, to abſtain from Meats forbidden in the Law. Nothithſtading thou liveſt like a *Gentile*; that is to ſay, thou doſt contrary to the Law, and traſgreſſeſt the Law. For, as a *Gentile*, which is free from the Law, thou eateſt common and unclean Meats, and therein thou doſt well. But in that thou, being afraid at the Preſence of the Brethren converted from the *Jewiſh* Religion, abſtaineſt from Meats forbidden in the Law, and keepeſt the Law, thou compelleſt the *Jews* likewiſe to keep the Law; that is, thou conſtraineſt them, of neceſſity, to obſerve the Law. For in that thou abſtaineſt from profane Meats, thou giveſt Occaſion to the *Gentiles* thus

to

to think: *Peter* abſtaineth from thoſe Meats which the *Gentiles* uſe to eat, which alſo he himſelf before did eat: Therefore we ought likewiſe to avoid the ſame, and to live after the Manner of the *Jews*: Otherwiſe we cannot be juſtified or ſaved. We ſee then that *Paul* reproveth not Ignorance in *Peter* (for he knew that he might freely eat with the *Gentiles* all Manner of Meats) but Diſſimulation, whereby he compelleth the *Gentiles* to live like the *Jews*.

Here I ſay again, that to live as the *Jew*, is not evil of itſelf, for it is a Thing indifferent, either to eat Swines Fleſh, or any others Meats. But ſo to play the *Jew*, that for Conſcience Sake thou abſtaineſt from certain Meats, this is to deny Chriſt, and to overthrow the Goſpel. Therefore when *Paul* ſaw that *Peter*'s Act tended to this End, he withſtood him, and ſaid, *Thou knoweſt that the keeping of the Law is not neceſſary to Righteouſneſs, but that we are juſtified only through Faith in Chriſt, and therefore thou keepeſt not the Law, but tranſgreſſeſt the Law, and eateſt all Manner of Meats. Notwithſtanding by thy Example, thou conſtraineſt the* Gentiles *to forſake Chriſt, and to return to the Law.* For thou giveſt them Occaſion thus to think: Faith only is not ſufficient to Righteouſneſs, but the Law and Works are alſo required: And this *Peter* teacheth us by his Example: Therefore the Obſervation of the Law muſt needs be joined with Faith in Chriſt, if we will be ſaved. Wherefore, *Peter* by his Example, is not only prejudicial to the Purity of Doctrine, but alſo to the Truth of Faith and Chriſtian Righteouſneſs. For the *Gentiles* received this of him, that the keeping of the Law was neceſſary to Righteouſneſs: Which Error, in caſe it be admitted, then doth Chriſt profit us nothing at all.

Hereby it plainly appeareth to what End this Diſcord between *Paul* and *Peter* tendeth. *Paul* doth nothing by Diſſimulation, but dealeth ſincerely, and goeth plainly to work, *Peter* diſſembleth, but his Diſſimulation *Paul* reproveth. The Controverſy was for the Maintenance of pure Doctrine, and the Verity of the Goſpel: And in this Quarrel *Paul* did not care for the Offence of any. In this caſe, all People and Nations, all Kings and Princes, all Judges and Magiſtrates ought to give place. Since then it is ſo dangerous a Thing to have to do with the Law, and that this Fall was ſo ſudden and ſo great, as if it had been from Heaven above, even down into Hell, let every Chriſtian diligently learn to diſcern between the Law and the Goſpel. Let him ſuffer the Law to rule over the Body and Members thereof, but not over the Conſcience. For that Queen and Spouſe may not be defiled with the Law, but muſt be kept without Spot for her only Huſband Chriſt, as *Paul* ſaith, (2 *Cor.* xi.) *I have eſpouſed you to one Huſband*, &c. Let the Conſcience have her Bride-chamber, not in the low Valley, but in the high Mountain: in the which let Chriſt lie and there rule and reign, who doth not terrify and afflict Sinners, but comforteth them, pardoneth their Sins and ſaveth them. Wherefore let the afflicted Conſcience think upon nothing, know nothing, ſet nothing againſt the Judgment of God, but the Word of Chriſt, which is the Word of Grace, of Remiſſion of Sins, of Salvation and everlaſting Life. But this to perform indeed, is a hard Matter. For Man's Reaſon and Nature cannot ſtedfaſtly cleave unto Chriſt, but oftentimes it is carried away with the Cogitations of the Law and Sin, and ſo always ſeeketh to be at Liberty after the Fleſh, but according to Conſcience, a Servant and Slave.

Verſe 15. *We which are* Jews *by Nature, and not Sinners of the* Gentiles.

That is to ſay, We are born unto the Righteouſneſs of the Law, to *Moſes*, and to Circumciſion, and even in our Birth we bring the Law with us. We have the Rigeteouſneſs of the Law by Nature, as *Paul* before ſaith of himſelf in the firſt Chapter: *Being zealous of the Traditions* of the Fathers. Wherefore, if we be compared to the *Gentiles*, we are no Sinners; we are not without the Law, and without Works, like unto the *Gentiles*: But we are *Jews* born, we are born righteous, and brought up in Righteouſneſs. Our Righteouſneſs beginneth even with our Birth; for the *Jewiſh* Religion is natural unto us. *For God commanded* Abraham *to circumciſe every Man Child the eighth Day*, (Gen. xvii. 10.) This Law of Circumciſion, received from the Fathers, *Moſes* afterward confirmed. It is a great Matter therefore, that we are *Jews* by Nature. Notwithſtanding, although we have this Prerogative, that we are righteous by Nature, born to the Law, and the Works thereof, and are not Sinners as the *Gentiles*, yet are we not therefore righteous before God.

Hereby it is evident, that *Paul* ſpeaketh not of Ceremonies, or of the ceremonial Law, as ſome do affirm, but of a far weightier Matter, namely, of the Nativity of the *Jews*, whom he denieth to be righteous, although they be born holy, be circumciſed, keep the Law, have the Adoption, the Glory, the Covenant, the Fathers, the true worſhip, God, Chriſt, the Promiſes, live in them and glory in the ſame: As they ſay, (*John* viii.) *We are the Seed of* Abraham. Alſo, *We have one Father, which is God.* And to the *Romans*, (chap. ii. 17.) *Behold thou art called a* Jew, *and reſteſt in the Law*, &c. Wherefore, although *Peter* and the other Apoſtles were the Children of God, righteous according to the Law, the Works and the Righteouſneſs thereof, Circumciſion, the Adoption, the Covenants, the Promiſes, the Apoſtleſhip, &c. yet Chriſtian Righteouſneſs cometh not thereby: For none of all theſe is Faith in Chriſt, which only (as followeth in the Text) juſtifieth, and not the Law: Not that the Law is evil or damnable, for the Law, Circumciſion, and ſuch like, are not therefore condemned becauſe they juſtify not: But *Paul* therefore taketh from them the Office of Juſtification, becauſe the falſe Apoſtles contended that by them, without Faith, and only by the Work wrought, Men are juſtified and ſaved. This was not to be ſuffered of *Paul*. For without Faith all things are deadly. The Law, Circumciſion, the Adoption, the Temple, the Worſhip of God, the Promiſes, yea, God and Chriſt himſelf, without Faith, profiteth nothing. *Paul* therefore ſpeaketh generally againſt all things which are contrary to Faith, and not againſt Ceremonies only.

Verſe 16. *Know that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt.*

This Word [*the Work of the Law*] reacheth far, and comprehended much. We take the Work of the Law therefore generally for that which is contrary to Grace. Whatſoever is not Grace, is the Law, whether it be judicial, ceremonial, on the Ten Commandments. Wherefore if thou couldeſt do the Works of the Law according to this Commandment: *Thou ſhalt love the Lord thy God with all thy Heart*, &c. (which no Man yet ever

did or could do) yet thou ſhouldeſt not be juſtified before God: For a Man is not juſtified by the Works of the Law. But hereof we will ſpeak more largely hereafter.

The Work of the Law then, according to *Paul*, ſignifieth the Work of the whole Law, whether it be judicial, ceremonial or moral. Now, if the Work of the moral Law do not juſtify, much leſs doth Circumciſion juſtify, which is a Work of the ceremonial Law. Wherefore, when *Paul* ſaith (as he oftentimes doth) *that a Man is not juſtified by the Law, or by the Works of the Law* (which are both one) he ſpeaketh generally of the whole Law, ſetting the Righteouſneſs of Faith againſt the Righteouſneſs of the whole Law. *For by the Righteonſneſs of the Law, ſaith he, a Man is not pronounced righteous before God: But the Righteouſneſs of Faith God imputeth freely through Grace, for Chriſt's ſake.* The Law, no doubt, is holy, righteous and good, and conſequently the Works of the Law are holy, righteous and good: Yet notwithſtanding a Man is not juſtified thereby before God.

Now, the Works of the Law may be done either before Juſtification or after. There were many good Men even amongſt the *Pagans*, as *Xenophon*, *Ariſtides*, *Fabius*, *Cicero*, *Pomponius Atticus*, and others, which before Juſtification performed the Deeds of the Law, and did notable Works. *Cicero* ſuffered Death valiently in a good and juſt Cauſe. *Pomponius* was a conſtant Man, and loved Truth, for he never made a Lie himſelf, nor could ſuffer the ſame in any other. Now, Conſtancy and Truth are noble Virtues and excellent Works of the Law, and yet were they not juſtified thereby. After Juſtification, *Peter*, *Paul*, and all other Chriſtians have done and do the Works of the Law, yet are they not juſtified thereby. *I know not myſelf guilty in any Thing* (ſaith *Paul*) *and yet am I not thereby juſtified*, (1 Cor. iv. 4.) We ſee then that he ſpeaketh not of any Part of the Law, but of the whole Law, and all the Works thereof

The Divinity of the Popiſh *Sophiſters, commonly called the Schoolmen.*

WHerefore the wicked and pernicious Opinion of the *Papiſts*, is utterly to be condemned, which attribute the Merit of Grace and *Remiſſion* of Sins to the Work wrought. For they ſay, that a good Work before Grace, is able to obtain Grace of Congruence (which they call *meritum de congruo*) becauſe it is meet that God ſhould reward ſuch a Work. But when Grace is obtained, the Work following deſerveth everlaſting Life of due Debt and Worthineſs, which they call *meritum de condigno*. As for Example: If a Man being in deadly Sin, without Grace, do a good Work of his own good natural Inclination: That is, if he ſay or hear a *Maſs*, or give Alms and ſuch like, this Man of Congruence deſerveth Grace. When he hath thus obtained Grace, he doth now a Work which of Worthineſs deſerveth everlaſting Life. For the firſt, God is no Debtor: But becauſe he is juſt and good, it behoveth him to approve ſuch a good Work, though it be done in deadly Sin, and to give Grace for ſuch a Service. But when Grace is obtained, God is become a Debtor, and is conſtrained of Right and Duty to give eternal Life. For now it is not only a Work of Free will, done according to the Subſtance, but alſo done in Grace, which maketh a Man acceptable unto God, that is to ſay, in Charity.

This

This is the Divinity of the Antichriſtian Kingdom: which here I recite, to the end, that the Diſputation of *Paul* may be the better underſtood (for two contrary Things being ſet together, may be the better known :) And moreover, that all Men may ſee how far from the Truth theſe blind Guides, and Leaders of the Blind have wandered, and how by this wicked and blaſphemous Doctrine they have not only darkened the Goſpel, but have taken it clean away, and buried Chriſt utterly. For if I being in deadly ſin, can do any little Work which is not only acceptable in God's Sight of itſelf, and according to the Subſtance, but alſo is able to deſerve Grace of Congruence, and when I have received Grace, I may do Works according to Grace, that is to ſay, according to Charity, and get of Right and Duty eternal Life; what need have I now of the Grace of God, Forgiveneſs of Sins, of the Promiſe, and of the Death and Victory of Chriſt? Chriſt is now to me unprofitable, and his Benefit of none effect: For I have Free-will and Power to do good Works, whereby I deſerve Grace of Congruence, and afterwards by the Worthineſs of my Work, eternal Life.

Such monſtrous and horrible Blaſphemies ſhould have been ſet forth to the *Turks* and *Jews*, and not to the Church of Chriſt. And hereby it plainly appeareth, that the Pope with his Biſhops, Doctors, Prieſts, and all his religious Rabble, had no Knowledge or Regard of holy Matters, and that they were not careful for the Health of the ſilly and miſerable ſcattered Flock. For if they had ſeen, but as it were through a Cloud, what *Paul* calleth Sin, and what he calleth Grace, they would never have compelled the People to believe ſuch Abominations and execrable Lies. By deadly Sin they underſtood only the external Work committed againſt the Law, as Murder, Theft, and ſuch like. They could not ſee, that Ignorance, Hatred, and Contempt of God in the Heart, Ingratitude, murmuring againſt God, and reſiſting the Will of God, are alſo deadly Sin, and that the Fleſh cannot think, ſpeak, or do any think, but that which is deviliſh and altogether againſt God. If they had ſeen theſe Miſchiefs faſt rooted in the Nature of Man, they would never have deviſed ſuch impudent and execrable Dreams touching the Deſert of Congruence and Worthineſs.

Wherefore we muſt properly and plainly define what a wicked Man or deadly Sinner is. He is ſuch a holy and a bloody Hypocrite as *Paul* was when he went to *Damaſcus*, to perſecute Jeſus of *Nazareth*, to aboliſh the Doctrine of the Goſpel, to murder the Faithful, and utterly to overthrow the Church of Chriſt. And who will not ſay, but that theſe were horrible Sins? Yet could not *Paul* ſee them. For he was ſo blinded with a perverſe Zeal of God, that he thought theſe Abominations to be perfect Righteouſneſs, and high Service unto God: And ſhall we ſay, that ſuch as defend theſe horrible Sins to be perfect Righteouſneſs, to deſerve Grace?

Wherefore with *Paul*, we utterly deny the Merit of Congruence and Worthineſs, and affirm, that theſe Speculations are nothing elſe but mere Deceits of Satan, which were never done in Deed, nor notified by any Examples. For God never gave to any Man Grace and everlaſting Life for the Merit of Congruence or Worthineſs. Theſe Diſputations therefore of the Schoolmen touching the Merit of Congruence and Worthineſs, are nothing elſe but vain Toys and Dreams of idle Brains, to no other End and Purpoſe but to draw Men from the true Worſhip of God. And hereupon is the whole *Papacy* grounded. For there is no religious Perſon, but he hath this Imagi-

nation;

nation: I am able by the Obſervation of my holy Order to deſerve Grace of Congruence, and by the Works which I do after that I have received this Grace, I am able to heap up ſuch Treaſure of Merit, as ſhall not only be ſufficient for me to obtain eternal Life, but alſo to give or ſell unto others. Thus have all the religious Orders taught, and thus have they lived. And to defend this horrible Blaſphemy againſt Chriſt, the *Papiſts* do at this Day attempt againſt us what they can. And there is not one of them all, but the more holy Hypocrite and Meritmonger he is, the more cruel and deadly Enemy he is to the Goſpel of Chriſt.

The True Way to Chriſtianity,

NOW, the true Way to Chriſtianity is this, that a Man do firſt acknowledge himſelf by the Law, to be a Sinner, and that it is impoſſible for him to do any good Work. For the Law ſaith, *Thou art an evil Tree, and therefore all that thou thinkeſt, ſpeakeſt, or doſt, is againſt God,* (Matt. vii. 17.) Thou canſt not therefore deſerve Grace by thy Works: which if thou go about to do, thou doubleſt thy Offence: For ſince thou art an evil Tree, thou canſt not but bring forth evil Fruits, that is to ſay, Sins. *For whatſoever is not of Faith, is Sin,* (Rom. xiv. 23.) Wherefore he that would deſerve Grace by Works going before Faith, goeth about to pleaſe God with Sins, which is nothing elſe but to heap Sin upon Sin, to mock God, and to provoke his Wrath. When a Man is thus taught and inſtructed by the Law, then is he terrified and humbled, then he ſeeth indeed the greatneſs of his Sin, and cannot find in himſelf one Spark of the Love of God: Therefore he juſtifieth God in his Word, and confeſſeth that he is guilty of Death and eternal Damnation. The firſt part then of Chriſtianity is the preaching of Repentance, and the Knowledge of ourſelves.

The ſecond part is: If thou wilt be ſaved, thou mayeſt not ſeek Salvation by Works: *For God hath ſent his only begotton Son into the World, that we might live through him. He was crucified and died for thee, and offered up thy Sins in his own Body.* Here is no Congruence or Work done before Grace, but Wrath, Sin, Terror and Death. Wherefore the Law doth nothing elſe but utter Sin, terrify and humble, and by this Means prepareth us to Juſtification, and driveth us to Chriſt. For God hath revealed unto us by his Word, that he will be unto us a merciful Father, and without our Deſarts (ſeeing we can deſerve nothing) will freely give unto us Remeſſion of Sins, Righteouſneſs, and Life everlaſting for Chriſt's his Son's ſake. For God giveth his Gifts freely unto all Men, and that is the Praiſe and Glory of his Divinity. But the Juſtitiaries and Meritmongers will not receive Grace and everlaſting Life of him freely, but will deſerve the ſame by their own Works. For this Cauſe they would utterly take from him the Glory of his Divinity. To the End therefore that he may maintain and defend the ſame, he is conſtrained to ſend his Law before, which as a lightning and thundring from Heaven, may bruiſe and break thoſe hard Rocks.

This briefly is our Doctrine as touching Chriſtian Righteouſneſs, contrary to the Abominations and Blaſphemies of the *Papiſts*, concerning the Merit of Congruence and Worthineſs, or Works before Grace and after Grace. Which monſtrous Dreams were deviſed by ſuch as were never exerciſed with any Temptations, never had any true feeling of Sin, or of the Terror of

Death,

Death, and therefore they know not what they ſay, or what they teach. Moreover, they can ſhew no Example of any Work done either before or after Grace that could juſtify before God. Wherefore they are nothing elſe but vain Toys and fooliſh Fables, whereby the *Papiſts* deceive both themſelves and other. For *Paul* here plainly affirmeth, *that no Man is juſtified by the Works of the Law either going before Grace (whereof he ſpeaketh in this Place) or coming after Grace.* You ſee then that Chriſtian Righteouſneſs is not ſuch an eſſential Quality engrafted in the Nature of Man, as the Schoolmen do imagine, when they ſay:

(The Divinity of the Schoolmen.)

WHEN a Man doth any good Work, God accepteth it, and for that Work he poureth into him Charity, which they call Charity infuſed. This Charity, ſay they, is a Quality remaining in the Heart, and this they call formal Righteouſneſs (which manner of ſpeaking it is expedient for you to know) and they can abide nothing leſs than to hear that this Quality forming and adorning the Soul, as Whiteneſs doth the Wall, ſhould not be counted Righteouſneſs. They can climb no higher than to this Cogitation of Man's Reaſon, that Man is righteous by his own formal Righteouſneſs, which is Grace making him acceptable unto God, that is to ſay, Charity. So to this Quality cleaving unto the Soul, that is to wit, Charity (which is a Work after the Law, for the Law ſaith: *Thou ſhalt love the Lord thy God, &c.) they* attribute formal Righteouſneſs, that is to ſay, true Chriſtian Righteouſneſs, and they ſay that this Righteouſneſs is worthy of everlaſting Life, and he that hath it is formally righteous: And moreover he is effectually or actually righteous, becauſe he now doth good Works, whereunto everlaſting Life is due. This is the Opinion of the *Popiſh* Schoolmen, yea, even of the beſt of them all.

Some other there be which are not ſo good, as *Scotus* and *Occam*, which ſaid, "that for the obtaining of the Grace of God, this Charity infuſed or given of God, is not neceſſary: But that a Man even by his own natural Strength, may procure this Charity above all Things." For ſo reaſoneth *Scotus*: If a Man may love a Creature, a young Man a Maiden, a covetous Man Money, which are the leſs Good, he may alſo love God, which is the greater Good. If he have a Love of the Creature through his natural Strength, much more hath he a Love of the Creator. With this Argument were all the Sophiſters convicted, and none of them all was able to refute it. Notwithſtanding thus they reply.

The Scripture compelleth us to confeſs, ſay they, that God beſides that natural Love and Charity which is engrafted in us (wherewith alone he is not contented) requireth alſo Charity which he himſelf giveth. And hereby they accuſe God as a Tyrant and a cruel Exactor, who is not content that we keep and fulfil his Law, but above the Law (which we ourſelves are able to fulfil) requireth alſo, that we ſhould accompliſh it with other Circumſtance and Furniture, as Apparel to the ſame. As if a Miſtreſs ſhould not be contented that her Cook had dreſſed her Meat excellently well, but ſhould chide her for that ſhe did not prepare the ſame, being decked with precious Apparel, and adorned with a Crown of Gold. Now, what a Miſtreſs were this, who when her Cook had done all that ſhe was bound to do, and alſo exactly

performed the ſame, would moreover require that ſhe ſhould wear ſuch Ornaments as ſhe could not have? Even ſo, what a one ſhould God be, if he ſhould require his Law to be fulfilled of us (which notwithſtanding by our own natural Strength we obſerve and fulfil) with ſuch Furniture as we cannot have?

But here leſt they ſhould ſeem to avouch contrary things, they make a Diſtinction, and ſay, that the Law is fulfilled two manner of ways: Firſt, according to the Subſtance of the Deed, and ſecondly, according to the Mind of the Commander. According to the Subſtance of the Deed, ſay they, we may fulfil all things which the Law commandeth, but not according to the Mind of the Commander, which is, that God is not contented that thou haſt done all things which are commanded in the Law (although he can require no more of thee) but he further requireth, that thou ſhouldeſt fulfil the Law in Charity: Not that Charity which thou haſt by Nature, but that which is above Nature and heavenly, which he himſelf giveth. And what is this elſe but to make of God a Tyrant and a Tormenter, which requireth that of us which we are not able to perform? And it is in a manner as much as if they ſhould ſay, that the Fault is not in us if we be damned, but in God, which with this Circumſtance requireth his Law to be accompliſhed of us.

Theſe things I do the more diligently repeat, that you may ſee how far they have ſtrayed from the true Senſe of the Scripture, which have ſaid that by our own natural Strength we may love God above all things, or at leaſt, by the Work wrought we may deſerve Grace and everlaſting Life. And becauſe God is not content that we fulfil the Law according to the Subſtance of the Deed, but will have us alſo to fulfil the ſame according to the Mind of the Commander: Therefore the Scripture further compelleth us to have a Quality above Nature poured into us from Above, and that is Charity, which they call formal Righteouſneſs, adorning and beautifying Faith, being alſo the Cauſe that Faith juſtifieth us. So Faith is the Body, and the Shell: Charity the Life, the Kernal, the Form and Furniture. Theſe are the monſtrous Dreams of the Schoolmen.

But we, in the Stead of this Charity do place Faith, and we ſay, that Faith apprehendeth Jeſus Chriſt, who is the Form which adorneth and furniſheth Faith, as the Colour adorneth and beautifieth the Wall. Chriſtian Faith therefore is not an idle Quality or empty Huſk in the Heart, which may be in deadly Sin until Charity come and quicken it: But if it be true Faith, is a ſure Truſt and Confidence of the Heart, and a firm Conſent whereby Chriſt is apprehended: So that Chriſt is the Object of Faith, yea rather even in Faith Chriſt himſelf is preſent. Faith therefore is a certain obſcure Knowledge, or rather Darkneſs which ſeeth nothing, and yet Chriſt apprehended by Faith, ſitteth in this Darkneſs: Like as God in *Sinai* and in the Temple ſate in the *Midſt of Darkneſs*, (Exod. ix. 9. 1 Kings viii. 10.) Wherefore our formal Righteouſneſs is not Charity furniſhing and beautifying Faith, but it is Faith itſelf, which is, as it were, a certain Cloud in our Hearts: That is to ſay, a ſtedfaſt Truſt and Affiance in the thing which we ſee not, which is Chriſt: Who although he be not ſeen at all, yet he is preſent.

Faith therefore juſtifieth, becauſe it apprehendeth and poſſeſſeth this Treaſure, even Chriſt preſent. But this Preſence cannot be comprehended

of us, becauſe it is in Darkneſs, as I have ſaid. Wherefore, where aſſured Truſt and Affiance of the Heart is, there Chriſt is preſent, yea even in the Cloud and Obſcurity of Faith. And this is the true formal Righteouſneſs, whereby a Man is juſtified, and not by Charity, as the *Popiſh* Schoolmen do moſt wickedly affirm.

To conclude, like as the Schoolmen ſay, that Charity furniſheth and adorneth Faith: So do we ſay, that it is Chriſt which furniſheth and adorneth Faith, or rather, that he is the very Form and Perfection of Faith. Wherefore Chriſt apprehended by Faith, and dwelling in the Heart, is the true Chriſtian Righteouſneſs, for the which God counteth us righteous and giveth us eternal Life. Here is no Work of the Law, no Charity, but a far other manner of Righteouſneſs, and a certain new World beyond and above the Law. For Chriſt or Faith is not the Law nor the Work of the Law. But concerning this matter, which the Schoolmen neither well underſtood nor taught, we intend to ſpeak more largely hereafter. Now it ſhall be enough that we have ſhewed, that *Paul* ſpeaketh not here of the ceremonial Law only, but of the whole Law.

The true Rule of Chriſtianity.

CONtrary to theſe vain trifles and doting Dreams (as we have alſo noted before) we teach Faith, and give a true Rule of Chriſtianity in this ſort: Firſt, that a Man muſt be taught by the Law to know himſelf, that ſo he may learn to ſay with the Prophet: *All have ſinned and have need of the Glory of God.* Alſo, *There is not one righteous, no not one: Not one that underſtandeth, not one that ſeeketh after God: All have gone aſtray.* Alſo, *Againſt thee only have I ſinned,* (Rom. i. 23. Pſal. xiv. 1. Pſal. liii. 4. Pſal. li. 4.) Thus we by a contrary Way, do drive Men from the Merit of Congruence and Worthineſs. Now, when a Man is humbled by the Law, and brought to the Knowledge of himſelf, then followeth true Repentance (for true Repentance beginneth at the Fear and Judgment of God) and he ſeeth himſelf to be ſo great a Sinner, that he can find no Means how he may be delivered from his Sin by his own Strength, Works or Merits. Then he perceiveth well what *Paul* meaneth when he ſaith, *That Man is the Servant and Bondſlave of Sin.* Alſo, *That God hath ſhut up all under Sin,* (Rom. vii. 14. Rom. xi. 31. Rom iii. 19.) and that the whole World is guilty before God, &c. then he ſeeth that all the Divinity of the Schoolmen touching the Merit of Congruence and Worthineſs, is nothing elſe but meer Fooliſhneſs, and that by this means the whole *Papacy* falleth.

Here now he beginneth to ſigh, and ſaith in this wiſe: Who then can give Succour? For he being thus terrified with the Law, utterly deſpaireth of his own Strength: He looked about, and ſigheth for the Help of a Mediator and Saviour. Here then cometh in good time the healthful Word of the Goſpel, and ſaith: *Son, thy Sins are forgiven thee,* (Matt. ix. 2.) Believe in Chriſt Jeſus crucified for thy Sins. If thou feel thy Sins and the Burden thereof, look not upon them in thyſelf, but remember that they are tranſlated and laid upon Chriſt, whoſe Stripes have made thee whole, (*Iſa.* liii. 1.)

This is the Beginning of Health and Salvation. By this means we are delivered from Sin: Juſtified and made Inheritors of everlaſting Life: Not for our own Works and Deſerts, but for our Faith, whereby we lay hold upon

upon Chriſt. Wherefore we alſo do acknowledge a Quality and a formal Righteouſneſs in the Heart: Not Charity (as the Sophiſters do) but Faith, and yet ſo notwithſtanding, that the Heart muſt behold and apprehend nothing but Chriſt the Saviour. And here it is neceſſary, that you know the true Definition of Chriſt. The Schoolmen being utterly ignorant hereof, have made Chriſt a Judge and a Tormentor, deviſing this fond Fancy concerning the Merit of Congruence and Worthineſs.

But Chriſt, according to his true Definition, is no Lawgiver, but a Forgiver of Sins, and a Saviour. This doth Faith apprehend, and undoubtedly believe, that he hath wrought Works and Merits of Congruence and Worthineſs before and after Grace abundantly. For he might have ſatisfied for all the Sins of the World by one only Drop of his Blood: But now he hath ſhed it plentifully, and hath ſatisfied abundantly. (*Heb.* ix.) *By his own Blood hath he entered into the holy Place once for all, and obtained eternal Redemption.* Alſo *Rom*, iii. *and* iv. *And we are juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a Reconciliation unto us, through Faith in his Blood.* Wherefore it is a great matter to lay hold upon Chriſt, by Faith, bearing the Sins of the World. And this Faith alone is counted for Righteouſneſs.

Here is to be noted, that theſe three things, Faith, Chriſt, Acceptation, or Imputation, muſt be joined together. Faith taketh hold of Chriſt, and hath him preſent, and holdeth him incloſed, as the Ring doth the precious Stone. And whoſoever ſhall be found having this Confidence in Chriſt apprehended in the Heart, him will God account for Righteous This is the Mean, and this is the Merit whereby we attain the Remiſſion of Sins and Righteouſneſs. *Becauſe thou believeſt in me, ſaith the Lord, and thy Faith layeth hold upon Chriſt, whom I have freely given unto thee that he might be thy Mediator and High-Prieſt, therefore be thou juſtified and righteous.* Wherefore God doth accept or account us as righteous, only for our Faith in Chriſt.

And this Acceptation, or Imputation, is very neceſſary: Firſt, becauſe we are not yet perfectly righteous, *but while we remain in this Life, Sin dwelleth ſtill in our Fleſh*: And this Remnant of Sin God purgeth in us. Moreover, we are ſometimes left of the Holy Ghoſt, and fall into Sins, as did *Peter*, *David*, and other holy Men. Notwithſtanding we have always recourſe to this Article: *That our Sins are covered, and that God will not lay them to our Charge*, (Pſal. xxxii *and* Rom. iv.) Not that Sin is not in us (as the *Papiſts* have taught, ſaying, that we muſt be always working well until we feel that there is no Guilt of Sin remaining in us:) yea, Sin is indeed always in us, and the godly do feel it, but it is covered, and is not imputed unto us of God for Chriſt's Sake: Whom becauſe we do apprehend by Faith, all our Sins are now no Sins. But where Chriſt and Faith be not, there is no Remiſſion or covering of Sins, but meer Imputation of Sins and Condemnation. Thus will God glorify his Son, and will be glorified himſelf in us through him.

When we have thus taught Faith in Chriſt, then do we teach alſo good Works. Becauſe thou haſt laid hold upon Chriſt by Faith, through whom thou art made Righteouſneſs, begin now to work well. Love God and thy Neighbour, call upon God, give Thanks unto him, paiſe him, confeſs him. Theſe are good Works indeed, which flow out of this Faith and this Chearfulneſs conceived in the Heart, for that we have Remiſſion of Sins freely by Chriſt.

Now,

Now what Croſs or Affliction ſoever do afterwards enſue, they are eaſily borne, and chearfully ſuffered (*Mat.* xi. 30.) *For the Yoke that Chriſt layeth upon us, is ſweet, and his Burden is eaſy.* When Sin is pardoned, and the Conſcience delivered from the Burden and Sting of Sin, then may a Chriſtian bear all things eaſily: Becauſe he feeleth all things within ſweet and comfortable, therefore he doth and ſuffereth all things willingly. But when a Man walketh in his own Righteouſneſs, whatſoever he doth is grievous and tedious unto him, becauſe he doth it unwillingly.

We therefore do make this Definition of a Chriſtian, that a Chriſtian is not he which hath no Sin, but he to whom God imputeth not his Sin, through Faith in Chriſt. This Doctrine bringeth great Conſolation to poor afflicted Conſciences in ſerious and inward Terrors. It is not without good cauſe, therefore, that we do ſo often repeat and beat into your Minds the Forgiveneſs of Sins, and Imputation of Righteouſneſs for Chriſt's ſake: Alſo that a Chriſtian hath nothing to do with the Law and Sin, eſpecially in the time of Temptation. For in that he is a Chriſtian, he is above the Law and Sin. For he hath Chriſt the Lord of the Law preſent and incloſed in his Heart (as we have ſaid) even as a Ring hath a Jewel or precious Stone incloſed in it. Therefore when the Law accuſeth and Sin terrifieth him, he looketh upon Chriſt, and when he hath apprehended him by Faith, he hath preſent with him the Conqueror of the Law, Sin, Death, and the Devil: Who reigneth and ruleth over them, ſo that they cannot hurt him. Wherefore a Chriſtian man, if ye define him rightly, is free from all Laws, and is not ſubject unto any Creature, either within or without: In that he is a Chriſtian, I ſay, and not in that he is a Man or a Woman, that is to ſay, in that he hath his Conſcience adorned and beautified with this Faith, with this great and inеſtimable Treaſure, or, as *Paul* ſaith, *this unſpeakable Gift* (1 Cor. ix. 19.) which cannot be magnified and praiſed enough, for it maketh us the Children and Heirs of God. And by this means a Chriſtian is greater than the whole World. For he hath ſuch a Gift, ſuch a Treaſure in his Heart, that although it ſeemeth to be but little. yet notwithſtanding the ſmallneſs thereof, is greater than Heaven and Earth, becauſe Chriſt, which is this Gift, is greater.

While this Doctrine pacifying and quieting the Conſcience, remaineth pure and uncorrupt, Chriſtians are made Judges over all kinds of Doctrine, and are Lords over the Laws of the whole World. Then can they certainly judge that the *Turk* with his *Alcoran* is damned, becauſe he goeth not the right Way, that is, he acknowledgeth not himſelf to be miſerable and damnable, nor apprehendeth Chriſt by Faith, for whoſe ſake he might be aſſured that his Sins are pardoned. In like manner they boldly pronounce Sentence againſt the Pope, that he is condemned with all his Kingdom, becauſe he ſo walketh and ſo teacheth (with all his religious Rabble of Sophiſters and Schoolmen) that by the Merit of Congruence we muſt come to Grace, and that afterward by the Merit of Worthineſs we are received into Heaven. Here ſaith the Chriſtian, this is not the right Way to juſtify us, neither doth this Way lead to Heaven. For I cannot, ſaith he, by my Works going before Grace, deſerve Grace, nor by my Works following Grace, deſerve eternal Life: But to him that believeth, Sin is pardoned and Righteouſneſs imputed. This Truſt, and this Confidence, maketh him the Child of God, and Heir of his Kingdom: For in Hope he poſſeſſeth already everlaſting

Life, aſſured unto him by Promiſe. Through Faith in Chriſt therefore all things are given unto us, Grace, Peace, Forgiveneſs of Sins, Salvation and everlaſting Life, and not for the Merit of Congruence and Worthineſs.

Wherefore this Doctrine of the Schoolmen, with their Ceremonies, Maſſes, and infinite Foundation of the *Papiſtical* Kingdom, are moſt abominable Blaſphemies againſt God, Sacrileges and plain Denials of Chriſt, as *Peter* hath foretold in theſe Words: *There ſhall be*, ſaith he, *falſe Teachers among you, which ſhall privily bring in damnable Hereſies, denying the Lord that hath bought them*, &c. (2 Pet. ii. 1.) As though he would ſay: The Lord hath redeemed and bought us with his Blood, that he might juſtify and ſave us: This is the Way of Righteouſneſs and Salvation. But there ſhall come falſe Teachers, which denying the Lord, ſhall blaſpheme the Way of Truth, of Righteouſneſs and Salvation: They ſhall find out new Ways of Falſhood and Deſtruction, and many ſhall follow their damnable Ways. *Peter* throughout this whole Chapter moſt lively painteth out the *Papacy*, which neglecting and deſpiſing the Goſpel and Faith in Chriſt, hath taught the Works and Traditions of Men: As the Merit of Congruence and Worthineſs, the Difference of Days, Meats, Vows, Invocation of Saints, Pilgrimages, Purgatory, and ſuch like. In theſe fantaſtical Opinions the *Papiſts* are ſo nuſled, that it is impoſſible for them to underſtand one Syllable of the Goſpel, of Faith, or of Chriſt.

And this the thing itſelf doth well declare. For they take that Privilege unto themſelves which belongeth unto Chriſt alone. He only forgiveth Sins, he only giveth Righteouſneſs and everlaſting Life: And they moſt impudently and wickedly do vaunt that they are able to obtain theſe things by their own Merits and Worthineſs before and after Grace. This, ſaith *Peter* and the other Apoſtles, is to bring in damnable Hereſies and Sects of Perdition. For by theſe means they deny Chriſt, tread his Blood under their Feet, blaſpheme the Holy Ghoſt, and deſpiſe the Grace of God. Wherefore no Man can ſufficiently conceive how horrible the Idolatry of the *Papiſts* is. As ineſtimable as the Gift is which is offered unto us by Chriſt, even ſo, and no leſs abominable are theſe Prophanations of the *Papiſts*. Wherefore they ought not to be lightly eſteemed or forgotten, but diligently weighed and conſidered. And this maketh very much alſo for the amplifying of the Grace of God, and Benefit of Chriſt, as by the contrary. For the more we know the Prophanation of the *Papiſtical* Maſs, ſo much the more we abhor and deteſt the ſame, and embrace the true uſe of the holy Communion, which the Pope hath taken away, and hath made Merchandiſe thereof, that being bought for Money, it might profit others. For he ſaith, that the maſſing Prieſt, an Apoſtate, denying Chriſt and blaſpheming the Holy Ghoſt, ſtanding at the Altar, doth a good Work, not only for himſelf, but alſo for others both quick and dead, and for the whole Church, and that only by the Work wrought, and by no other means.

Wherefore even by this we may plainly ſee the ineſtimable Patience of God, in that he hath not long ago deſtroyed the whole *Papacy*, and conſumed it with Fire and Brimſtone, as he did *Sodom* and *Gomorrah*. But now theſe jolly Fellows go about, not only to cover, but highly to advance their Impiety and Filthineſs. This we may in no caſe diſſemble. We muſt therefore with all Diligence ſet forth the Article of Juſtification, that as a moſt clear Sun, it may bring to Light the Darkneſs of their Hypocriſy, and

diſcover their Filthineſs and Shame. For this cauſe we do ſo often repeat, and ſo earneſtly ſet forth the Righteouſneſs of Faith, that the Adverſaries may be confounded, and this Article eſtabliſhed and confirmed in our Hearts. And this is a moſt neceſſary thing: For if we once loſe this Sun, we fall again into our former Darkneſs. And moſt horrible it is, that the Pope ſhould ever be able to bring this to paſs in the Church, that Chriſt ſhould be denied, trodden under Foot, ſpit upon, blaſphemed, yea, and that even by the Goſpel and Sacraments: Which he hath ſo darkened, and hath turned into ſuch an horrible Abuſe, that he hath made them to ſerve him againſt Chriſt, for the eſtabliſhing and confirming of his deteſtable Abominations. O deep Darkneſs! O horrible Wrath of God!

Verſe 16. *Even we, I ſay, have believed in Jeſus Chriſt, that we might be juſtified.*

This is the true Mean of becoming a Chriſtian, even to be juſtified by Faith in Jeſus Chriſt, and not by the Works of the Law. Here we muſt ſtand, not upon the wicked Gloſs of the Schoolmen, which ſay, that Faith then juſtifieth, when Charity and good Works are joined withal. With this peſtilent Gloſs the Sophiſters have darkened and corrupted this and other like Sentences in *Paul*, wherein he manifeſtly attributeth Juſtification to Faith only in Chriſt. But when a Man heareth that he ought to believe in Chriſt, and yet notwithſtanding Faith juſtifieth not except it be formed and furniſhed with Charity, by and by he falleth from Faith, and thus he thinketh: If Faith without Charity juſtifieth not, then is Faith in vain and unprofitable, and Charity alone juſtifieth: For except Faith be formed with Charity, it is nothing.

And to confirm this pernicious and peſtilent Gloſs, the Adverſaries do alledge this place, (1 Cor. xiii.) *Though I ſpeak with the Tongues of Men and Angels, and have no Love, I am nothing.* And this place is their braſen Wall. But they are Men without Underſtanding, and therefore they can ſee or underſtand nothing in *Paul:* And by this falſe Interpretation, they have not only perverted the Words of *Paul*, but have alſo denied Chriſt, and buried all his Benefits. Wherefore we muſt avoid this Gloſs as a moſt deadly and deviliſh Poiſon, and conclude with *Paul, that we are juſtified, not by Faith furniſhed with Charity, but by Faith only and alone.*

We grant that we muſt teach alſo good Works and Charity, but it muſt be done in time and place, that is to ſay, when the Queſtion is concerning Works, and toucheth not this Article of Juſtification. But here the Queſtion is, by what means we are juſtified and attain eternal Life. To this we anſwer with *Paul, that by Faith only in Chriſt we are pronounced righteous, and not by the Works of the Law or Charity:* Not becauſe we reject good Works, but for that we will not ſuffer ourſelves to be removed from this Anchor-hold of our Salvation: Which Satan moſt deſireth. Wherefore ſince we are now in the matter of Juſtification, we reject and condemn all good Works: For this place will admit no Diſputation of good Works. In this matter therefore we do generally cut off all Laws and all the Works of the Law.

But the Law is good, juſt and holy. True it is. But when we are in the matter of Juſtification, there is no time or place to ſpeak of the Law: But the

Queſtion

Queſton is, what Chriſt is, and what Benefit he hath brought unto us. Chriſt is not the Law, he is not my Work, or the Work of the Law, he is not my Charity, my Obedience, my Poverty, but he is the Lord of Life and Death, a Mediator, a Saviour, a Redeemer of thoſe that are under the Law and Sin. In him we are by Faith, and he in us. This Bridegroom muſt be alone with the Bride in his ſecret Chamber, all the Servants and Family being put apart. But afterwards, when the Door is open, and he cometh forth, then let the Servants and Handmaidens return, to miniſter unto them: Then let Charity do her Office, and let good Works be done.

We muſt learn therefore to diſcern all Laws, yea, even the Law of God, and all Works, from the Promiſe of the Goſpel, and from Faith, that we may define Chriſt rightly. For Chriſt is no Law, and therefore he is no Exactor of the Law and Works, *but he is the Lamb of God, that taketh away the Sins of the World*, (John i. 29.) This doth Faith alone lay hold of, and not Charity, which notwithſtanding, as a certain Thankfulneſs, muſt follow Faith. Wherefore Victory over Sin and Death, Salvation and everlaſting Life, come not by the Law, nor by the Works of the Law, nor yet by the Power of Free-will, but by the Lord Jeſus Chriſt only and alone.

Verſe 16. *That we might be juſtified by Faith in Chriſt, and not by the Works of the Law.*

Paul ſpeaketh not here of the ceremonial Law only, as before we have ſaid, but of the whole Law. For the ceremonial Law was as well the Law of God, as the moral Law. As for Example, Circumciſion, the Inſtitution of the Prieſthood, the Service and Ceremonies of the Temple, were as well commanded of God, as the Ten Commandments. Moreover, when *Abraham* was commanded to offer up his Son *Iſaac* in Sacrifice, it was a Law. This Work of *Abraham* pleaſed God no leſs than other Works of the ceremonial Law did, and yet was he not juſtified by this Work, but by Faith: For the Scripture ſaith: Abraham *believed God, and it was counted to him for Righteouſneſs* (Gen. xv. 6. Rom. iv. 3.)

But ſince the revealing of Chriſt, ſay they, the ceremonial Law killeth and bringeth Death. Yea, ſo doth the Law of the Ten Commandments alſo, without Faith in Chriſt. Moreover, there may no Law be ſuffered to reign in the Conſcience, but only the Law of the Spirit and Life, whereby we are made free in Chriſt from the Law of the Letter and of Death, from the Works thereof, and from all Sins: Not becauſe the Law is evil, but for that it is not able to juſtify us: For it hath a plain contrary Effect and working. It is an high and an excellent matter to be at peace with God, and therefore in this caſe, we have need of a far other Mediator than *Moſes* or the Law. Here we muſt be nothing at all, but only receive the Treaſure which is Chriſt, and apprehend him in our Hearts by Faith, although we feel ourſelves to be never ſo full of Sin. Theſe Words therefore of the Apoſtle: *That we might not be juſtified by Faith, and not by the Works of the Law*, are very effectual, and not in vain or unprofitable, as the Schoolmen think, and therefore they paſs them over ſo lightly.

Hitherto ye have heard the Words of *Paul* which he ſpake unto *Peter*: Wherein he hath briefly compriſed the principal Article of all Chriſtian Doctrine, which maketh true Chriſtians indeed. Now he turneth to the *Galatians*,

to

to whom he writeth, and thus he concludeth: Since it is ſo, that we are juſtified by Faith in Chriſt, then by the Works of the Law ſhall no Fleſh be juſtified.

Verſe 16. *Becauſe by the Deeds of the Law, no Fleſh ſhall be juſtified.*

Fleſh, in *Paul*, doth not ſignify (as the Scoolmen dream) manifeſt and groſs Sins, for thoſe he uſeth to call by their proper Names, as Adultery, Fornication, Uncleanneſs and ſuch like: But by Fleſh, *Paul* meaneth here, as Chriſt doth in the third Chapter of *John*: *That which is born of the Fleſh*, ſaith he, *is Fleſh*, (*John* iii. 6.) Fleſh therefore ſignifieth the whole Nature of Man, with Reaſon and all other Powers whatſoever do belong to Man. This Fleſh, ſaith he, is not juſtified by Works, no not of the Law. Fleſh therefore according to *Paul*, ſignifieth all the Righteouſneſs, Wiſdom, Devotion, Religion, Underſtanding and Will, that is poſſible to be in a natural Man: So that if a Man be never ſo righteous according to Reaſon and the Law of God, yet with all this Righteouſneſs, Works, Merits, Devotion and Religion, he is not juſtified.

This the *Papiſts* do not believe, but being blind and obſtinate, they defend their Abominations againſt their own Conſcience, and continue ſtill in this their Blaſphemy, having in their Mouths theſe execrable Words: He that doth this good Work, or that, deſerveth Forgiveneſs of his Sins: Whoſoever entereth into this or that holy Order, and keepeth his Rule, to him we aſſuredly promiſe everlaſting Life. It cannot be uttered what an horrible Blaſphemy it is to attribute that to the Doctrine of Devils, to the Decrees and Ordinances of Men, to the wicked Traditions of the *Pope*, to the hypocritical Works and Merits of Monks and Friers, which *Paul* the Apoſtle of Chriſt taketh from the Law of God. For if no Fleſh be juſtified by the Works of the Law, much leſs ſhall it be juſtified by the Rules of *Benedict*, *Francis*, or *Auguſtine*, in which there is not one jot of true Faith in Chriſt: But this only they teach, that whoſoever keepeth theſe things hath Life everlaſting.

Wherefore I have much and often marvelled, that theſe Sects of Perdition reigning ſo many Years in ſo great Darkneſs and Errors, the Church could endure and continue as it hath done. Some there were whom God called by the Text of the Goſpel and by Baptiſm. Theſe walked in Simplicity and Humbleneſs of Heart, thinking the Monks and Friars, and ſuch only as were anointed of the Biſhops, to be religious and holy, and themſelves to be profane and ſecular, and not worthy to be compared unto them. Wherefore they finding in themſelves no good Works to ſet againſt the Wrath and Judgment of God, did fly to the Death and Paſſion of Chriſt, and were ſaved in this Simplicity.

Horrible and unſpeakable is the Wrath of God, in that he hath ſo long time puniſhed the Contempt of the Goſpel and Chriſt in the *Papiſts*, and alſo their Ingratitude, in giving them over into a reprobate Senſe, inſomuch that they blaſpheming and denying Chriſt altogether as touching his Office, inſtead of the Goſpel, received the execrable Rules, Ordinances and Traditions of Men, which they devoutly adored and honoured, yea, and preferred the ſame far above the Word of God, until at length they were forbidden to marry, and were bound to that inceſtuous ſingle Life: Wherein they were outwardly polluted and defiled with all Kinds of horrible Wickedneſs, as

Adultery, Whoredom, Uncleanneſs, Sodomy, and ſuch other Abominations. This was the Fruit of that filthy ſingle Life.

So God puniſhing Sin with Sin, inwardly gave them over into a reprobate Mind, and outwardly ſuffered them to fall into ſuch horrible Abominations, and that juſtly, becauſe they blaſphemed the only Son of God, in whom the Father would be glorified, and whom he delivered to Death, that all which believe in him, might be ſaved by him, and not by their own execrable Rules and Orders. *Him that honoureth me*, ſaith he, *I will honour*, (2 Sam. ii. 30.) Now, God is honoured in his Son. Whoſo then believeth that the Son is our Mediator and Saviour, he honoureth the Father, and him again doth God honour, that is to ſay, adorneth him with his Gifts, Forgiveneſs of Sins, Righteouſneſs, the Holy Ghoſt, and everlaſting Life. Contrariwiſe, *They that deſpiſe me*, ſaith he, *ſhall be deſpiſed.*

This is then a general Concluſion: *By the Deeds of the Law no Fleſh ſhall be juſtified.* The Law of God is greater than the whole World, for it comprehendeth all Men, and the Works of the Law do far excel even the moſt glorious Will-workers of all the Meritmongers: and yet *Paul* ſaith, *that neither the Law, nor the Works of the Law, do juſtify.* Therefore we conclude with *Paul, that Faith only juſtifieth.* This Propoſition he goeth about to confirm in this manner.

Verſe 17. *If then while we ſeek to be made righteous by Chriſt, we ourſelves are found Sinners, is Chriſt therefore the Miniſter of Sin? God forbid.*

If this be true, ſaith he, that we are juſtified by Chriſt, then is it unpoſpoſible that we ſhould be Sinners, or ſhould be juſtified by the Law. On the contrary, if this be not true, but that we muſt be juſtified by the Law, and the Works of the Law, it is then unpoſſible, that we ſhould be juſtified by Chriſt. One of theſe two muſt needs be falſe. Either we are not juſtified by Chriſt, or we are not juſtfied by the Law. But the Truth is, that we are juſtified by Chriſt: Therefore we are not juſtified by the Law. He reaſoneth therefore after this manner: *If then while we ſeek to be made righteous by Chriſt, &c.* That is, if we ſeek to be juſtified by Chriſt, and ſo being juſtified are yet found Sinners, having need of the Law to juſtify us being Sinners: If we have need, I ſay, of the Obſervation of the Law to juſtify us, ſo that they which are righteous in Chriſt are not righteous, but have yet need of the Law to juſtiſy them: Or if he that is juſtified by Chriſt, muſt yet further be juſtified by the Law, then is Chriſt nothing elſe but a Lawgiver, and a Miniſter of Sin. Therefore he that is juſtified and holy in Chriſt, is not juſtified or holy, but hath yet need of the Righteouſneſs and Holineſs of the Law.

But we are indeed juſtified and made righteous in Chriſt: For the Truth of the Goſpel teacheth us, that a Man is not juiſtfied in the Law, but in Chriſt. Now, if they which are juſtified in Chriſt, are yet found Snners, that is, do yet ſtill belong to the Law, and are under the Law (as the falſe Apoſtles teach) then are they not yet juſtified. For the Law accuſeth them, and ſheweth them to be yet Sinners, and requireth them of the Works of the Law, as neceſſary to their Juſtification. Therefore they that are juſtified in Chriſt, are not juſtified: And ſo it followeth, that Chriſt is not a Juſtifier, but a Miniſter of the Law.

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With theſe Words he vehemently chargeth the falſe Apoſtles and all Meritmongers, that they pervert all together: For they make of the Law Grace, and of Grace the Law, of *Moſes* Chriſt, and of Chriſt *Moſes*. For they teach, that beſides Chriſt, and all the Righteouſneſs of Chriſt, the Obſervation of the Law is neceſſary to Juſtification. And thus we ſee, that by their intolerable Perverſeneſs, they make the Law Chriſt: For by this means they attribute that to the Law, which properly belongeth unto Chriſt. If thou do the Works of the Law, ſay they, thou ſhalt be ſaved: But if thou do them not, thou ſhalt not be juſtified, although thou do believe in Chriſt ever ſo much. Now, if it be ſo, that Chriſt juſtifieth not, but is the Miniſter of Sin (as it needs muſt follow by their Doctrine) then is Chriſt the Law: For we have nothing elſe of him, ſeeing he teacheth that we are Sinners, than that we have by the Law. So Chriſt being the Miniſter of Sin, ſendetn us to the Law, and to *Moſes*, as to our Juſtifier.

It cannot be therefore, but that the *Papiſts*, and all ſuch as are ignorant of the Righteouſneſs of Chriſt, or have not the true Knowledge thereof, muſt needs make of Chriſt *Moſes* and the Law, and of the Law Chriſt. For thus they teach: It is true, ſay they, that Faith in Chriſt juſtifieth, but withal we muſt needs keep the Commandments of God. For it is written: *If thou wilt enter into Life, keep the Commandments*, (Matt. xix. 17.) Here even at the firſt Daſh, Chriſt is denied, and Faith aboliſhed, becauſe that is attributed to the Commandments of God, or to the Law, which belongeth to Chriſt alone. For Chriſt, according to his true Definition, is a Juſtifier and a Redeemer from Sins. If I attribute this to the Law, then is the Law my Juſtifier, delivering me from my Sins, becauſe I do the Works thereof: And ſo now the Law is Chriſt, and Chriſt utterly looſeth his Name, his Office and Glory, and is nothing elſe but a Miniſter of the Law, reproving, terrifying, preſenting and ſending the Sinner to another that may juſtify him: Which is the proper Office of the Law.

But the proper Office of Chriſt is, after the Law hath pronounced a Man to be guilty, to raiſe him up again, and to looſe him from his Sins, if he believe the Goſpel. For to all that do believe, *Chriſt is the End and the full finiſhing of the Law unto Righteouſneſs: He is the Lamb of God that taketh away the Sins of the World*, (Rom. x. 4. John i. 30.) But the *Papiſts* and *Anabaptiſts*, becauſe they underſtand not this Doctrine, do turn all clean contrary, making of Chriſt *Moſes*, and of *Moſes* Chriſt. And this is indeed (although they will ſay otherwiſe) their Principal Propoſition: That Chriſt is *Moſes*. Moreover, they deride us, becauſe we do diligently teach, and ſo earneſtly require Faith. Ha, ha, ſay they, Faith, Faith: Wait thou the time until thou come to Heaven by Faith. Nay, thou muſt ſtrive to do greater and weightier Matters. Thou muſt fulfil the Law, according to that Saying: *Do this and thou ſhalt live*, (Luke x. 18.) Faith, which ye ſo highly extol, doth nothing elſe but make Men careleſs, idle and negligent. Thus are they become nothing elſe but Miniſters of the Law, and Law-workers, calling back the People from Baptiſm, Faith, the Promiſes of Chriſt, to the Law and Works, turning Grace into the Law, and the Law into Grace.

Who would ever believe, that theſe things could ſo eaſily be confounded and mingled together? There is no Man ſo unſenſible, which doth not perceive this Diſtinction of the Law and Grace to be moſt plain and manifeſt. For the very Nature and Signification of the Words maketh this Diſtinction

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and Difference. For who underſtandeth not that theſe Words, *Law* and *Grace*, do differ in Name and Signification? Wherefore it is a monſtrous thing, that this Diſtinction being ſo plain, the Adverſaries ſhould be ſo deviliſh and perverſe, as to mingle together the Law and Grace, and to tranſform Chriſt into *Moſes*. Therefore I oftentimes ſay, that this Doctrine of Faith is very plain, and that every Man may eaſily underſtand this Diſtinction of the Law and Grace, as touching the Words, but as touching the Uſe and Practice, it is very hard.

The Pope and his School-doctors do plainly confeſs, that the Law and Grace are diverſe and diſtinct things, and yet when they come to the Uſe and Practice thereof, they teach clean contrary. Faith in Chriſt, ſay they, whether it be gotten by the Strength, Operation and Qualities of Nature, or whether it be Faith infuſed and poured into us of God, yet is it but a dead Faith, if Charity be not joined therewith. Where is now the Diſtinction and Difference of the Law and Grace? Indeed, they do diſtinguiſh them in Name, but in Effect they call Grace Charity. Thus do all they which ſo ſtraightly require the Obſervation of the Law, and attribute Juſtification to the Law and Works, Wherefore whoſoever doth not perfectly underſtand the Article of Juſtification muſt needs confound and mingle the Law and Grace together.

Let every Man therefore diligently learn above all things, to put a Difference between the Law and Grace in Deed and in Practice: Not in Words only, as the *Pope* and the fantaſtical *Anabaptiſts* do: Who as touching the Words, do confeſs that they are two diſtinct things: But in very Deed, (as I have ſaid) they confound and mingle them together, for they will not grant that Faith juſtifieth without Works. If this be true, then Chriſt profiteth me nothing. For though my Faith be never ſo perfect, yet after their Opinion, if this Faith be without Charity, I am not juſtified. And thus Chriſt apprehended by Faith is not a Juſtifier, Grace profiteth nothing, neither can Faith be true Faith with without Charity.

With this Doctrine theſe lying Spirits and Sects of Perdition do darken and deface the Benefit of Chriſt at this Day: They take away from him the Glory of a Juſtifier, and make him a Miniſter of Sin. They are in all things like to the falſe Apoſtles. For even as they throughout all the Churches did require Circumciſion and the Obſervation of the Law beſides Faith in Chriſt, inſomuch, that without Circumciſion and keeping of the Law, they denied the Juſtification of Faith *(for except ye be circumciſed*, ſaid they, *after the Law of* Moſes, *ye cannot be ſaved:)* Even ſo at this Day, theſe ſtraight Exactors of the Law, beſides the Righteouſneſs of Faith, do require the keeping of the Commandments of God, according to that ſaying: *Do this and thou ſhalt live.* Alſo, *If thou wilt enter into Life, keep the Commandments*, (Luke x. 18. Matt. xix. 17.) Wherefore there is not one among them, be he never ſo wiſe, that underſtandeth the Difference between the Law and Grace.

But we put a Difference, and ſay, that we do not here diſpute whether we ought to do good Works: whether the Law be good, holy, and juſt: whether it ought to be kept or no? for this is another manner of Queſtion. But our Queſtion is concerning Juſtification, and whether the Law do juſtify or no? This the Adverſaries will not hear: They will not anſwer to this Queſtion, nor make any Diſtinction as we do: But only cry out, that good Works ought to be done, that the Law ought to be obſerved. We know

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that well enough. But becauſe theſe are divers diſtinct Matters, we will not ſuffer them to be mingled together. That good Works ought to be done, we will hereafter declare when Time ſhall ſerve. But ſince we are now in the Matter of Juſtification, we ſet aſide here all good Works, for the which the Adverſaries do ſo earneſtly ſtrive, aſcribing unto them wholly the Office of juſtifying: which is to take from Chriſt his Glory, and to aſcribe the ſame unto Works.

Wherefore this is a ſtrong Argument, which I have oftentimes uſed to my great Comfort: *If then while we ſeek to be made righteous by Chriſt*, &c. As though *Paul* ſhould ſay: If we being juſtified by Chriſt, are counted yet as not juſtified and righteous, but as Sinners which are yet to be juſtified by the Law, then may we not ſeek juſtification in Chriſt, but in the Law. But if Juſtification cometh by the Law, then cometh it not by Grace. Now if Juſtification cometh not by Grace, but by the Law, what hath Chriſt done and wrought by his Death, by his Preaching, by his Victory which he hath obtained over the Law, Sin and Death, and by ſending the Holy Ghoſt? We muſt conclude therefore, that either we are juſtified by Chriſt, or elſe that we are made Sinners, culpable and guilty through him. But if the Law do juſtify, then can it not be avoided, but needs it muſt follow, that we are made Sinners through Chriſt, and ſo Chriſt is a Miniſter of Sin. The caſe ſtanding thus, let us then ſet down this Propoſition: Every one that believeth in the Lord Jeſus Chriſt is a Sinner, and is guilty of eternal Death, and if he fly not unto the Law, doing the Works thereof, he ſhall not be ſaved.

The holy Scripture, eſpecially the New Teſtament, maketh often mention of Faith in Chriſt, and highly advanceth the ſame: Which ſaith, *that whoſoever believeth in him, is ſaved, periſheth not, is not judged, is not confounded, hath eternal Life*, &c. (John iii. 16. John v. 24.) But contrariwiſe they ſay, he that believeth in him is condemned, *&c.* becauſe he hath Faith without Works, which doth condemn. Thus do they pervert all things, making of Chriſt a Deſtroyer and a Murderer, and of *Moſes* a Saviour. And is not this an horrible Blaſphemy, ſo to teach, that by doing good Works thou ſhalt be made worthy of eternal Life: But by believing in Chriſt thou ſhalt be made culpable and guilty of eternal Death? That the Law being kept and accompliſhed ſaveth, and Faith in Chriſt condemneth?

The ſelf-ſame Words, I grant, the Adverſaries do not uſe: But in very Deed, ſuch is their Doctrine. For Faith infuſed, ſay they, which properly they call Faith in Chriſt, doth not make us free from Sin, but that Faith which is furniſhed with Charity. Hereof it followeth, that Faith in Chriſt, without the Law, ſaveth us not. This is plainly to affirm, that Chriſt leaveth us in our Sins, and in the Wrath of God, and maketh us guilty of eternal Death. On the other Side, if thou keep the Law, and do the Works thereof, then Faith juſtifieth thee, becauſe it hath Works, without the which Faith availeth nothing. Therefore Works juſtify, and not Faith. O horrible Impiety! What pernicious and curſed Doctrine is this?

Paul therefore groundeth his Argument upon an impoſſibility and a ſufficient Diviſion. If we being juſtified in Chriſt, are yet found Sinners, and cannot be juſtified but by another mean than Chriſt, that is to wit, by the Law, then cannot Chriſt juſtify us, but he only accuſeth and condemneth us: And ſo conſequently it followeth, that Chriſt died in vain, and that theſe with other like Places are falſe: *Behold the Lamb of God, that taketh away the*

Sins of the World. Alſo: *He that believeth in him, hath everlaſting Life,* (John i. 26.) Yea, the whole Scripture is falſe, which beareth Witneſs that Chriſt is the Juſtifier and Saviour of the World. For if we be found Sinners after that we be juſtified by Chriſt, it followeth of Neceſſity, that they which fulfil the Law, are juſtified without Chriſt. If this be true, then are we either *Turks*, or *Jews*, or *Tartarians*, profeſſing the Name and Word of God in outward Shew, but in Deed and Verity utterly denying Chriſt and his Word. It is great Impiety therefore to affirm that Faith, Except it be formed with Charity, juſtifieth not. But if the Adverſaries will needs defend this Doctrine, why do they not then reject Faith in Chriſt altogether: Eſpecially ſeeing they make nothing elſe of it but a vain Quality in the Soul, which without Charity availeth nothing? Why do they not ſay in plain Words, that Works do juſtify and not Faith? Yea, why do they not generally deny, not only *Paul*, but alſo the whole Goſpel; as in very Deed they do, which attribute Righteouſneſs to Works, and not to Faith alone? For if Faith and Works together do juſtify, then is the Diſputation of *Paul* altogether falſe, which plainly pronounceth, *that a Man is not juſtified by the Deeds of the Law, but by Faith alone in Jeſus Chriſt.*

Verſe 17. *Is Chriſt therefore the Miniſter of Sin?*

This is a kind of Speech uſed of the *Hebrews*, which *Paul* in 2 *Cor.* iii. doth alſo uſe: Where he moſt divinely and plainly ſpeaketh of theſe two Miniſters: to wit, of the Letter and the Spirit, of the Law and Grace, or of Death and Life. And he ſaith, *that* Moſes *the Miniſter of the Law, hath* the *Miniſter of Sin* (as he calleth it) *of Wrath, Death and Condemnation.* For *Paul* is wont to give reproachful Names unto the Law, and amongſt all the Apoſtles he only uſeth this Manner of Speech: The other do not ſo ſpeak. And very neceſſary it is, that ſuch as are ſtudious of the holy Scripture ſhould underſtand this Manner of Speech uſed of the Apoſtle.

Now, a Miniſter of Sin is nothing elſe but a Lawgiver, or a Schoomaſter of the Law, which teacheth good Works and Charity, and that a Man muſt ſuffer the Croſs and Afflictions, and follow the Example of Chriſt and of the Saints. He that teacheth and requireth this, is a Miniſter of the Law, of Sin, of Wrath, and of Death: for by this Doctrine he doth nothing elſe but terrify and afflict Men's Conſciences, and ſhut them under Sin. For it is impoſſible for the Nature of Man to accompliſh the Law: Yea, in thoſe that are juſtified and have the Holy Ghoſt, the Law of the Members fighteth againſt the Law of the Mind, (1 Tim. i. 7.) What will it not then do in the Wicked which have not the Holy Ghoſt? Wherefore he that teacheth, that Righteouſneſs cometh by the Law, doth not underſtand what he ſaith, or what he affirmeth, and much leſs doth he keep the Law, but rather he deceiveth himſelf and others, and layeth upon them ſuch a Burden, as they are not able to bear, requiring and teaching impoſſible things, and at the laſt he bringeth himſelf and his diſciples unto Deſperation.

The right Uſe and End therefore of the Law is, to accuſe and condemn as Guilty ſuch as live in Security, that they may ſee themſelves to be in Danger of Sin, Wrath and Death eternal, that ſo they may be terrified and brought even to the Brink of Deſperation, trembling and quaking at the falling of a Leaf: And in that they are ſuch, they are under the Law. For the Law requireth

quireth perfect Obedience unto God, and condemneth all thoſe that do not accompliſh the ſame. Now, it is certain, that there is no Man living which is able to perform this Obedience: Which notwithſtanding God ſtraitly requireth of us: The Law therefore juſtifieth not, but condemneth, according to that Saying: *Curſed is he that abideth not in all things that are written in this Book*, (Deut. xxvii. 26. Gal. iii. 10.) Therefore he that teacheth the Law is the Miniſter of the Law.

Wherefore it is not without good Cauſe, that *Paul* in 2 *Cor.* iii. calleth the Miniſter of the Law the Miniſter of Sin: For the Law ſheweth and uttereth Sin, which without the Law is dead. Now the Knowledge of Sin (I ſpeak not here of that ſpeculative Knowledge of Hypocrites, but of a true Knowledge, by the which we ſee the Wrath of God againſt Sin, and feel a true Taſte of Death) terrifieth the Heart, driveth down to Deſperation, killeth and deſtroyeth, (*Rom.* vii.) Wherefore theſe Schoolmaſters of the Law and Works, are called in the Scripture Oppreſſors and Tyrants. For as the Taſkmaſters in *Egypt* did oppreſs the Children of *Iſrael* (Exod. v.) with corporal Servitude, ſo do theſe Lawgivers and Taſkmaſters drive Men into ſpiritual and moſt miſerable Bondage of Soul, and at Length bring them to Deſperation and utter Deſtruction. Theſe do neither know themſelves nor the Force of the Law: neither is it poſſible for them to have Quietneſs and Peace of Conſcience in great and inward Terrors, and in the Agony of Death, yea, though they have obſerved the Law, loved their Neighbours, done many good Works, and ſuffered great Afflictions: For the Law always terrifieth and accuſeth, ſaying: thou never didſt accompliſh all that is commanded in the Law: But accurſed is he that hath not done all things contained therein. Wherefore theſe Terrors remain ſtill in the Conſcience and increaſe more and more. And if ſuch Schoolmaſters of the Law be not raiſed up by Faith and the Righteouſneſs of Chriſt, they are driven down headlong to Deſperation.

This alſo was notably figured when the Law was given, as we may ſee in the 19th and 20th of *Exodus*. *Moſes* brought the People out of the Tents to meet with the Lord, that they might hear him ſpeak unto them out of the dark Cloud. Then the People being aſtoniſhed and trembling for Fear, fled back (which a little before had promiſed to do all that God had commanded) and ſtanding aloof off, ſaid unto *Moſes*: *Who can abide to ſee the Fire, and to hear the Thundrings and Noiſe of the Trumpet? Talk thou with us, and we will hear thee: But let not God talk with us, leſt we die.* So the proper Office of the Law is to lead us out of our Tents and Tabernacles, that is to ſay, from the quietneſs and Security wherein we dwell, and from truſting in ourſelves, and to bring us before the Preſence of God, to reveal his Wrath unto us, and to ſet before us our Sins. Here the Conſcience feeleth that it hath not ſatisfied the Law, neither is able to ſatisfy it, nor to bear the Wrath of God, which the Law revealeth when it bringeth us forth after this Manner before the Preſence of God, that is to ſay, when it feareth us, accuſeth us, and ſetteth before us our Sins. Here it is impoſſible that we ſhould be able to ſtand: And therefore being thoroughly afaid, we fly, and we cry out with the Children of *Iſrael*, *We ſhall die, we ſhall die: Let not the Lord ſpeak unto us, but ſpeak thou unto us*, &c.

He then which teacheth that Faith in Chriſt, juſtifieth not without the Obſervation of the Law, maketh Chriſt a Miniſter of Sin, that is to ſay, a School-

Schoolmaſter of the Law, which teacheth the ſelf-ſame Doctrine that *Moſes* did. By this Means Chriſt is no Saviour, no Giver of Grace, but a cruel Tyrant, who requireth ſuch things (as *Moſes* did) which no Man is able to perform. See how all the Meritmongers do take Chriſt to be but a new Lawgiver, and the Goſpel to be nothing elſe but a certain Book which containeth new Laws concerning Works, as the *Turks* dream of their *Alcoran*. But as touching Laws there is enough in *Moſes*. The Goſpel then is a Preaching of Chriſt, which forgiveth Sins, giveth Grace, juſtifieth and ſaveth Sinners. Now whereas there are Commandments found in the Goſpel, they are not the Goſpel, but Expoſitions of the Law, and Matters depending upon the Goſpel.

To conclude, if the Law be the Miniſtry of Sin, then is it alſo the Miniſtry of Wrath and of Death. For as the Law revealeth Sin, ſo doth it terrify a Man, it ſheweth unto him his Sin and the Wrath of God, and ſtriketh into him a Terror of Death and Damnation. For thus the Conſcience by-and-by gathereth: Thou haſt not kept the Commandments of God: Therefore is God angry with thee. If he be angry with thee, he will deſtroy thee and condemn thee for ever. And it thinketh this to be an infallible Conſequence: I have ſinned, therefore I muſt die. And ſo it followeth, that the Miniſtry of Sin, is the Miniſtry of Wrath and Condemnation. For after that Sin is revealed, by-and-by enſueth the Wrath of God, Death and Damnation. And hereof it cometh, that many which are not able to bear the Judgment and Wrath of God, which the Law ſetteth before their Eyes, do kill, hang, or drown themſelves.

Verſe 17. *God forbid.*

As though he would ſay, Chriſt is not the Miniſter of Sin, but the Giver of Righteouſneſs and eternal Life. Wherefore *Paul* ſeparateth *Moſes* far from Chriſt. Let *Moſes* then tarry on the Earth: Let him be the Schoolmaſter of the Letter, and Exactor of the Law: Let him torment and crucify Sinners. But the Believers, ſaith *Paul*, have another Schoolmaſter in their Conſcience: Not *Moſes*, but Chriſt, which hath aboliſhed the Law and Sin, hath overcome the Wrath of God, and deſtroyed Death. He biddeth us that labour and are oppreſſed with all Manner of Calamities, to come unto him. Therefore when ye fly unto him, *Moſes* with his Law vaniſheth away, (Deut. iii. 4.) ſo that his Sepulchre can now here be ſeen, Sin and Death can hurt us no more. For Chriſt our Inſtructor is Lord over the Law, Sin and Death: So that they which believe in him, are delivered from the ſame. It is therefore the proper Office of Chriſt to deliver from Sin and Death: And this *Paul* teacheth and repeateth every where.

We are condemned and killed by the Law, but by Chriſt we are juſtified and reſtored to Life. The Law aſtoniſheth us, and driveth us from God: But Chriſt reconcileth us to God, and maketh for us an Entrance, that we may boldly come unto him. *For he is the Lamb of God, that hath taken away the Sins of the World.* Now, if the Sin of the World be taken away, then is it taken away from me alſo, which do believe in him. If Sin be taken away, then is the Wrath of God, Death and Damnation taken away alſo. And in the Place of Sin ſucceedeth Righteouſneſs, in the Place of Wrath, Reconciliation and Grace, in the Place of Death, Life, and in the Place

place of Damnation, Salvation. Let us learn to practice this Diſtinction, not in Words only, but in Life and lively Experience, and with an inward Feeling. For where Chriſt is, there muſt needs be Joy of Heart and Peace of Conſcience: For Chriſt is our Reconciliation, Righteouſneſs, Peace, Life and Salvation. Briefly, whatſoever the poor afflicted Conſcience deſireth, it findeth in Chriſt abundantly. Now *Paul* goeth about to amplify this Argument, and to perſuade as followeth.

Verſe 18. *For if I build again the Things that I have deſtroyed, I make myſelf a Treſpaſſer.*

As if he ſhould ſay: I have not preached to this end, that I might build again thoſe things which I once deſtroyed. For if I ſhould ſo do, I ſhould not only labour in vain, but ſhould make myſelf alſo a Tranſgreſſor, and overthrow all together, as the falſe Apoſtles do; that is to ſay, of Grace and of Chriſt, I ſhould again make the Law and *Moſes:* And contrariwiſe of the Law and *Moſes*, I ſhould make Grace and Chriſt. Now, by the Miniſtry of the Goſpel, I have aboliſhed Sin, Heavineſs of Heart, Wrath and Death. For thus have I taught: Thy Conſcience, O Man, is ſubject to the Law, Sin and Death: From which thou canſt not be delivered either by Men or Angels. But now cometh the Goſpel, and preacheth unto thee Remiſſion of Sins by Jeſus Chriſt, who hath aboliſhed the Law, and hath deſtroyed Sin and Death. Believe in him: So ſhalt thou be delivered from the Curſe of the Law, and from the Tyranny of Sin and Death: Thou ſhalt become righteous and have eternal Life.

Behold how I have deſtroyed the Law, by the Preaching of the Goſpel, to the end that it ſhould not reign in thy Conſcience any more. For when the new Gueſt Chriſt Jeſus cometh into the new Houſe, there to dwell alone, *Moſes* the old Inhabiter muſt give place unto him, and depart ſome whither elſe. Alſo where Chriſt the New Gueſt is come to dwell, there can Sin, Wrath and Death have no place: But there now dwelleth meer Grace, Righteouſneſs, Joy, Life, true Affiance and truſt in the Father, now pacified and reconciled unto us, gracious, long-ſuffering, and full of Mercy, for his Son Chriſt's ſake. Should I then, driving out Chriſt, and deſtroying his Kingdom, which I have planted through the Preaching of the Goſpel, now build up again the Law, and ſet up the Kingdom of *Moſes?* Indeed this ſhould I do, if I ſhould teach Circumciſion and the Obſervation of the Law to be neceſſary to Salvation, as the falſe Apoſtles do: And by this means, in the ſtead of Righteouſneſs and Life, I ſhould reſtore again Sin and Death. For the Law doth nothing elſe but utter Sin, procure God's Wrath, kill and deſtroy.

What are the *Papiſts* (I pray you) yea, the beſt of them all, but deſtroyers of the Kingdom of Chriſt, and Builders up of the Kingdom of the Devil and of Sin, of Wrath and eternal Death? Yea, they deſtroy the Church, which is God's Building, not by the Law of *Moſes*, as did the falſe Apoſtles, but by Mens' Traditions and Doctrines of Devils. And even ſo the fantaſtical Heads which are at this Day, and ſhall come after us, do deſtroy, and ſhall deſtroy thoſe things which we have built: do build, and ſhall build up again thoſe things which we have deſtroyed.

But we by the Grace of Chriſt holding the Article of Juſtification, do aſſuredly know, that we are juſtified and reputed righteous before God by Faith only in Chriſt. Therefore we do not mingle the Law and Grace, Faith and Works together: But we ſeparate them far aſunder. And this Diſtinction or Difference between the Law and Grace, let every true Chriſtian mark diligently, and let him ſuffer the ſame to take place, not in Letters and Syllables, but in Practice and inward Experience: So that when he heareth that good Works ought to be done, and that the Example of Chriſt is to be followed, he may be able to judge rightly and ſay: Well, all theſe things will I gladly do. What then followeth? Thou ſhalt then be ſaved and obtain everlaſting Life. Nay, not ſo. I grant indeed, that I ought to do good Works, patiently to ſuffer Troubles and Afflictions, and to ſhed my Blood alſo, if need be, for Chriſt's cauſe: But yet am I not juſtified, neither do I obtain Salvation thereby.

We muſt not therefore draw good Works into the Article of Juſtification, as the Monks have done, which ſay, that not only good Works, but alſo the Puniſhments and Torments which Malefactors ſuffer for their wicked Deeds do deſerve everlaſting Life. For thus they comfort them when they are brought to the Gallows, or place of Execution: Thou muſt ſuffer willingly and patiently this ſhameful Death: Which if thou do, thou ſhalt deſerve Remiſſion of thy Sins and everlaſting Life. What an horrible thing is this, that a wretched Thief, a Murderer, a Robber, ſhould be ſo miſerably ſeduced in that extream Anguiſh and Diſtreſs, that even at the very point of Death, when he is now ready to be hanged, or to have his Head cut off, he ſhould refuſe the Goſpel and ſweet Promiſes in Chriſt, which are only able to bring Comfort and Salvation, and ſhould be commanded to hope for Pardon of his Sins, if he willingly and patiently endure that opprobrious Death which he ſuffereth for his miſchievous Deeds? What is this elſe but to heap upon him which is already moſt miſerably afflicted, extreme Perdition and Deſtruction, and through a falſe Confidence in his own Death, to ſhew him the ready way to Hell?

Hereby theſe Hypocrites do plainly declare, that they neither teach nor underſtand one Letter or Syllable concerning Grace, the Goſpel, or Chriſt. They retain only in outward Shew the Name of the Goſpel and of Chriſt, that they may beguile the Hearts of the People. Notwithſtanding they denying and rejecting Chriſt indeed, do attribute more to the Traditions of Men, than to the Goſpel of Chriſt. Which thing to be true, ſo many Kinds of falſe Worſhips, ſo many religious Orders, ſo many Ceremonies, and ſo many Will-workers do plainly witneſs: All which Things were inſtituted as available to deſerve Grace, Righteouſneſs and everlaſting Life. In their Confeſſions they make no mention of Faith or the Merit of Chriſt, but they teach and ſet forth the Satisfactions and Merits of Men, as it may plainly appear in this Form of Abſolution (I ſpeak nothing here of other Matters) which the Monks uſed among themſelves, yea, and ſuch as would be counted more devout and more religious than others: Which I think good here to ſet down, that our Poſterity may ſee how great and how horrible the Kingdom of the Pope is.

The Form of a Monkiſh Abſolution.

God forgive thee my Brother. The Merit of the Paſſion of our Lord Jeſus Chriſt, and of bleſſed S. Mary, always a Virgin, and of all the Saints: The Merit of thine Order, the Straitneſs of thy Religion, the Humility of thy Confeſſion, the Contrition of thy Heart, the good Works which thou haſt done and ſhalt do for the Love of our Lord Jeſus Chriſt, be unto thee available for the Remiſſion of thy Sins, the Increaſe of Deſert and Grace, and the Reward of everlaſting Life. Amen.

Ye hear the Merit of Chriſt mentioned in theſe Words: But if ye weigh them well, ye ſhall perceive that Chriſt is there altogether unprofitable, and that the Glory and Name of a Juſtifier and Saviour is quite taken from him, and given to monkiſh Merits. Is not this to take the Name of God in vain? Is not this to confeſs Chriſt in Words, and in very Deed to deny his Power, and blaſpheme his Name? I myſelf alſo was once entangled with this Error: I thought Chriſt to be a Judge (although I confeſſed with my Mouth, that he ſuffered and died for Man's Redemption) and ought to be pacified by the Obſervation of my Rule and Order. Therefore when I prayed or when I ſaid Maſs, I uſed to add this in the end: O Lord Jeſus, I come unto thee, and I pray thee that theſe Burdens and this Straitneſs of my Rule and Religion may be a full Recompence for all my Sins. But now I give thanks unto God the Father of all Mercies, which hath called me out of Darkneſs unto the Light of his glorious Goſpel, and hath given unto me plentiful Knowledge of Chriſt Jeſus my Lord: For whoſe Sake I count all Things to be but loſs, yea, I eſteem them but as Dung, that I may gain Chriſt, and that I may be found in him, not having mine own Righteouſneſs out of the Rule of *Auguſtine*, but that Righteouſneſs which cometh by Faith in Chriſt: Unto whom, with the Father and the Holy Ghoſt, be Praiſe and Glory World without End. Amen.

We conclude therefore with *Paul*, *that we are juſtified by Faith only in Chriſt, without the Law.* Now after that a Man is once juſtified, and poſſeſſeth Chriſt by Faith, and knoweth that he is his Righteouſneſs and Life, doubtleſs he will not be idle, but as a good Tree he will bring forth good Fruits. For the believing Man hath the Holy Ghoſt, and where the Holy Ghoſt dwelleth, he will not ſuffer a Man to be idle, but ſtirreth him up to all Exerciſes of Piety and Godlineſs, and of true Religion, to the Love of God, to the patient ſuffering of Afflictions, to Prayer, to Thankſgiving, to the Exerciſe of Charity towards all Men.

Hitherto we have handled the firſt Argument, wherein *Paul* contendeth that either we cannot be juſtified by the Law, or elſe that Chriſt muſt needs be the Miniſter of Sin. But this is impoſſible: Wherefore we conclude, that Juſtification cometh not by the Law. Of this Place we have largely intreated, as it is well worthy, and yet can it not be taught and beaten into Mens' Head ſufficiently.

Verſe 19. *For I through the Law am dead to the Law, that I might live unto God.*

Theſe are marvellous Words, and unknown kinds of Speech, which Man's Reaſon can in no wiſe underſtand. And although they be but few, yet are they uttered with great Zeal and Vehemency of Spirit, and as it were in great Diſpleaſure. As if he ſhould ſay: Why do ye boaſt ſo much of the Law? Whereof in this caſe I will be ignorant. But if ye will needs have the Law, I alſo have the Law. Wherefore, as though he were moved through Indignation of the Holy Ghoſt, he calleth Grace itſelf the Law, giving a new Name to the effect and working of Grace, in Contempt of the Law of *Moſes* and the falſe apoſtles, which contended that the Law was neceſſary to Juſtification: And ſo he ſetteth the Law againſt the Law. And this is a ſweet kind of Speech, and full of Conſolation, when in the Scriptures, and ſpecially in *Paul*, the Law is ſet againſt the Law, Sin againſt Sin, Death againſt Death, Captivity againſt Captivity, Hell againſt Hell, the Altar againſt the Altar, the Lamb againſt the Lamb, the Paſſover againſt the Paſſover.

In the eighth to the *Romans* it is ſaid: *For Sin he condemned Sin.* Pſal. lxviii. Eph. iv. *He hath led Captivity captive.* Hoſ. xiii. *O Death I will be thy Death: O Hell I will be thy Deſtruction.* So he ſaith here, that through the Law he is dead to the Law. As if he ſaid: The Law of *Moſes* accuſeth and condemneth me: But againſt that accuſing and condemning Law, I have another Law, which is Grace and Liberty, (*James* i. 25.) This Law accuſeth the accuſing Law, and condemneth the condemning Law. So Death killed Death: But this killing Death is Life itſelf. But it is called the Death of Death, by a vehement Indignation of Spirit againſt Death. So Righteouſneſs taketh the Name of Sin, becauſe it condemneth Sin, and this condemning of Sin is true Righteouſneſs.

And here *Paul* ſeemeth to be an Heretic: Yea, of all Heretics the greateſt, and his Hereſy is ſtrange and monſtrous. For he ſaith, *That he being dead to the Law, liveth to God.* The falſe Apoſtles taught this Doctrine: Except thou live to the Law, thou art dead to God: That is to ſay, unleſs thou live after the Law, thou art dead before God. But *Paul* ſaith quite contrary: *Except thou be dead to the Law, thou canſt not live to God.* The Doctrine of our Adverſaries at this Day, is like to the Doctrine of the falſe Apoſtles of that Time. If thou wilt live to God, ſay they, live to the Law, or after the Law. But contrariwiſe we ſay: if thou wilt live to God, thou muſt be utterly dead to the Law. Man's Reaſon and Wiſdom underſtandeth not this Doctrine: Therefore it teacheth always the contrary: That is, If thou wilt live unto God, thou muſt keep the Law: For it is written, *Do this and thou ſhalt live.* And this is a ſpecial Principle amongſt all the *Popiſh* Divines: He that liveth after the Law, liveth unto God. *Paul* ſaith the contrary: That is, we cannot live unto God, unleſs we be throughly dead to the Law. Wherefore we muſt mount up to this heavenly Altitude, that we may be aſſured, that we are far above the Law, yea, that we are utterly dead unto the Law. Now, if we be dead unto the Law, then hath the Law no Power over us, like as it hath no Power over Chriſt, who hath delivered us from the ſame, that we might live unto God. All theſe Things

tend

tend to this End, to prove that we are not juſtified by the Law, but by Faith only in Jeſus Chriſt.

And here *Paul* ſpeaketh not of the ceremonial Law only (as before we have declared more at large) but of the whole Law, whether it be ceremonial or moral, which to a Chriſtian is utterly abrogate, for he is dead unto it: Not that the Law is utterly taken away: Nay, it remaineth, liveth and reigneth ſtill in the wicked. But a godly Man is dead unto the Law, like as he is dead unto Sin, the Devil, Death and Hell: Which notwithſtanding do ſtill remain, and the World with all the Wicked ſhall ſtill abide in them. Wherefore when the *Papiſt* underſtandeth that the ceremonial Law only is aboliſhed, underſtand thou, that *Paul* and every Chriſtian is dead to the Law, and yet the whole Law remaineth ſtill.

As for Example: Chriſt riſing from Death is free from the Grave, and yet the Grave remaineth ſtill. *Peter* is delivered from the Priſon, the Sick of the Palſey from his Bed, the young Man from his Coffin, the Maiden from her Couch, and yet the Priſon, the Bed, the Coffin, the Couch do remain ſtill. Even ſo the Law is aboliſhed when I am not ſubject unto it, the Law is dead when I am dead unto it, and yet it remaineth ſtill. But becauſe I am dead unto it by another Law, therefore it is dead alſo unto me: As the Grave of Chriſt, the Priſon of *Peter*, the Couch of the Maiden, *&c.* do ſtill remain: And yet Chriſt by his Reſurrection is dead unto the Grave, *Peter* by his Deliverance is freed from the Priſon, and the Maid through Life is delivered from the Couch.

Wherefore theſe Words: *I am dead to the Law*, are very effectual. For he ſaith not: I am free from the Law for a Time, or I am Lord over the Law: but ſimply I am dead to the Law, that is to ſay, I have nothing to do with the Law. *Paul* could have uttered nothing more effectual againſt the Righteouſneſs of the Law, than to ſay: I am dead to the Law, that is, I care nothing at all for the Law: Therefore I am not juſtified by it.

Now, to die to the Law, is, not to be bound to the Law, but to be free from the Law and not to know it. Therefore let him that will live to God, endeavour that he may be found without the Law, and let him come out of the Grave with Chriſt. The Soldiers were aſtoniſhed when Chriſt was riſen out of the Grave: And they alſo which ſaw the Maiden raiſed up from Death to Life, were amazed. So Man's Reaſon and Wiſdom is aſtoniſhed, and becometh fooliſh, when it heareth, that we are not juſtified, except we be dead to the Law: For it is not able to reach unto this Myſtery. But we know that when we apprehend Chriſt by Frith inwardly in Conſcience, we enter into a certain new Law, which ſwalloweth up the old Law that held us captive. As the Grave in which Chriſt lay dead, after that he was riſen again, was void and empty, and Chriſt vaniſhed away: So when I believe in Chriſt, I riſe again with him, and die to my Grave, that is to ſay, the Law, which held me captive: So that now the Law is void, and I am eſcaped out of my Priſon and Grave, that is to ſay, the Law. Wherefore the Law hath no right to accuſe me, or to hold me any longer, for I am riſen again.

It is neceſſary that Men's Conſciences ſhould be diligently inſtructed, that they may well underſtand the Difference between the Righteouſneſs of the Law, and Grace. The Righteouſneſs of Grace, or the Liberty of Conſcience, doth in no wiſe pertain the Fleſh. For the Fleſh may not be at Liberty, but muſt remain in the Grave, the Priſon, the Couch: It muſt be

in Subjection to the Law, and exerciſed by the *Egyptians*. But the Chriſtian Conſcience muſt be dead to the Law, that is to ſay, free from the Law, and muſt have nothing at all to do with it. It is good to know this: For it helpeth very much to the comforting of poor afflicted Conſciences. Wherefore, when you ſee a Man terrified and caſt down with the Senſe and Feeling of his Sin, ſay unto him: Brother, thou doſt not rightly diſtinguiſh. Thou placeſt the Law in thy Conſcience, which ſhould be placed in the Fleſh. Awake, ariſe up, and remember that thou muſt believe in Chriſt the Conqueror of the Law and Sin. With this Faith thou ſhalt mount up above and beyond the Law, into that Heaven of Grace where is no Law nor Sin. And albeit the Law and Sin do ſtill remain, yet they pertain nothing to thee: For thou art dead to the Law and Sin.

This is eaſily ſaid: But bleſſed is he which knoweth how to lay ſure hold on theſe Things in Time of Diſtreſs, that is, which can ſay when Sin overweigheth him, and the Law accuſeth him: What is this to me, O Law, that thou accuſeſt me, and ſayeſt that I have committed many Sins? Indeed I grant that I have committed many Sins, yea, and yet ſtill do commit Sins daily without Number. This toucheth me nothing: I am now deaf, and cannot hear. Therefore thou talkeſt to me in vain, for I am dead unto thee. But if thou wilt needs diſpute with me as touching my Sins, get thee to my Fleſh and Members my Servants: Teach them, exerciſe and crucify them: But trouble not me, not my Conſcience, I ſay, which am a Lady and a Queen, and have nothing to do with thee: For I am dead to thee, and now I live to Chriſt, with whom I am under another Law, to wit the Law of Grace, which ruleth over Sin and the Law. By what means? By Faith in Chriſt, as *Paul* declareth hereafter.

But this ſeemeth a ſtrange and wonderful Definition, that to live to the Law, is to die to God: And to die to the Law, is to live to God. Theſe two Propoſitions are clean contrary to Reaſon, and therefore no crafty Sophiſter or Law-worker can underſtand them. But learn thou the true Underſtanding thereof. He that liveth to the Law, that is, ſeeketh to be juſtified by the Works of the Law, is and remaineth a Sinner: Therefore he is dead and condemned. For the Law cannot juſtify and ſave him, but accuſeth, terrifieth, and killeth him. Therefore to live unto the Law, is to die unto God: And contrariwiſe, to die to the Law, is to live unto God. Wherefore if thou wilt live unto God, thou muſt die to the Law: But if thou wilt live to the Law, thou ſhalt die to God. Now, to live unto God, is to be juſtified by Grace or by Faith for Chriſt's ſake, without the Law and Works.

This is then the proper and true Definition of a Chriſtian, that he is the Child of Grace and Remiſſion of Sins, becauſe he is under no Law, but is above the Law, Sin, Death and Hell. And even as Chriſt is free from the Grave, and *Peter* from the Priſon, ſo is a Chriſtian free from the Law. And ſuch a Reſpect there is between the juſtified Conſcience and the Law, as is between Chriſt raiſed up from the Grave, and the Grave: And as is between *Peter* delivered from the Priſon, and the Priſon. And like as Chriſt by his Death and Reſurrection is dead to the Grave, ſo that it hath now no Power over him, nor is able any longer to hold him, but the Stone being rolled away, (*Mat.* xxviii.) the Seals broken, and the Keepers aſtoniſhed, he riſeth again, and goeth away without any Let: And as *Peter* by his Deliverance

liverance is freed from the Priſon, and goeth whether he will: Even ſo the Conſcience by Grace is delivered from the Law. So is every one that is born of the Spirit. But the Fleſh knoweth not from whence this cometh, nor whither it goeth, for it cannot judge but after the Law. But on the contrary, the Spirit ſaith: Let the Law accuſe me, let Sin and Death terrify me never ſo much, yet I do not therefore deſpair: For I have the Law againſt the Law, Sin againſt Sin, and Death againſt Death.

Therefore when I feel the Remorſe and Sting of Conſcience for Sin, I behold that braſen Serpent Chriſt hanging upon the Croſs. There I find another Sin againſt my Sin which accuſeth and devoureth me. Now, this other Sin, namely in the Fleſh of Chriſt, which taketh away the Sins of the World, is Almighty, it condemneth and ſwalloweth up my Sin. So my Sin is condemned by Sin, that is, by Chriſt crucified: *who is made Sin for us, that we might be made the Righteouſneſs of God through him*, (1 *Cor.* v. 21.) In like manner I find Death in my Fleſh, which afflicteth and killeth me: But I have in me a contrary Death, which is the Death of Death: For this Death crucifieth and ſwalloweth up my Death.

Theſe Things be not done by the Law or Works, but by Chriſt crucified: Upon whoſe Shoulders lie all the Evils and Miſeries of Mankind, the Law, Sin, Death, the Devil, and Hell: And all theſe do die in him, for by his Death he hath killed them. But we muſt receive this Benefit of Chriſt with a ſure Faith. For like as neither the Law nor any Work thereof is offered unto us, but Chriſt alone: So nothing is required of us but Faith alone, whereby we apprehend Chriſt, and believe that our Sins and our Death are condemned and aboliſhed in the Sin and Death of Chriſt.

Thus have we always moſt certain and ſure Arguments, which neceſſarily conclude that Juſtification cometh by Faith alone. For how ſhould the Law and Works avail to Juſtification, ſeeing that *Paul* is ſo earneſt both againſt the Law and Works, and ſaith plainly, that we muſt be dead to the Law, if we will live to God. But if we be dead to the Law, and the Law be dead to us, then hath it nothing to do with us. How then ſhould it avail any Thing at all to our Juſtification? Wherefore we muſt needs ſay, that we be juſtified by Grace alone, or by Faith alone in Chriſt, without the Law and Works.

This the blind Sophiſters do not underſtand, and therefore they dream that Faith juſtifieth not, except it do the Works of Charity. By this means Faith which believeth in Chriſt, becometh unprofitable and of none Effect: For the Virtue of juſtifying is taken from it, except it be furniſhed with Charity. But let us now ſet apart the Law and Charity until another Time, and let us reſt upon the principal Point of this preſent Matter: Whch is this, that Jeſus Chriſt the Son of God died upon the Croſs, did bear in his Body my Sins, the Law, Death, the Devil and Hell. Theſe invincible Enemies and Tyrants do oppreſs, vex and trouble me, and therefore I am careful how I may be delivered out of their Hands, juſtified and ſaved. Here I find neither Law, Work, nor Charity, which is able to deliver me from their Tyranny. There is none but the Lord Jeſus only and alone, which taketh away the Law, killeth and deſtroyeth my Death in his Body, and by this means ſpoileth Hell, judgeth and crucifieth the Devil, and throweth him down into Hell. To be brief, all the Enemies which did before torment and oppreſs me, Chriſt Jeſus hath brought to naught: *Hath ſpoiled them, and made a*

Shew

Shew of them openly, triumphing by himself over them, (Col. ii. 15.) in such Sort, that they can now rule and reign no more over me, but are constrained to obey me.

By this we may plainly see, that there is nothing here for us to do: Only it belongeth unto us, to hear that these things have been wrought and done in this Sort, and by Faith to apprehend the same. And this is the true formed and furnished Faith indeed. Now, when I have thus apprehended Christ by Faith, and through him am dead to the Law, justified from Sin, delivered from Death, the Devil and Hell, then I do good Works, I love God, I give Thanks to him, I exercise Charity towards my Neighbour. But this Charity or Works following, do neither form nor adorn my Faith, but my Faith formeth and adorneth Charity. This is our Divinity: Which seemeth strange and marvellous, or rather foolish to carnal Reason: To wit, that I am not only blind and deaf to the Law, yea, delivered and freed from the Law, but also wholly dead unto the same.

This Sentence of *Paul: Through the Law I am dead to the Law,* is full of Consolation. Which if it may enter into a Man in due Season, and take sure hold in his Heart with good Understanding, it may so work, that it will make him able to stand against all Dangers of Death, and all Terrors of Conscience and Sin, although they assail him, accuse him, and would drive him to Desperation never so much. True it is, that every Man is tempted: if not in his Life, yet at his Death. There, when the Law accuseth him and sheweth unto him his Sins, his Conscience by-and-by saith: Thou hast sinned. If then thou take good hold of that which *Paul* here teacheth, thou wilt answer: I grant I have sinned. Then will God punish thee. Nay, he will not so do. Why, doth not the Law of God so say? I have nothing to do with that Law. Why so? Because I have another Law which striketh this Law dumb, that is to say, Liberty, What Liberty is that? The Liberty of Christ, for by Christ I am utterly freed from the Law. Therefore, that Law which is and remaineth a Law to the Wicked, is to me Liberty, and bindeth that Law which would condemn me: And by this means, that Law which would bind me and hold me captive, is now fast bound itself, and holden captive by Grace and Liberty, which is now my Law: Which saith to that accusing Law: thou shalt not hold this Man bound and captive, for he is mine: But I will hold thee captive, and bind thy Hands that thou shalt not hurt him, for he liveth now unto Christ, and is dead unto thee.

This to do, is to dash out the Teeth of the Law, to wrest his Sting, and all his Weapons from him, and to spoil him of all his Force. And yet the same Law notwithstanding continueth and remaineth still to the wicked and Unbelievers: And to us also that be weak, so far forth as we lack Faith, it continueth yet still in his Force, here it hath his Edge and Teeth. But if I do believe in Christ, although Sin drive me never so much to Despair, yet staying upon this Liberty which I have in Christ, I confess that I have sinned: But my Sin which is a condemned Sin, is in Christ which is a condemning Sin. Now this condemning Sin is stronger than that which is condemned: For it is justifying Grace, Righteousness, Life and Salvation. Thus when I feel the Terror of Death, I say: Thou hast nothing to do with me, O Death: For I have another Death which killeth thee my Death, and that Death which killeth, is stonger than that which is killed.

Thus

Thus a faithful Man by Faith only in Chriſt, may raiſe up himſelf, and conceive ſuch ſure and ſound Conſolation, that he ſhall not need to fear the Devil, Sin, Death, or any Evils. And although the Devil ſet upon him with all might and main, and go about with all the Terrors of the World to oppreſs him, yet he conceiveth good hope even in the midſt thereof, and thus he ſayeth: Sir Devil, I fear not thy Threatnings and Terrors, for there is one whoſe Name is Jeſus Chriſt, in whom I believe: He hath aboliſhed the Law, condemned Sin, vanquiſhed Death, and deſtroyed Hell: And he is thy Tormentor, O Satan, for he hath bound thee and holdeth thee captive, to the end that thou ſhouldeſt no more hurt me, or any that believeth in him. This Faith the Devil cannot overcome, but is overcome of it. *For this is the Victory* (ſaith St. *John*) *that overcometh the World, even our Faith* (1 John v. 4.) Who is it that overcometh the World, but he which believeth that Jeſus is the Son of God?

Paul therefore, through a vehement Zeal and Indignation of Spirit, calleth Grace itſelf the Law, which notwithſtanding is an exceeding and ineſtimable Liberty of Grace which we have in Chriſt Jeſu. Moreover he giveth this opprobrious Name unto the Law (to let us underſtand for our Conſolation, that there is now a new Name given unto it) that it is not now alive any more, but dead and condemned. And here (which is a pleaſant Sight to behold) he bringeth forth the Law, and ſetteth it before us as a Thief and a Robber which is already condemned and adjudged to Death. For he deſcribeth it as it were a Priſoner having both Hands and Feet faſt bound, and all his Power taken away, ſo that it cannot exerciſe his Tyranny, that is to ſay, it cannot accuſe and condemn any more: And with this moſt pleaſant Sight, he maketh it odious and contemptible to the Conſcience: So that now he which believeth in Chriſt, dare boldly and with a holy Pride triumph over the Law after this manner, I am a Sinner, if thou canſt do any thing againſt me, O Law, now do thy worſt. So far off is it then, that the Law is now terrible unto him which doth believe.

Since Chriſt is riſen from Death, why ſhould he now fear the Grave? Since *Peter* is delivered from the Priſon, why ſhould he now fear it? When the Maiden was at the Point of Death, then might ſhe indeed fear the Bed: But being now raiſed up, why ſhould ſhe fear it? In like manner, why ſhould a Chriſtian which enjoyeth and poſſeſſeth Chriſt by Faith, fear the Law? True it is, that he feeleth the Terrors of the Law, but he is not overcome of them: But ſtaying upon the Liberty which he hath in Chriſt, he ſaith: I hear thee murmuring, O Law, that thou wouldeſt accuſe me and condemn me: But this troubleth me nothing at all, thou are to me as the Grave was unto Chriſt: For I ſee that thou art faſt bound Hand and Foot: And this hath my Law done. What Law is that? Liberty, which is called the Law, not becauſe it bindeth me, but becauſe it bindeth my Law. The Law of the ten Commandments did bind me. But againſt that Law I have another Law, even the Law of Grace: Which notwithſtanding is to me no Law, neither doth it bind me, but ſetteth me at Liberty. And this is a Law againſt that accuſing and condemning Law: Which Law it ſo bindeth, that it hath no Power to hurt me any more. So againſt my Death which bindeth me, I have another Death, that is to ſay, Life, which quickeneth me in Chriſt: And this Death looſeth and freeth me from the Bonds of my Death, and with the ſame Bonds bindeth my Death. So Death which bound me, is now faſt

bound, which killed me, is now killed by Death, that is to ſay, by Life itſelf.

Thus Chriſt, with moſt ſweet Names, is called my Law, my Sin, my Death, againſt the Law, againſt Sin, againſt Death: Whereas, in very deed, he is nothing elſe but mere Liberty, Righteouſneſs, Life and everlaſting Salvation. And for this Cauſe he is made the Law of the Law, the Sin of Sin, the Death of Death, that he might redeem from the Curſe of the Law, juſtify me and quicken me. So then, while Chriſt is the Law, he is alſo Liberty, while he is Sin, he is Righteouſneſs, and while he is Death, he is Life. For in that he ſuffered the Law to accuſe him, Sin to condemn him, and Death to devour him, he aboliſhed the Law, he condemned Sin, he deſtroyed Death, he juſtified and ſaved me. So is Chriſt the Poiſon of the Law, Sin and Death, and the Remedy for the obtaining of Liberty, Righteouſneſs, and everlaſting Life.

This manner of Speech which *Paul* here uſeth, and is proper unto him alone, is full of Conſolation. Likewiſe in the ſeventh Chapter to the *Romans*, he ſetteth the Law of the Spirit againſt the Law of the Members. And becauſe this is a ſtrange and marvellous manner of ſpeaking, therefore it entreth more eaſily into the Mind, and ſticketh faſter in the Memory. Moreover, when he ſaith: *I through the Law am dead to the Law*, it ſoundeth more ſweetly than if he ſhould ſay: I through Liberty am dead to the Law. For he ſetteth before us, as it were, a certain Picture, as if the Law were fighting againſt the Law. As though he ſhould ſay: O Law, if thou canſt accuſe me, terrify me, and bind me, I will ſet above and againſt thee another Law, that is to ſay, another Tormentor, which ſhall accuſe thee, bind thee and oppreſs thee. Indeed thou art my Tormentor, but I have another Tormentor, even Chriſt, which ſhall torment thee. When thou art thus bound, tormented and ſuppreſſed, then am I at Liberty. So then Grace is a Law, not to me, for it bindeth me not, but to my Law: Which this Law ſo bindeth, that it cannot hurt me any more.

Thus *Paul* goeth about to draw us wholly from the beholding of the Law, Sin, Death, and all other Evils, and to bring us unto Chriſt, that there we might behold this joyful Conflict: to wit, the Law fighting againſt the Law, that it may be to me Liberty: Sin againſt Sin, that it may be to me Righteouſneſs: Death againſt Death, that I may obtain Life: Chriſt fighting againſt the Devil, that I may be the Child of God: And deſtroying Hell, that I may enjoy the Kingdom of Heaven.

Verſe 19. *That I might live unto God.*

That is to ſay, that I might live before God. Ye ſee then that there is no Life unleſs ye be without the Law, yea, unleſs ye be utterly dead unto the Law, I mean in Conſcience. Notwithſtanding in the mean Seaſon (as I have often ſaid) ſo long as the Body liveth, the Fleſh muſt be exerciſed with Laws, and vexed with Exactions and Penalties of Laws, as were the *Egyptians*. But the inward Man not ſubject to the Law, but delivered and freed from it, is a lively, a juſt, and a holy Perſon, not of himſelf, but in Chriſt, becauſe he believeth in him, as followeth.

Verſe 20. *I am crucified with Chriſt.*

This he addeth, to declare that the Law is a Devourer of the Law. Not only, ſaith he, I am dead to the Law through the Law, that I may live to God, but alſo I am crucified with Chriſt. But Chriſt is Lord over the Law, becauſe he is crucified and dead unto the Law: Therefore am I alſo Lord over the Law: For I likewiſe am crucified and dead unto the Law, foraſmuch as I am crucified and dead with Chriſt. By what means? By Grace and Faith. Through this Faith becauſe I am now crucified and dead unto the Law, therefore the Law looſeth all his Power which it had over me, even as it hath loſt all his Power which it had over Chriſt. Wherefore, even as Chriſt himſelf was crucified to the Law, Sin, Death and the Devil, ſo that they have no further Power over him: Even ſo I through Faith being now crucified with Chriſt in Spirit, am crucified and dead to the Law, Sin, Death and the Devil, ſo that they have no further Power over me, but are now crucified and dead unto me.

Paul ſpeaketh not here of crucifying by Imitation or Example (for to follow the Example of Chriſt, is alſo to be crucified with him) which crucifying belongeth to the Fleſh. Whereof *Peter* ſpeaketh in his firſt Epiſtle and ſecond Chapter. *Chriſt ſuffered for us*, ſaith he, *leaving unto us an Example that we ſhould follow his Steps.* But he ſpeaketh here of that high crucifying, whereby Sin, the Devil and Death are crucified in Chriſt, and not in me. Here Chriſt Jeſus doth all himſelf alone. But I believing in Chriſt, am by Faith crucified alſo with Chriſt, ſo that all theſe things are crucified and dead unto me.

Verſe 20. *Thus I live.*

I ſpeak not ſo, ſaith he, of my Death and crucifying, as though I now lived not: Yea I live, for I am quickened by his Death and crucifying thro' the which I die: That is, for as much as I am delivered from the Law, Sin and Death, I now live indeed. Wherefore that crucifying and that Death whereby I am crucified and dead to the Law, Sin, Death, and all Evils, is to me Reſurrection and Life. For Chriſt crucifieth the Devil, he killeth Death, condemneth Sin, and bindeth the Law: And I believing this, am delivered from the Law, Sin, Death and the Devil. The Law therefore is bound, dead and crucified unto me, and I again, am bound, dead and crucified unto it. Wherefore even by this Death and crucifying, that is to ſay, by this Grace or Liberty, I now live.

Here (as before I have ſaid) we muſt obſerve *Paul*'s manner of Speaking. He ſaith that we are dead and crucified to the Law, whereas in very deed the Law itſelf is dead and crucified unto us. But this manner of Speech he uſeth here of purpoſe, that it may be the more ſweet and comfortable unto us. For the Law (which notwithſtanding continueth, liveth and reigneth in the whole World, which alſo accuſeth and condemneth all Men) is crucified and dead unto thoſe only which believe in Chriſt: Therefore to them alone belongeth this Glory, that they are dead to Sin, Hell, Death and the Devil.

Verſe 20. *Yet, now not I.*

That is to ſay, not in mine own Perſon, nor in mine own Subſtance. Here he plainly ſheweth by what means he liveth: And he teacheth what true Chriſtian Righteouſneſs is, namely that Righteouſneſs whereby Chriſt liveth in us, and not that which is in our Perſon. Therefore when we ſpeak of Chriſtian Righteouſneſs, we muſt utterly reject the Perſon. And here Chriſt and my Conſcience muſt become one Body, ſo that nothing remain in my Sight but Chriſt crucified and raiſed from the Dead. But if I behold myſelf only, and ſet Chriſt aſide, I am gone, For by-and-by I fall into this Cogitation: Chriſt is in Heaven, and thou art on the Earth: how ſhalt thou now come unto him? Forſooth I will live holily, and do that which the Law requireth: ſo ſhall I enter into Life. Here returning to myſelf, and conſidering what I am, what I ought to be, and what I am bound to do, I loſe the Sight of Chriſt, who is my Righteouſneſs and Life. Who being loſt, there is no Counſel nor Succour now remaining, but certain Deſperation and Deſtruction muſt needs follow.

And this is a common Evil among Men. For ſuch is our Miſery, that when Temptation or Death cometh, by-and-by ſetting Chriſt aſide, we conſider our own Life paſt, and what we have done. Here, except we be raiſed up again by Faith, we muſt needs periſh. Wherefore we muſt learn in ſuch Conflicts and Terrors of Conſcience (forgetting ourſelves, and ſetting the Law, our Life paſt, and all our Works apart, which drive us to the Conſideration of ourſelves only) to turn our Eyes wholly to the braſen Serpent Chriſt Jeſus crucified, and aſſuredly believe that he is our Righteouſneſs and Life, not fearing the Threatnings and Terrors of the Law, Sin, Death and the Judgment of God. For Chriſt, on whom our Eyes are fixed, in whom we live, who alſo liveth in us, is Lord and Conqueror of the Law, Sin, Death and all Evils: in whom moſt certain and ſure Conſolation is ſet forth unto us, and Victory given.

Verſe 20. *Thus I live, yet not I now, but Chriſt liveth in me.*

Where he ſaith: *Thus I live*, he ſpeaketh it, as it were, in his own Perſon. Therefore he by-and-by correcteth himſelf, ſaying: *Yet not I now.* That is to ſay, I live not now in my own Perſon, but Chriſt liveth in me. Indeed the Perſon liveth, but not in himſelf, nor for any thing that is in him. But who is that *I*, of whom he ſaith: *Yet not I.* This *I* is he which hath the Law, and is bound to do the Works thereof: Who alſo is a certain Perſon ſeparate from Chriſt. This Perſon *Paul* rejecteth. For as he is ſeparate from Chriſt, he belongeth to Death and Hell. Therefore he ſaith: *Now not I, but Chriſt liveth in me.* He is my Form, my Furniture and Perfection, adorning and beautifying my Faith, as the Colour, the clear Light, or the Whiteneſs do garniſh and beautify the Wall. Thus are we conſtrained groſly to ſet forth this matter. For we cannot ſpiritually conceive, that Chriſt is ſo nearly joined and united unto us, as the Colour or Whiteneſs are unto the Wall. Chriſt therefore, ſaith he, thus joined and united unto me and abiding in me, liveth this Life in me which I now live: Yea Chriſt himſelf is this Life which I now live. Wherefore Chriſt and I in this behalf are both one.

Now

Now Chriſt living in me aboliſheth the Law, condemneth Sin, and deſtroyeth Death: for it cannot be, but at his Preſence all theſe muſt needs vaniſh away. For Chriſt is verlaſting Peace, Conſolation, Righteouſneſs, and Life: and to theſe the Terror of the Law, Heavineſs of Mind, Sin, Hell, and Death, muſt needs give place. So Chriſt living and abiding in me, taketh away and ſwalloweth up all Evils which vex and afflict me. This Union or Conjunction, then, is the Cauſe that I am delivered from the Terror of the Law and Sin, am ſeparate from myſelf, and tranſlated unto Chriſt and his Kingdom, which is a Kingdom of Grace, Righteouſneſs, Peace, Joy, Life, Salvation, and eternal Glory. Whilſt I thus abide and dwell in him, what Evil is there that can hurt me?

In the mean Seaſon the old Man abideth without and is ſubject to the Law: but as concerning Juſtification, Chriſt and I muſt be intirely conjoined and united together, ſo that he may live in me and I in him. And this is a wonderful manner of Speech. Now becauſe Chriſt liveth in me, therefore look what Grace, Righteouſneſs, Life, Peace and Salvation is in me, it is his, and yet notwithſtanding the ſame is mine alſo, by that unſeparable Union and Conjunction which is through Faith: By the which Chriſt and I are made as it were one Body in Spirit. Foraſmuch then as Chriſt liveth in me, it followeth, that as I muſt needs be with him Partaker of Grace, Righteouſneſs, Life, and eternal Salvation: So the Law, Sin, and Death can have no place in me: yea the Law is crucified and ſwallowed up of the Law: Sin of Sin, and Death of Death. Thus *Paul* goeth about to draw us from the beholding of ourſelves, the Law and Works, and to plant in us true Faith in Chriſt: ſo that in the matter of Juſtification we ſhould think upon nothing elſe but Grace, ſeparating the ſame far from the Law and Works, which in this matter ought to have no place.

Paul hath his peculiar Phraſe or kind of Speech, which is not after the manner of Men, but divine and heavenly, nor uſed of the Evangeliſts or of the reſt of the Apoſtles, ſaving only of *John:* who is alſo wont ſometimes ſo to ſpeak. And if *Paul* had not firſt uſed this Phraſe, and ſet forth the ſame unto us in plain Words, the very Saints themſelves durſt not have uſed it. For it ſeemeth a very ſtrange and monſtrous manner of ſpeaking thus to ſay: I live, I live not: I am dead: I am not dead: I am a Sinner, I am not a Sinner: I have the Law, I have not the Law. Which Phraſe is ſweet and comfortable to all thoſe that believe in Chriſt. For in that they behold themſelves, they have both the Law, and Sin: but in that they look unto Chriſt, they are dead to the Law and have no Sin. If therefore in the matter of Juſtification thou ſeparate the Perſon of Chriſt from thy Perſon, then art thou in the Law, thou abideſt in the Law, thou liveſt in the Law and not in Chriſt, and ſo thou art condemned of the Law, and dead before God. For thou haſt that Faith which (as the Sophiſters dream) is furniſhed with Charity. Thus I ſpeak for Example's ſake. For there was never any one found that was ſaved by this Faith. And therefore what things ſoever the Popiſh Sophiſters have written touching this Faith, are nothing elſe but vain Toys and meer Decits of Satan. But let us grant that ſuch there be as have this Faith: yet are they not therefore juſtified. For they have but an hiſtorical Faith concerning Chriſt, which the Devil alſo and all the Wicked have.

Faith therefore muſt be purely taught: namely, that thou art ſo intirely and nearly joined unto Chriſt, that he and thou art made as it were one Per-

ſon : ſo that thou mayſt boldly ſay, I am now one with Chriſt, that is to ſay, Chriſt's Righteouſneſs, Victory and Life are mine. And again, Chriſt may ſay, I am that Sinner, that is, his Sins and his Death are mine, becauſe he is united and joined unto me, and I unto him. For by Faith we are ſo joined together, *that we are become one Fleſh and one Bone* (Eph. v.) we are the Members of the Body of Chriſt, Fleſh of his Fleſh, and Bone of his Bones: So that this Faith doth couple Chriſt and me more near together, than the Huſband is coupled to his Wife. This Faith therefore is not an idle Quality, but the Excellency thereof is ſuch, that it utterly confoundeth theſe fooliſh Dreams of the Sophiſters touching their formed faith and counterfeit Charity, their Merits, Works, and Worthineſs. Theſe things I would gladly ſet forth more fully, if by any means I could.

Hitherto we have declared this to be the firſt Argument of *Paul*, that either Chriſt muſt needs be the Miniſter of Sin, or elſe the Law doth not juſtify. When he had finiſhed this Argument, he ſet forth himſelf for an Example, ſaying, *that he was dead unto that old Law by a certain new Law.* Now he anſwereth two Objections which might have been made againſt him. His firſt Anſwer is againſt the Cavillations of the Proud, and the Offence of the Weak. For when Remiſſion of Sins is freely preached, then do the Malicious by-and-by ſlander this Preaching, as *Rom.* iii. *Let us do evil, that good may come thereof.* For theſe Fellows, as ſoon as they hear that we are not juſtified by the Law, forthwith do maliciouſly conclude and ſay : Why then let us reject the Law. Again, if Grace do there abound, ſay they, where Sin doth abound, let us then abound in Sin, that we may become righteous, and that Grace may the more abound. Theſe are the malicious and proud Spirits which ſpitefully and wittingly ſlander the Scriptures and Sayings of the Holy Ghoſt, even as they ſlandered *Paul* whilſt the Apoſtles lived, to their own Confuſion and Condemnation, as it is ſaid, 2 *Pet.* iii.

Moreover, the Weak, which are not malicious, are offended when they hear that the Law and good Works are not to be done as neceſſary to Juſtification. Theſe muſt be holpen, and muſt be inſtructed how good Works do not juſtify : how they ought to be done, how not to be done. Theſe ought to be done, not as the Cauſe, but as the Fruits of Righteouſneſs : and when we are made righteous, we ought to do them : but not contrariwiſe, to the end that when we are unrighteous, we may be made righteous. The Tree maketh the Apple, but not the Apple the Tree.

He ſaid before: *I am dead,* &c. here the preſumptuous and malicious might ſoon take Occaſion to cavil after this manner. What ſayſt thou *Paul?* Art thou dead ? How then doſt thou ſpeak ? How doſt thou write ? The Weak alſo might ſoon be offended, and ſay unto him : What art thou *Paul?* Do we not ſee that thou art living, and doſt ſuch things as pertain to this Life ? To this he anſwereth : *I live indeed, and yet now not I, but Chriſt liveth in me.* There is then a double Life. The firſt is mine, which is natural : the ſecond is the Life of another, that is to ſay, the Life of Chriſt in me. As touching my natural Life I am dead, and now I live another Life, I live not now as *Paul*, but *Paul* is dead. Who is it then that liveth ? The Chriſtian. *Paul* therefore, as he liveth in himſelf, is wholly dead through the Law : but as he liveth in Chriſt, or rather as Chriſt liveth in him, he liveth by another Life : For Chriſt ſpeaketh in him, liveth in him, and exerciſeth all the Operations of Life in him. This cometh not now of the Life of *Paul*, but of the

Life

Life of the Chriſtian and regenerate Perſon. Therefore thou malicious Spirit, where I ſay that I am dead, now ſlander my Words no more. And thou that art weak, be not offended, but diſtinguiſh and divide this matter rightly. For, as I ſaid, there are two Lives: To wit, my natural Life, and the Life of another. By mine own Life I live not: For if I did, the Law would have Dominion over me, and hold me in Captivity. To the end therefore that it ſhould not hold me in Captivity and Bondage, I am dead to it by another Law: And this Death purchaſeth unto me the Life of another, even the Life of Chriſt: Which Life is not mine by Nature, but is given unto me by Chriſt through Faith.

Secondly, this Objection might have been made againſt *Paul:* What ſayſt thou *Paul?* Doſt thou not live by thine own Life, or in thine own Fleſh, but in Chriſt? We ſee thy Fleſh, but we ſee not Chriſt. Wouldſt thou then delude us by thine Inchantments, that we ſhould not ſee thee preſent in Fleſh, living as thou didſt before, and doing all things in this corporal Life as others do? He anſwereth:

Verſe 20. *And in that I now live in the Fleſh, I live by Faith in the Son of God.*

As if he ſhould ſay: True it is that I live in the Fleſh, but this Life, whatſoever it is, I eſteem as no Life: for in very deed it is no true Life, but a Shadow of Life, under the which another liveth, that is to ſay, Chriſt who is my true Life indeed: which Life thou ſeeſt not, but only heareſt, and I feel. *Thou heareſt the Wind, but knoweſt not whence it cometh or whither it goeth,* (John iii.) Even ſo thou ſeeſt me ſpeaking, eating, labouring, ſleeping and doing other things, and yet thou ſeeſt not my Life. For this time of Life which I now live, I live indeed in the Fleſh, but not through the Fleſh, or according to the Fleſh, but through Faith and according to Faith. *Paul* then denieth not that he liveth in the Fleſh, becauſe he doth all things that belong to a natural Man. He uſeth alſo carnal things, as Meat, Drink, Apparel and ſuch like, which is to live in the Fleſh: but he ſaith that this is not his Life: And although he uſeth theſe things, yet he liveth not through them, as the World liveth through the Fleſh and after the Fleſh: for it neither knoweth nor hopeth for any Life beſides this.

Therefore, ſaith he, *this Life which I now live in the Fleſh,* whatſoever it is, *I live in the Faith of the Son of God.* For this Word which I now corporally ſpeak, is the Word not of Fleſh, but of the Holy Ghoſt, and of Chriſt. This Sight which goeth in, or cometh out at mine Eyes, proceedeth not of Fleſh, that is to ſay, it is not governed of the Fleſh, but of the Holy Ghoſt. So my Hearing cometh not of the Fleſh, although it be in the Fleſh, but of the Holy Ghoſt. A Chriſtian ſpeaketh none other but chaſte, ſober, and holy things, which pertain unto Chriſt, to the Glory of God and the Profit of his Neighbour. Theſe things come not of the Fleſh, neither are done according to the Fleſh, and yet are they in the Fleſh. For I cannot teach, write, pray or give Thanks, but with theſe Inſtruments of the Fleſh, which are neceſſary to the accompliſhing of theſe Works: and yet notwithſtanding theſe Works proceed not of the Fleſh, but are given by God from above. In like manner I behold a Woman, but with a chaſte Eye, not luſting after her. This beholding cometh not of the Fleſh, although it be in the Fleſh, becauſe the Eyes are the

carnal

carnal Inſtruments of this Sight: but the Chaſtneſs of this Sight cometh from Heaven.

Thus a Chriſtian uſeth the World and all Creatures, ſo that there is no Difference between him and the Infidel. For in their Apparel, in their Feeding, Hearing, Seeing, Speaking, Geſtures, Countenances and ſuch other things they are like, and in outward Appearance they ſeem to be all one (as *Paul* ſpeaketh of Chriſt: *In outward Appearance he was found*, ſaith he, *as a Man* (Phil. ii. 7.) yet notwithſtanding there is great Difference. For I live in the Fleſh, I grant, but I live not of myſelf: but in that I now live, I live in the Faith of the Son of God. This which I now ſpeak, ſpringeth out of another Fountain than that which thou heardſt of me before. Paul before his Converſion ſpake with the ſame Voice and Tongue wherewith he ſpake afterwards: but his Voice and his Tongue were then blaſphemous, and therefore he could ſpeak nothing elſe but Blaſphemies and Abominations againſt Chriſt and his Church. After he was converted he had the ſame Fleſh, the ſame Voice and Tongue which he had before, and nothing was changed: but his Voice and his Tongue then uttered no Blaſphemies, but ſpiritual and heavenly Words: To wit, Thankſgiving and the Praiſe of God: which came of Faith and the Holy Ghoſt. So then I live in the Fleſh, but not of the Fleſh or after the Fleſh, but in the Faith of the Son of God.

Hereby we may plainly ſee whence this ſpiritual Life cometh: which the natural Man can in no wiſe perceive, for he knoweth not what manner of Life this is. He heareth the wind, but whence it cometh, or whither it goeth, he knoweth not. He heareth the Voice of the ſpiritual Man, he knoweth his Face, his Manners, and his Geſtures: but he ſeeth not whence thoſe Words, which are not now wicked and blaſphemous as before, but holy and godly, or whence thoſe Motions and Actions do come. For this Life is in the Heart by Faith, where the Fleſh is killed, and Chriſt reigneth with his Holy Spirit, who now ſeeth, heareth, ſpeaketh, worketh, ſuffereth, and doth all other things in him, although the Fleſh do reſiſt. To conclude, this is not the Life of the Fleſh, although it be in the Fleſh: but of Chriſt the Son of God, whom the Chriſtian poſſeſſeth by Faith.

Verſe 20. *Who loved me, and gave himſelf for me.*

Here have ye the true manner of Juſtification ſet before your Eyes, and a perfect Example of the Aſſurance of Faith. He that can with a firm and a conſtant Faith ſay theſe Words with *Paul: I live by Faith in the Son of God, who loved me, and gave himſelf for me*, is happy indeed. And with theſe Words *Paul* taketh away the whole Righteouſneſs of the Law and Works, as afterwards we will declare. We muſt therefore diligently weigh and conſider theſe words: *The Son of God loved me, and gave himſelf for me.* It was not I then that firſt loved the Son of God, and delivered myſelf for him: as the Sophiſters dream, that they love the Son of God, and deliver themſelves for him. For they teach that a Man, *ex puris naturalibus*, that is, of his own pure natural Strength, is able to do meritorious Works before Grace, and love God and Chriſt above all things. Theſe Fellows prevent the Love of God and Chriſt: for they do that is in them, ſay they, that is, they do not only fulfil the Commandments, but alſo they obſerve the Counſels, they do the Works of Supererogation, and ſell their ſuperfluous Merits to Laymen,

and

and ſo, as they dream, they give themſelves for Chriſt, and thereby ſave both themſelves and others, turning the Words of *Paul: Which loved me*, &c. clean contrary, and ſaying: We have loved Chriſt and given ourſelves for him. Thus while the Wicked, being puffed up with the Wiſdom of the Fleſh, imagine that they do what in them lieth, they love God, they deliver themſelves for Chriſt: What do they elſe but aboliſh the Goſpel, deride, deny, and blaſpheme Chriſt, yea ſpit upon him and tread him under Foot? They confeſs in Words that he is a Juſtifier and a Saviour: in very deed they take from him the Power both to juſtify and ſave, and give the ſame to their own Will-works, their Ceremonies and Devotions. This is to live in their own Righteouſneſs and Works, and not in the Faith of the Son of God.

Wherefore this is not the true Way to attain Juſtification, to do that which in thee lieth: as the *Popiſh* Sophiſters and Scool Doctors do teach, which affirm, that if a Man doth what in him lieth, God will undoubtedly give unto him his Grace: But this Saying may not be ſtraitly urged, ſay they: For if we do thoſe Works which may be approved by the Judgment of any good Man, it is enough: for then Grace ſhall ſurely follow, becauſe God, in that he is good and juſt, muſt needs give Grace as a Recompence for ſuch good Works. And hereof cometh this Verſe:

Ultra poſſe viri non vult Deus ulla requiri. That is,

God will no more require of Man,
Than of himſelf perform he can.

Indeed this is a good Saying if it be uſed rightly, and in place convenient: that is, in the Government of Common-weals or Families. As if I being in the Kingdom of Reaſon, do execute the Office of a Magiſtrate, or govern a Family, doing that in me lieth, I am excuſed. This Kingdom hath his Bounds and Limits: to the which alſo theſe Sayings do pertain: To do what in us lieth: To do as much as we are able. But the *Papiſts* apply theſe Sayings to the ſpiritual Kingdom, wherein a Man can do nothing elſe but Sin: for he is *Sold under Sin*, (Rom. vii. 14) But in external things (ſuch I mean as pertain to civil and houſhold Goverment) he is not a Servant, but a Lord and a Ruler. Wherefore they have done wickedly in applying theſe Sentences to the Church, which properly pertain to the Government of Common-weals and Families. For the Kingdom of Man's Reaſon and the ſpiritual Kingdom muſt be ſeparate far aſunder.

Moreover, they ſay, that Nature is corrupt, but the Qualities of Nature notwithſtanding are ſound and uncorrupt, which alſo they attribute even unto Devils. Upon this Ground they reaſon after this manner: If the natural Qualities of Man be ſound and uncorrupt, then is his Underſtanding and his Will ſound and uncorrupt, and ſo conſequently all other Qualities of Nature are pure and perfect in him. To know theſe things, it is neceſſary for you, that ye may hold the Sincerity of the Doctrine of Faith. Where they ſay then that the natural Qualities of Man are ſound and uncorrupt, and thereof do infer, that a Man is able of himſelf to fulfil the Law, and to love God with all his Heart, applying theſe Qualities to the ſpritual Kingdom, I deny the Conſequence. And here I make a Diſtinction between the natural and the ſpiritual Qualities, (which they confound and mingle together) and I ſay,

that the ſpiritual Qualities are not ſound, but corrupt, yea utterly quenched through Sin both in Man and Devil, ſo that there is in them nothing elſe but corrupt Underſtanding, and a Will continually ſtriving againſt the Will of God, which can think nothing elſe but that which is altogether againſt God. Notwithſtanding, I grant that the natural Qualities are uncorrupt. But what Qualities are they? That a Man being drowned in Sin and Iniquity, and a Bondſlave of Satan, hath Will, Reaſon, and Power notwithſtanding to execute the Office of a Magiſtrate, to govern a Family, to guide a Ship, to build a Houſe, and to do ſuch other things as are ſubject unto Man: for theſe things are not taken from him. We do not then deny but that theſe Sentences are true in the corporal Kingdom: But if ye wreſt them to the ſpiritual Kingdom, I utterly deny them: For there, as I ſaid, we are clean overwhelmed and drowned in Sin. Whatſoever is in our Will is evil: Whatſoever is in our Underſtanding is Error. Wherefore in ſpiritual Matters Man hath nothing but Darkneſs, Errors, Ignorance, Malice, and Perverſeneſs both of Will and Underſtanding. How then ſhall he work well, fulfil the Law, and love God?

Wherefore *Paul* ſaith here that Chriſt firſt began and not we. *He, even he* (ſaith *Paul*) *loved me, and gave himſelf for me.* As if he ſaid: He found in me no good Will or right Underſtanding: But this good Lord had Mercy upon me. He ſaw me to be nothing elſe but wicked, going aſtray, contemning God, and flying from him more and more: yea rebelling againſt God, taken, led and carried away captive of the Devil. Thus of his meer Mercy preventing my Reaſon, my Will, and my Underſtanding, he loved me, and ſo loved me, that he gave himſelf for me, to the End that I might be freed from the Law, Sin, the Devil and Death.

Again theſe Words: *The Son of God loved me, and gave himſelf for me,* are mighty Thundrings and Lightnings from Heaven againſt the Righteouſneſs of the Law and all the Works thereof. So great and ſo horrible Wickedneſs, Error, Darkneſs and Ignorance was in my Will and Underſtanding, that it was impoſſible for me to be ranſom'd by any other means than by ſuch an ineſtimable Price. Why do we then vaunt of the Integrity and Soundneſs of Nature, of the Rule of Reaſon, of Freewill, and of doing what in us lieth? Why do I offer to pacify the Wrath of God, who, as *Moſes* ſaith, *is a conſuming Fire*, this my rotten Stubble and Straw, yea horrible Sins, and claim of him to reward me with Grace and everlaſting Life for them, ſince here I learn ſuch Wickedneſs to lie lurking in my Nature, that the whole World and all Creatures therein were not able to countervail the Indignation of God, but that the very Son of God himſelf muſt needs be delivered for the ſame?

But let us conſider well this Price, and let us behold this Captive, delivered, as *Paul* ſaith, *for me*, the Son of God I mean, and we ſhall ſee him without all Compariſon, to exceed and excel all Creatures. What wilt thou do when thou heareſt the Apoſtle ſay, that ſuch an ineſtimable Price was given for thee? Wilt thou bring thy Cowle, thy ſhaven Crown, thy Chaſtity, thy Obedience, thy Poverty, thy Works, thy Merits? What ſhall all theſe do? Yea what ſhall the Law of *Moſes* avail? What ſhall the Works of all Men, and all the ſufferings of the Martyrs profit thee? What is the Obedience of all the holy Angels in Compariſon of the Son of God delivered, and that moſt ſhamefully, even to the Death of the Croſs, ſo that there was no Drop of his moſt precious Blood, but it was ſhed, and that for thy Sins? If thou couldſt rightly conſider this incomparable Price, thou ſhouldſt hold as accurſed all theſe Ceremonies,

Vows,

Vows, Works and Merits before Grace and after, and throw them all down to Hell. For it is an horrible Blaſphemy to imagine that there is any Work whereby thou ſhouldſt preſume to pacify God, ſince thou ſeeſt that there is nothing which is able to pacify him but this ineſtimable Price, even the Death and Blood of the Son of God, one Drop whereof is more precious than the whole World.

Verſe 20. *For me.*

Who is this *Me?* Even I wretched and damnable Sinner, ſo dearly beloved of the Son of God, that he gave himſelf for *Me.* If I then through Works or Merits could have loved the Son of God, and ſo come unto him, what needed he to deliver himſelf for me? Hereby it appeareth how coldly the *Papiſts* handled, yea how they utterly neglected the holy Scriptures, and the Doctrine of Faith. For if they had conſidered but only theſe Words, that it behoved the Son of God to be given for me, it had been impoſſible that ſo many monſtrous Sects ſhould have ſprung up amongſt them. For Faith would by and by have anſwered: Why doſt thou chooſe this kind of Life, this Religion, this Work? Doſt thou this to pleaſe God, or to be juſtified thereby? Doſt thou not hear, O thou Wretch, that the Son of God ſhed his Blood for thee? Thus true Faith in Chriſt would eaſily have withſtood all manner of Sects,

Wherefore I ſay (as I have oſentimes ſaid, that there is no Remedy againſt Sects, or Power to reſiſt them, but this only Article of Chriſtian Righteouſneſs. If we loſe this Article, it is impoſſible for us to withſtand any Errors or Sects: As we may ſee at this Day in the fantaſtical Spirits the Anabaptiſts, and ſuch like: Who being fallen away from this Article of Juſtification, will never ceaſe to fall, err, and ſeduce others until they come to the Fulneſs of all Iniquity. There is no doubt, but they will raiſe up innumerable Sects, and ſtill deviſe new Works. But what are all theſe things (though they have never ſo goodly a Shew of Holineſs) if ye compare them to the Death and Blood of the Son of God, *who gave himſelf for me?* Conſider well, I pray you, who this Son of God is, how glorious he is, how mighty he is. What is Heaven and Earth in Compariſon of him? Let all the *Papiſts* and all the Authors of Sects, yea through the whole World take their Part, be thrown down into Hell, with all their Righteouſneſs, Works and Merits, rather than the Truth of the Goſpel ſhould be blemiſhed, and the Glory of Chriſt periſh, What mean they then to brag ſo much of Works and Merits? If I being a Wretch and a damned Sinner could be redeemed by any other Price, what needed the Son of God to be given for me? But becauſe there was no other Price either in Heaven or in Earth, but Chriſt the Son of God, therefore it was moſt neceſſary that he ſhould be delivered for me. Moreover, this he did of ineſtimable Love: For *Paul* ſaith, *which loved me.*

Wherefore theſe Words: *Which loved me*, are full of Faith. And he that can utter this Word *Me*, and apply it unto himſelf with a true and a conſtant Faith as *Paul* did, ſhall be a good Diſputer with *Paul* againſt the Law. For he delivered neither Sheep, Ox, Gold nor Silver, but even God himſelf entirely and wholly, *for me*, even for *Me*, I ſay, a miſerable and wretched Sinner. Now therefore, in that the Son of God was thus delivered to Death for me, I take comfort and apply this Benefit unto myſelf. And this manner of applying is the very true Force and Power of Faith

Theſe

Theſe Words (which are the pure Preaching of Grace and Chriſtian Righteouſneſs indeed) *Paul* ſetteth againſt the Righteouſneſs of the Law. As if he ſaid: Be it ſo that the Law is an heavenly Doctrine, and hath alſo his Glory: yet notwithſtanding it loved not me, nor gave itſelf for me; yea it accuſeth me, terrifieth me, and driveth me to Deſperation. But I have now another which hath delivered me from the Terrors of the Law, Sin and Death, and hath brought me into Liberty, the Righteouſneſs of God, and eternal Life. Who is called the Son of God: To whom be Praiſe and Glory for ever.

Faith therefore, as I have ſaid, embraceth and wrappeth in itſelf Chriſt Jeſus the Son of God, delivered to Death for us, as *Paul* here teacheth, who being apprehended by Faith, giveth unto us Righteouſneſs and Life. And here he ſetteth out moſt lively the Prieſthood and Offices of Chriſt: Which are, to pacify God, to make Interceſſion for Sinners, to offer up himſelf a Sacrifice for their Sins, to redeem, to inſtruct, and to comfort them. Let us learn therefore to give a true Difinition of Chriſt, not as the School-divines do, and ſuch as ſeek Righteouſneſs by their own Works, which make him a new Lawgiver, who aboliſhing the old Law hath eſtabliſhed a new. To theſe Chriſt is nothing elſe but an Exactor and a Tyrant. But let us define him as *Paul* here doth: Namely, that he is the Son of God, who not for our Deſert or any Righteouſneſs of ours, but of his own free Mercy offered up himſelf a Sacrifice for us Sinners, that he might ſanctify us for ever.

Chriſt then is no *Moſes*, no Exactor, no Giver of Laws, but a Giver of Grace, a Saviour, and one that is full of Mercy: briefly: He is nothing elſe but infinite Mercy and Goodneſs, freely given and bountifully giving unto us. And thus ſhall you paint out Chriſt in his right Colours. If you ſuffer him any otherwiſe to be painted out unto you, when Temptation and Trouble cometh, you ſhall ſoon be overthrown. Now, as it is the greateſt Knowledge and Cunning that Chriſtians can have, thus to define Chriſt: ſo of all things it is the hardeſt. For I myſelf even in this great Light of the Goſpel, wherein I have been ſo long exerciſed, have much ado to hold this Definition of Chriſt which *Paul* here giveth: So deeply hath the Doctrine and peſtilent Opinion that Chriſt is a Lawgiver, entred even as it were Oil into my Bones. Ye young Men therefore are in this Caſe much more happy than we that are old. For ye are not infected with theſe pernicious Errors, wherein I have been ſo nuſled and ſo drowned even from my Youth, that at the very hearing of the Name of Chriſt my Heart hath trembled and quaked for Fear: For I was perſuaded that he was a ſevere Judge. Wherefore it is to me a double Travail and Trouble to correct and reform this Evil: Firſt to forget, to condemn, and to reſiſt this old grounded Error, that Chriſt is a Lawgiver and a Judge; for it always returneth and plucketh me back: then to plant in my Heart a new and a true Perſuaſion of Chriſt that he is a Juſtifier and a Saviour. Ye, I ſay, that are young, may learn with much leſs Difficulty, to know Chriſt purely and ſincerely, if ye will. Wherefere if any Man feel himſelf oppreſſed with Heavineſs and Anguiſh of Heart, he muſt not impute it unto Chriſt, although it come under the Name of Chriſt, but unto the Devil, who oftentimes cometh under the Colour of Chriſt, and transformeth himſelf into an Angel of Light.

Let us learn therefore to put a Difference between Chriſt and a Lawgiver, not only in Word but alſo in Deed and Practice, that when the Devil ſhall come under the Shadow of Chriſt, and ſhall go about to trouble us under his Name,

Name, we may know him, not to be Chriſt, but a very Fiend indeed. For Chriſt when he cometh, is nothing elſe but Joy and Sweetneſs to a trembling and broken Heart, as here *Paul* witneſſeth, who ſetteth him out with this moſt ſweet and comfortable Title when he ſaith: *Which loved me, and gave himſelf for me.* Chriſt therefore in very deed is a Lover of thoſe which are in Trouble and Anguiſh, in Sin and Death, and ſuch a Lover as gave himſelf for us: Who is alſo our High Prieſt, that is to ſay, a Mediator between God and us miſerable and wretched Sinners. What could be ſaid, I pray you, more ſweet and comfortable to the poor afflicted Conſcience? Now, if theſe things be true (as they are indeed moſt true, or elſe the Goſpel muſt be nothing but a Fable) then are we not juſtified by the Righteouſneſs of the Law: But much leſs by our own Righteouſneſs

Read therefore with great Vehemency theſe Words, *Me* and *for me*, and ſo inwardly practice with thyſelf, that thou, with a ſure Faith mayſt conceive and print this *Me* in thy Heart, and apply it unto thyſelf, not doubting but thou art of the Number of thoſe to whom this *Me* belongeth: Alſo that Chriſt hath not only loved *Peter* and *Paul* and given himſelf for them, but that the ſame Grace alſo which is comprehended in this *Me*, as well pertaineth and cometh unto us, as unto them. For as we cannot deny but that we are all Sinners, and are conſtrained to ſay that through the Sin of *Adam* we were all loſt, were made the Enemies of God, ſubject to the Wrath and Judgment of God, and Guilty of eternal Death (for this do all terrified Hearts feel and confeſs, and more indeed than they ſhould do:) ſo can we not deny but that Chrſt died for our Sins, that he might make us righteous. For he died not to juſtify the Righteous, but the Unrighteous, and to make them the Children of God, and Inheritors of all ſpiritual and heavenly Gifts. Therefore, when I feel and confeſs myſelf to be a Sinner through *Adam*'s Tranſgreſſion, why ſhould I not ſay, that I am made righteous through the Righteouſneſs of Chriſt, eſpecially when I hear that he loved me, and gave himſelf for me? This did *Paul* moſt ſtedfaſtly believe, and therefore he ſpeaketh theſe Words with ſo great Vehemency and full Aſſurance. Which he grant unto us, in ſome part at the leaſt, who hath loved us, and given himſelf for us.

Verſe 21. *I do not abrogate or reject the Grace of God.*

Now he prepareth a Way to the ſecond Argument of this Epiſtle. And here ye muſt diligently conſider, that to ſeek to be juſtified by the Works of the Law, is to reject the Grace of God. But, I pray you, what Sin can be more execrable or horrible, than to reject the Grace of God, and to refuſe that Righteouſneſs which cometh by Chriſt? It is enough and too much already that we are wicked Sinners and Tranſgreſſors of all the Commandments of God: And yet we commit moreover the moſt execrable Sin of all Sins, in that we do ſo contemptuouſly refuſe the Grace of God and Remiſſion of Sins offered unto us by Chriſt. This Blaſphemy is more horrible than can be expreſſed. There is no Sin which *Paul* and the other Apoſtles did ſo much deteſt, as the Contempt of Grace and denial of Chriſt, and yet there is no Sin more common. Hereof it cometh, that *Paul* above the reſt, doth ſo ſharply inveigh againſt Antichriſt, for that he deſpiſeth the Grace of God, and refuſeth the Benefit of Chriſt our High Prieſt, who offered up himſelf a

Sacrifice for our Sins. Now, thus to deny Chriſt, what is it elſe but to ſpit in his Face, to tread him under Foot, to ſet himſelf in his Place, and to ſay: I will juſtify thee, and I will ſave thee? By what means? By Maſſes, Pilgrimages, Pardons, Merits and ſuch like. We ſee then how proudly Antichriſt hath lift up himſelf againſt and above God, and ſet himſelf in the Place of Chriſt, rejected the Grace of God, and denied the Faith. For this is his Doctrine: Faith availeth nothing, ſaith he, unleſs it be joined with Works: And by this falſe and deteſtable Doctrine he hath defaced, darkned, and utterly buried the Benefit of Chriſt, and in the ſtead of the Grace of Chriſt and his Kingdom, he hath eſtabliſhed the Doctrine of Works and the Kingdom of Ceremonies, and hath confirmed the ſame with meer Trifles and doting Dreams, and by this means he hath wreſted the whole World out of Chriſt's Hands (who alone ought to reign in the Conſcience) and hath thrown it down headlong into Hell.

Hereby we may eaſily underſtand what it is to reject and refuſe the Grace of God, even to ſeek Righteouſneſs by the Law. Now who hath ever heard that a Man by keeping of the Law, rejecteth Grace? Do we then ſin in keeping of the Law? No forſooth. But we deſpiſe Grace when we obſerve the Law to this End, that we may be juſtified through it. The Law is good, holy and profitable, and yet it juſtifieth not. He then that keepeth the Law to be juſtified thereby, rejecteth Grace, denieth Chriſt, deſpiſeth his Sacrifice, and will not be ſaved by this ineſtimable Price, but will ſatisfy for his Sins through the Righteouſneſs of the Law, or deſerve Grace by his own Righteouſneſs. And this Man blaſphemeth and deſpiſeth the Grace of God. Now, what an horrible thing is it to ſay, that any Man ſhould be ſo deviliſh as to deſpiſe the Grace and Mercy of God? And yet notwithſtanding all the World doth ſo: Albeit it cannot abide that any Man ſhould ſo judge of it, but will ſeem to do high Service and honour unto God. Now followeth the ſecond Argument.

Verſe 21. *For if Righteouſneſs come by the Law, then Chriſt died in vain.*

Theſe Words of *Paul* ought diligently to be weighed and conſidered in this wiſe. Is it true that Chriſt ſuffered Death or not? Again, did he ſuffer in vain or not? Here we are conſtrained to anſwer, except we be ſtark mad, that he ſuffered in very deed, and that he ſuffered not in vain, nor for himſelf, but for us. If then he ſuffered not in vain, it followeth of Neceſſity that Righteouſneſs cometh not by the Law.

Here again I admoniſh you, that *Paul* ſpeaketh not of the ceremonial Law only, as the *Papiſts* do continally dream. Take now therefore the ceremonial Law, and even the moral Law itſelf alſo, or the Law of the Ten Commandments, wherein is contained the moſt perfect Religion, and the higheſt Service of God: that is to ſay, Faith, the Fear of God, the Love of God, and the Love of our Neighbour, and ſhew me any Man that hath been juſtified thereby, yet is it true notwithſtanding that Chriſt died in vain. For he that is juſtified by this Law, hath Power in himſelf to obtain Righteouſneſs. For in that he doth what in him lieth, he deſerveth Grace, and the Holy Ghoſt is poured into him, whereby he is now able to love God and his Neighbour. This being granted, it muſt needs follow that Chriſt died in vain. For what need of Chriſt hath he which both loveth Chriſt and giveth himſelf

himſelf for him, ſo that he is able by the Merit of Congruence before Grace to obtain Grace, and then to do ſuch Works as by the Merit of Worthineſs after Grace, he is able to deſerve eternal Life? Then take away Chriſt with all his Benefits, for he is utterly unprofitable. But why was he born? Why was he crucified? Why did he ſuffer? Why was he made my High Prieſt, loving me and giving *himſelf* an ineſtimable Sacrifice for me? In vain, no dout, and to no purpoſe at all, if Righteouſneſs come by no other means than the *Papiſts* teach: For without Grace and without Chriſt, I find no Righteouſneſs either in myſelf or in the Law.

Is this horrible Blaſphemy to be ſuffered or diſſembled, that the divine Majeſty, not ſparing his own dear Son, but delivering him up to death for us all, ſhould not do all theſe things ſeriouſly and in good Earneſt, but as it were in Sport? Before I would admit this Blaſphemy, I would not only that the Holineſs of all the *Papiſts* and Meritmongers, but alſo of all the Saints and holy Angels ſhould be thrown into the Bottom of Hell, and condemned with the Devil. Mine Eyes ſhall behold nothing elſe but this ineſtimable Price, my Lord and Saviour Chriſt. He ought to be ſuch a Treaſure unto me, that all other things ſhould be but Dung in Compariſon of him. He ought to be ſuch a Light unto me, that when I have apprehended him by Faith, I ſhould not know whether there be any Law, any Sin, any Righteouſneſs, or any Unrighteouſneſs in the World. For what are all things which are in Heaven and Earth in Compariſon of the Son of God Chriſt Jeſus my Lord and Saviour *who loved me and gave himſelf for me?*

Wherefore, to reject the Grace of God, is an horrible Sin, and commonly reinigng throughout the World: whereof all they are guilty which ſeek Righteouſneſs by their own Works. For while they ſeek to be juſtified by their own Works and Merits, or by the Law, they reject the Grace of God and Chriſt, as I have ſaid. And of all theſe Abominations the Pope hath been the only Author. For he hath not only defaced and trodden under his Feet the Goſpel of Chriſt, but hath alſo repleniſhed the World with his curſed Traditions. And hereof, among other Enormities, his Bulls and Pardons are a ſufficient Witneſs: whereby he abſolveth, not ſuch as believe, but ſuch as are contrite, make Confeſſion to a Prieſt, and reach out their helping hand to the Maintenance of his Pomp and Traditions. Yet notwithſtanding in this great Light of the Goſpel, the blind and obſtinate *Papiſts* do continue ſtill in their wicked Opinions and doting Dreams, ſaying, that the Qualities of Natuae do remain ſound and uncorrupt, and that Men are able to prepare themſelves to Grace, or to deſerve Grace by their own Works and Merits. And ſo far off is it that they will acknowledge their Impiety and Error, that they do yet ſtill obſtinately defend the ſame even againſt their own Conſcience.

But we do conſtantly affirm with *Paul* (for we will not reject the Grace of God) that either Chriſt died in vain, or elſe the Law juſtifieth not. But Chriſt died not in vain: therefore the Law juſtifieth not. Chriſt the Son of God, of his own free Grace and Mercy, hath juſtified us: Therefore the Law could not juſtify us: For if it could, then had Chriſt done unwiſely in that he gave himſelf for our Sins, that we thereby might be juſtified. We conclude therefore, that we are juſtified neither by our own Works and Merits before Grace or after, neither yet by the Law.

Now if my Salvation was ſo coſtly and dear a Price unto Chriſt, that he was conſtrained to die for my Sins, then all my Works, with all the Righteouſneſs of the Law, are but vile and nothing worth in Compariſon of this ineſtimable Price. For how can I buy that for a Farthing, which coſt many thouſand Talents of Gold? Now the Law (to ſpeak nothing of other Matters which are of much leſs Value) with all the Works and Righteouſneſs thereof, is but as a Farthing, if ye compare it unto Chrſt: who by his Death hath vanquiſhed my Death, and hath purchaſed Righteouſneſs and everlaſting Life. Shoud I then deſpiſe and reject this incomparable Price, and by the Law or by the Works and Merits of Men (vile Droſs and Dung, for ſo *Paul* calleth them, if they be compared unto Chriſt) ſeek that Righteouſneſs which Chrſt freely and of meer Love hath given unto me already, and hath coſt him ſo great a Price, that he was conſtrained to give himſelf and even his own Heart-Blood for me? This, as I have ſaid, the whole World doth, and eſpecially ſuch as will be counted more holy and religious than others. Whereby they plainly witneſs, that Chriſt died in vain, although with ther Mouths they confeſs the contrary never ſo much: Which is moſt horrible to blaſpheme the Son of God, to ſpit in his Face, to tread him under Foot, to count the Blood of the Teſtament as an unholy thing, and utterly to deſpiſe the Spirit of Grace.

Paul here diſputing of Righteouſneſs, hath no civil Matter in hand, that is, he ſpeaketh not of civil Rigteouſneſs: Which God notwithſtanding alloweth and requireth, and giveth Rewards thereunto accordingly: which alſo Reaſon is able in ſome part to perform: But he intreateth here of the Righteouſneſs that availeth before God, whereby we are delivered from the Law, Sin, Death and all Evils, and are made Partakers of Grace, Righteouſneſs and everlaſting Life, and finally, are now become Lords of Heaven and Earth, and of all other Creatures. This Righteouſneſs neither Man's Law, neither the Law of God is able to perform.

The Law is given beſides and above Reaſon, to be a Light and a Help to Man, and to ſhew him what he ought to do, and what to leave undone. Notwithſtanding Man, with all his Strength and Reaſon, yea with this great Light alſo and heavenly Benefit (the Law I mean) cannot be juſtified. Now if that which is the moſt excellent thing in the world (the Law I ſay) which as a bright ſhining Sun is joined to the dim and obſcure Light of Man's Reaſon to lighten and to direct it, is not able to juſtify, what can Reaſon do, I pray you, without the Law? What? Doubtleſs nothing elſe but that which the Pope with his dreaming Sophiſters and his whole Synagogue hath done, who with ther own Traditions have darkned the Light even of the firſt Commandment. Wherefore there is not one of them that is able rightly to underſtand any one Syllable of the Law, but every Man walketh in meer Darkneſs of Man's Reaſon. And this Error is much more pernicious and deadly, than that which proceedeth of the Doctrine of Works and the Law.

Theſe Words therefore are very effectual and full of Power when he ſaith: *If Righteouſneſs come by the Law, then Chriſt died in vain.* He ſpeaketh here nothing of Man's Strength, Reaſon or Wiſdom, be it never ſo great (for the greater it is, the ſooner it deceiveth a Man) but he ſaith plainly without all Condition: *If by the Law*, &c. Wherefore Reaſon lightned, aided and directed by the Law, yea even by the Law of God, is ſo unable to attain Righteouſneſs, that it draweth a Man from Righteouſneſs, and rejecteth Chriſt. Set thou therefore the Death of Chriſt alone againſt all Laws,

and

and with *Paul, know nothing but Jeſus Chriſt crucified* (1 Cor. ii. 2.) Receive no Light either of Reaſon, or of the Law, or of any Thing elſe, than of Chriſt alone. Then ſhalt thou be learned indeed, righteous and holy, and ſhalt receive the Holy Ghoſt, which ſhall preſerve thee in the Purity of the Word and Faith: But ſet Chriſt aſide, and all Things are but vain.

Here again we ſee what a goodly Commendation *Paul* giveth to the Righteouſneſs of the Law, or Man's own Righteouſneſs, namely, that it is a contemning and rejecting of the Grace of God, and an aboliſhing of the Death of Chriſt. *Paul* is no great Rhetorician, and yet ſee what matter he miniſtreth to him that liſteth to play the Rhetorician. What Eloquence is able ſufficiently to ſet forth theſe Words: to reject the Grace, the Grace of God: Alſo, that Chriſt died in vain. The Horribleneſs whereof is ſuch, that all the Eloquence in the World is not able to expreſs it. It is a ſmall matter to ſay, that any Man died in vain: But to ſay that Chriſt died in vain, is to take him quite away. Whoſo liſteth to play the Rhetorician, hath here matter enough to dilate and amplify at large, what an horrible and blaſphemous Doctrine it is to ſet up the Righteouſneſs of the Law and Works. For what can be more blaſphemous and horrible, than to make the Death of Chriſt unprofitable? And what do they elſe which keep the Law to this end, that they may be juſtified thereby? Now to make the Death of Chriſt unprofitable, is to make the Reſurrection, his Victory, his Glory, his Kingdom, Heaven, Earth, God himſelf, the Majeſty of God, and briefly all things elſe unprofitable, and of none Effect.

This Thundring and Lightning from Heaven againſt the Righteouſneſs of the Law and Man's own Righteouſneſs, ſhould make us to abhor it. And here with this Thunderclap falleth down all the Orders of Monks and Friers, with all ſuch ſuperſtitious Religions. For who will not deteſt his own Vows, his Cowls, his ſhaven Crown, all Mens Traditions, yea the very Law of *Moſes* alſo, if he hear that for theſe things he rejected the Grace of God, and maketh the Death of Chriſt unprofitable: The World hearing this, doth not believe that it is true. It thinketh that ſuch horrible Wickedneſs cannot enter into any Man's Heart, that he ſhould reject the grace of God, and eſteem the Death of Chriſt as a thing of naught? And yet this Sin commonly reigneth. For whoſoever ſeeketh Righteouſneſs without Chriſt's, either by Works, Merits, Satisfactions, Afflictions, or by the Law, rejecteth the Grace of God, and deſpiſeth the Death of Chriſt, whatſoever he proteſteth with his Mouth to the contrary.

Chap. III.

Verſe 1. *O fooliſh* Galatians.

PAUL here ſheweth his apoſtolical Care and burning Zeal which he beareth to the Church: So that in diſputing and confuting, he intermingleth ſometimes gentle Exhortations, and ſometimes he ſharply reproved, according to his own Rule given to *Timothy*. *Preach*, ſaith he, *the Word: Be inſtant in Seaſon and out of Seaſon: Reprove, rebuke, exhort*, (2 Tim. iv.) Here the ſimple Reader may haply be deceived if he be not circumſpect, to

think that *Paul* in teaching keepeth no Order at all. And indeed after the manner of the Rhetoricians he obſerveth none: But as concerning the Spirit he uſeth a goodly Order.

Now after that he hath ſufficiently proved, and with two ſtrong Arguments confirmed this Article, that Chriſtian Righteouſneſs cometh not by keeping of the Law, but by Faith in Chriſt, and withal hath confuted the Doctrine of the falſe Apoſtles: In the midſt of this Diſcourſe he turneth his talk to the *Galatians*, and reproveth them, ſaying: *O ye fooliſh Galatians*, &c. As if he ſhould ſay: Alas, from whence are ye fallen, O ye miſerable *Galatians?* I have moſt carefully and diligently taught you the truth of the Goſpel, and ye alſo have received the ſame of me with fervent Zeal and great Diligence. How then cometh it to paſs, that ye are ſo ſuddenly fallen away from it? *Who hath bewitched you?*

He reproveth the *Galatians* very ſharply, as it ſeemeth, when he calleth them, Fools, bewitched and diſobedient to the Truth. Now whether he did this of Zeal or Compaſſion, I will not here contend: both may be true. A carnal Man would interpret this to be a reviling, rather than a godly Reprehenſion. Did *Paul* then give an evil Example, or was he ſpiteful againſt the Churches of *Galatia*, becauſe he called them fooliſh and bewitched? No, not ſo. For with a Chriſtian Zeal it is lawful for an Apoſtle, a Paſtor or Preacher, ſharply to reprove the People committed to his Charge: And ſuch Reprovings are both fatherly and godly. So Parents, of a fatherly and motherly Affection, do ſharply reprove and rebuke their Children: Which they would not bear if another ſhould do it. The Schoolmaſter ſometimes is angry with his Scholar, he rebuketh him and beateth him: All which he taketh in good Part, and would not bear it at the Hands of his Equal. The Magiſtrate likewiſe is angry: He reproveth and puniſheth ſuch as are under his Charge. And this Diſcipline is not only good, but alſo very neceſſary: Without the which nothing can be well done. Wherefore, unleſs the Magiſtrate, the Miniſter, the Father and Mother be angry, and uſe to reprove or rebuke when the Caſe requireth, he is unprofitable, and never ſhall diſcharge his Office rightly.

Wherefore ſharp Chidings and bitter Words are as neceſſary in every kind of Life, as any other Virtue elſe. Yet notwithſtanding this Anger muſt be ſo tempered, that it proceed not of any Envy or Malice, but only of a fatherly Affection and Chriſtian Zeal: That is to ſay, it ought not to be childiſh or Woman-like, ſeeking Revenge: but only for the correcting of the Fault: As the Father correcteth not his Child with deſire to revenge, but only that the Child thereby may be the better. And theſe kinds of Anger are good, and are called in the Scripture Zeals or Jealouſies. For in chaſtiſing my Brother, my Child, my Scholar, or Subject in this ſort, I ſeek not his Deſtruction, but his Profit and Welfare.

It may be then that *Paul* here rebuketh the *Galatians*, either of a very Zeal (not to deſtroy them, but by this means to reduce them into the Way again, and to amend them) or elſe of Pity and Compaſſion, as it were by way of Complaint, for that it grieveth him that they ſhould be ſo miſerably ſeduced. As if he ſhould ſay: I am ſorry and aſhamed to hear of this your miſerable Caſe, your wretched Doings, &c. In like manner do we alſo reprehend the miſerable: not that we tread them down, or upbraid them with their Miſery, but as having Compaſſion on them, and ſeeking their Amendment. This I

ſay,

ſay, leſt any Man ſhould cavil, that *Paul* railed upon the Churches, contrary to the Rule of the Goſpel.

In like manner Chriſt rebuketh the Phariſees, calling them Serpents, the Generation of Vipers, the Children of the Devil. But theſe are the Rebukings of the Holy Ghoſt. They are fatherly and motherly, and as the Chidings of a faithful Friend: As it is ſaid alſo in the *Proverbs: Better are the Wounds of a Friend, than the Kiſſes of an Enemy*, (Prov. xvii. 6) Thus one and the ſelf-ſame Rebuke, if it come out of the Mouth of a Father, may be a great Benefit: but if it proceed out of the Mouth of our Equal or Enemy, it is a ſpiteful Reproach. When two Men do one thing, in the one it is commendable, and in the other it is reproved. But when Chriſt and *Paul* do reprove, it is done with ſingular Virtue and Commendation: but when a private Man ſhould do the like, it is in him a great Vice. Therefore one and the ſelf-ſame Word in the Mouth of *Paul* is a Benefit: But in the Mouth of another it is a Reproach.

There is a certain Vehemency to be noted in this Word *Galatians*. For he calleth them not Brethren, as elſewhere he is wont to do: but he calleth them by the Name which was proper to their Country. And it ſeemeth that it was the natural Vice of that Nation to be fooliſh: like as it was the Fault of the *Cretenſes* to be Liars. As if he ſhould ſay: As ye are called, even ſo are ye indeed, and ſo ye continue; that is to ſay, fooliſh *Galatians*, and ſo you ſhew yourſelves to be even now in the Buſineſs of the Goſpel (wherein notwithſtanding ye ought to have been moſt wiſe) yet ye continue ſtill in your own Nature, and are no Changelings. Thus *Paul* by Way of Correction, putteth the *Galatians* in mind of their corrupt Nature.

Moreover we are here admoniſhed, that, according to the Fleſh, there are yet natural Vices remaining in the Churches, and in the Godly. Grace maketh not ſuch a Change in the Faithful, that by-and-by they become altogether new Creatures, and perfect in all things: But there remain yet certain Dregs of their old and natural Corruption. As if a Man, that is naturally inclined to Anger, be converted to Chriſt, although he be mollified by Grace, (the Holy Ghoſt ſo framing his Heart, that he is now become more meek and gentle) yet this natural Vice is not utterly quenched in his Fleſh. Likewiſe, ſuch as are, by Nature, ſevere and ſharp, although they be converted to the Faith, yet notwithſtanding they cannot utterly forſake this Vice. Hereof it cometh, that the holy Scriptures, which do contain all one Truth, of diverſe Spirits are diverſly handed. One, in teaching, is mild and gentle: Another more rough and rigorous. Thus the Spirit of God, being poured into diverſe Veſſels, doth not quench at once the Vices of Nature: But by little and little, during this Life, he purgeth that Sin which is rooted, not only in the *Galatians*, but alſo in all Men of all Nations.

Albeit then, that the *Galatians* were lightened and did believe, and had now received the Holy Ghoſt by the preaching of Faith, notwithſtanding this Remnant of Vice, (this Fooliſhneſs I mean) and the original Corruption, which afterward did eaſily burſt out into a Flame of falſe Doctrine, remained in them ſtill. Wherefore let no Man truſt ſo much in himſelf, as to think that when he hath received Grace, he is thoroughly purged from his old Vices. Indeed many things are purged in us, and principally the Head of the Serpent; that is to ſay, Infidelity and Ignorance of God is cut off and bruiſed, but the ſlimy Body and the Remnants of Sin remain ſtill in us. Let not Man

therefore

therefore preſume ſo much of himſelf, that when he hath once received Faith, he can by-and-by be thoroughly changed into a new Man: Nay, he ſhall keep ſomewhat of his old Vices ſtill cleaving unto him, *Heb.* xii 1.) tho' he be never ſo good and ſo perfect a Chriſtian. For we are not yet dead, but we ſtill live in the Fleſh: Which, becauſe it is not yet pure, continually luſteth againſt the Spirit. *I am carnal,* (ſaith *Paul) ſold under Sin. I ſee another Law in my Members rebelling againſt the Law of my Mind.* (Rom. vii. 14. Gal. v. 17.) Wherefore the natural Vices that were in us before we received Faith, do ſtill remain in us after that we have received Faith: Saving that now they are ſubdued to the Spirit, which hath the upper Hand to keep them under, that they rule not; and yet not without great Conflict. This Glory is due to Chriſt alone; and this Title he beareth, *that he is pure and without Blemiſh: Who did no Sin, neither was there any Guile found in his Mouth.* 1 Pet. ii. 22.

Verſe 1. *Who hath bewitched you, that you ſhould not believe the Truth?*

Here have ye another Commendation of this goodly Righteouſneſs of the Law, and of our own Righteouſneſs, namely, that it maketh us to contemn the Truth: It bewitcheth us in ſuch ſort, that we do not believe nor obey the Truth, but rebel againſt it.

Of the bodily and ſpiritual Witchcraft.

PAUL calleth the *Galatians* fooliſh and bewitched, comparing them to Children, to whom Witchcraft doth much harm. As tho' he ſhould ſay: It happeneth it to you as it doth to Children, whom Witches, Sorcerers and Inchanters are wont to charm by their Inchantments, and by the Illuſion of the Devil. Afterwards, in the fifth Chapter, he rehearſeth Sorcery among the Works of the Fleſh, which is a kind of Witchcraft, whereby he plainly teſtifieth, that indeed ſuch Witchcraft and Sorcery there is, and that it may be done. Moreover, it cannot be denied but that the Devil liveth, yea and reigneth throughout the whole World. Witchcraft and Sorcery therefore are the Works of the Devil: Whereby he doth not only hurt Men, but alſo, by the Permiſſion of God, he ſometimes deſtroyeth them. Furthermore, we are all ſubject to the Devil both in Body and Goods: And we be Strangers in this World, whereof he is the Prince and God. Therefore the Bread which we eat, the Drink which we drink, the Garments which we wear, yea the Air and whatſoever we live by in the Fleſh, is under his Dominion.

But he doth not only bewitch Men after this groſs manner, but alſo after a more ſubtle ſort and much more dangerous: Wherein he is a marvellous cunning Workman. And hereof it cometh that *Paul* applieth the bewitching of the Senſes to the bewitching of the Spirit. For by this ſpiritual Witchcraft that old Serpent bewitcheth not Mens Senſes, but their Minds with falſe and wicked Opinions: Which Opinions, they, that are ſo bewitched, do take to be true and godly. Briefly, ſo great is the Malice of this Sorcerer the Devil, and his Deſire to hurt, that not only he deceiveth thoſe ſecure and proud Spirits with his Enchantments, but even thoſe alſo which are Profeſſors of true Chriſtianity, and well affected in Religion: Yea, as touching myſelf, to ſay the Truth, he ſometimes aſſaileth me ſo mightily, and oppreſſeth me with

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ſuch heavy Cogitations, that he utterly ſhadoweth my Saviour Chriſt from me, and in a manner taketh him clean out of my Sight. To be brief, there is none of us all which is not oftentimes bewitched with falſe Perſuaſions: that is to ſay, which doth not fear, truſt, or rejoice where he ought not, or doth not ſometimes think otherwiſe of God, of Chriſt, of Faith, of his Vocation, *&c.* than he ſhould do.

Let us therefore learn to know the ſubtle Slights of this Sorcerer, leſt if he find us Sleeping in Security, he deceive us by his Enchantments. True it is, that by his Sorcery he can do no Hurt to our Miniſtry: Yet is he with us in Spirit. Day and Night he rangeth about, ſeeking how he may devour every one of us alone, and unleſs he find us ſober and armed with ſpiritual Weapons, that is to ſay, with the Word of God and Faith, he will devour us.

This is the Cauſe that he oftentimes ſtirreth up new Battles againſt us. And indeed it is very profitable for us that he thus aſſaileth us, and by his ſubtle Trains exerciſeth us: For by this Means he confirmeth our Doctrine, he ſtirreth up and increaſeth Faith in us. Indeed we have been many Times caſt down, and yet ſtill are caſt down in this Conflict, but we periſh not: For Chriſt hath always triumphed, and doth triumph through us. Wherefore we hope aſſuredly, that we ſhall alſo hereafter by Jeſus Chriſt obtain the Victory againſt the Devil. And this Hope bringeth unto us ſure Conſolation, ſo that in the midſt of our Temptations we take Courage and ſay, Behold, *Satan* hath heretofore tempted us, and by his falſe Illuſions hath provoked us to Infidelity, to the Contempt of God, Deſpair, *&c.* yet hath he not prevailed, neither ſhall he prevail hereafter. *He is greater that is in us, than he that is in the World,* (1 John iv. 4.) Chriſt is ſtronger, who hath and doth overcome that ſtrong one in us, and ſhall overcome him for ever. Notwithſtanding the Devil ſometimes overcometh us in the Fleſh, that we may have Experience of the Power of a ſtronger againſt that ſtrong one, and may ſay with *Paul*: *When I am weak, then am I ſtrong.*

Let no Man think therefore that the *Galatians* only were bewitched of the Devil: But let every Man think that he himſelf might have been, and yet may be bewitched by him. There is none of us ſo ſtrong that he is able to reſiſt him, and ſpecially if he attempt to do it by his own Strength. *Job* was *an upright and a juſt Man, fearing God, and there was none like unto him upon the Earth,* (Job i. 8.) But what Power had he againſt the Devil, when God withdrew his Hand? Did not this holy Man horribly fall? Therefore this Enchanter was not only mighty in the *Galatians*, but he goeth about continually to deceive, if not all Men, yet as many as he can, with his Illuſions and falſe Perſuaſions: *For he is a Lier, and the Father of Lies,* (John viii. 44.)

Verſe 1. *Who hath bewitched you.*

Here *Paul* excuſeth the *Galatians*, and layeth the Fault upon the falſe Apoſtles. As though he ſhould ſay, I ſee that ye are not fallen through Wilfulneſs or Malice: But the Devil hath ſent the enchanting falſe Apoſtles his Children amongſt you, and they do ſo bewitch you in teaching you that ye are juſtified by the Law, that now ye think otherwiſe of Chriſt than ye did afore when ye heard the Goſpel preached by me. But we labour both by

Preaching and Writing unto you, to uncharm that Sorcery wherewith the falſe Apoſtles have bewitched you, and to ſet at Liberty thoſe which are ſnared therewith.

So we alſo at this Day do labour by the Word of God againſt thoſe fantaſtical Opinions of the *Anabaptiſts*, that we may ſet at Liberty thoſe that are intangled therewith, and reduce them to the pure Doctrine of Faith and there hold them. And this our Labour is not altogether in vain: For we have called back many whom they have bewitched, and have delivered them out of their Snares. Notwithſtanding ſuch there are, as will not ſuffer themſelves to be taught, eſpecially the chief Sorcerers and Authors of this Witchery. They will hear no Reaſon, nor admit the Scripture: Yea, they abuſe and corrupt the Scripture, and avoid ſuch Places as are alledged againſt them, with their falſe Gloſſes and Deviliſh Dreams clean contrary to the Scripture: Which is a manifeſt Sign that they are bewitched of the Devil. Wherefore they are nothing amended by our Admonitions, but are much more hardned and more obſtinate than they were before. And ſurely I could never have believed, but that I have good Experience thereof at this Day, that the Power of the Devil is ſo great, that he is able to make Falſhood ſo like the Truth. Moreover (which is yet much more horrible) when he goeth about to overwhelm ſorrowful Conſciences with over-much Heavineſs, he can ſo cunningly and ſo lively change himſelfe into the Likeneſs of Chriſt, that it is impoſſible for the poor tempted and afflicted Soul to perceive it: Whereby many ſimple and ignorant Perſons are deceived and driven down to Deſperation, and ſome alſo deſtroy themſelves: for they are ſo bewitched of the Devil, that they believe this to be a moſt certain Truth, that they are tempted and accuſed, not of the Devil, but of Chriſt himſelf.

Such a like Thing of late happened to that miſerable Man Dr. *Kraws* of *Hal*, which ſaid, "I have denied Chriſt, and therefore he ſtandeth now before his Father and accuſeth me." He being blinded with the Illuſion of the Devil, had ſo ſtrongly conceived in his Mind this Imagination, that by no Exhortation, no Conſolation, no Promiſes of God he could be brought from it, whereupon he deſpaired and ſo miſerably deſtroyed himſelf. This was a mere Lie, a bewitching of the Devil, and a fantaſtical Definition of a ſtrange Chriſt, whom the Scripture knoweth not. For the Scripture ſetteth forth Chriſt, not as a Judge, a Tempter, an Accuſer; but a Reconciler, a Mediator, a Comforter, and a Throne of Grace.

But the poor Man, deluded by the Devil, could not then ſee this; and therefore, againſt all Scriptue, he thinketh this to be an undoubted Truth: 'Chriſt accuſeth thee before his Father: He ſtandeth not for thee, but againſt thee: Therefore thou art damned.' And this Temptation is not of Man, but of the Devil, which that Enchanter moſt ſtrongly imprinteth in the Heart of the tempted. But unto us which are led and taught by another Spirit it is a curſed Lie, and a bewitching of the Devil. But unto thoſe that are thus bewitched, it is ſo certain a Truth, that none can be more certain.

Seeing then that the Devil is able to print in our Hearts ſo manifeſt a Lie, that we would ſwear a thouſand times it were an undoubted Truth, we muſt not be proud, but walk in Fear and Humility, calling upon the Lord Jeſus, that we be not led into Temptation. Worldly and ſecure Men, which, having heard the Goſpel once or twice preached, do by-and-by imagine that they have received Abundance of the Spirit, fall at length in like Manner, be-

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cauſe they fear not God, they are not thankful unto him, but perſuade themſelves that they are able, not only to hold and defend the Doctrine of true Religion, but alſo to ſtand againſt the Devil in any Aſſault or Conflict, be it never ſo great. Such are meet Inſtruments for the Devil to bewitch and to throw down to Deſperation.

On the other ſide, ſay not thou: I am perfect; I cannot fall: But humble thyſelf, and fear, leſt, if thou ſtand to-day, to-morrow thou be overthrown. I myſelf, although I be a Doctor of Divinity, and have now preached Chriſt, and fought againſt the Devil in his falſe Teachers a great while, by mine own Experience have found how hard a Matter this is. For I cannot ſhake off Satan as I deſire: neither can I ſo apprehend Chriſt as the Scripture ſetteth him forth: But oftentimes the Devil ſetteth before mine Eyes a falſe Chriſt. But Thanks be to God who keepeth us in the Word, in Faith and in Prayer, that we may walk before him in Humility and Fear, and not preſume of our own Wiſdom, Righteouſneſs, ond Strength, but truſt in the Power of Chriſt, who is ſtrong when we are weak, and by us weak and feeble Creatures continually overcometh and triumpeth: To whom be Glory for ever.

This bewitching then, and this Sorcery, is nothing elſe but a plain Illuſion of the Devil, printing in the Heart a falſe Opinion of Chriſt and againſt Chriſt, and he that is deluded with this Opinion, is bewitched. They therefore that have this Opinion, that they are juſtified by the Works of the Law, or by the Traditions of Men, are bewitched: For this Opinion is againſt Faith and againſt Chriſt. *Paul* uſeth this Word [bewitching] in Contempt of the falſe Apoſtles, which ſo vehemently urged the Doctrine of the Law and Works. As if he ſhould ſay, What a deviliſh bewitching is this? For as the Senſes are perverted by bodily Witchcraft, ſo are the Minds of Men alſo deluded by this ſpiritual Witchcraft.

Verſe 1. *That ye ſhould not obey the Truth?*

The *Galatians* at the firſt did gladly hear and obey the Truth. Therefore when he ſaith: *Who hath bewitched you?* He ſheweth that they were bewitched by theſe falſe Apoſtles, and were fallen away from the Truth, which before they did obey. But this ſeemeth yet a more bitter and vehement kind of Speech, when he ſaith, that they do not believe the Truth. For he ſignifieth by theſe Words that they are bewitched, and that he would deliver them from this Witchery, and yet they will not acknowledge nor receive this Benefit. For it is certain that he did not reduce all from the Errors of the falſe Apoſtles unto the Truth, but that many of them remained yet ſtill bewitched. Therefore he uſeth theſe ſharp and vehement Words: *Who hath bewitched you?* As if he would ſay: Ye are ſo deluded and bewitched, that now ye cannot obey the Truth. I fear leſt many of you are utterly loſt, and ſo fallen away, that ye will never return again to the Truth.

And here you have again to note by the way, another goodly Commendation of the Law and Man's own Righteouſneſs, that the Doctrine and Preaching thereof, be it never ſo fervent, if the Preaching of Chriſt and of the Goſpel do not go withal, never bringeth with it true Converſion and hearty Repentance. Hereof manifeſt Demonſtrations we have, not only by plain Words of the Scripture, but alſo by evident Experience. For as it is true which is written to the *Hebrews*, that the Law bringeth none to Perfection:

ſection: So in this Epiſtle St. *Paul*, by manifeſt Example, confirmeth the ſame, reaſoning thus with the *Galatians*: Tell me, ſaith he, ye that would be juſtified by the Law, received ye the Spirit of God by hearing the Law, or by the Goſpel of Faith preached? Proving by their own Experience, that it is not the Law nor the Preaching thereof, but the Goſpel and Preaching of Faith that raiſeth a Man being fallen, and quickneth him to true Repentance, as more fully is to be expreſſed hereafter when we come to the Place. And yet neither is the Preaching of the Law without his Effect: The Uſe thereof only ſerveth to ſhew forth the Wrath of God, and to caſt down: But to raiſe up a Man, that cometh by the Miniſtration of the Goſpel, and the Preaching of Faith only in Chriſt.

Verſe 1. *To whom Jeſus Chriſt before was deſcribed in your Sight.*

It was bitterly ſpoken where he ſaid before, that they were ſo bewitched, that they could not obey the Truth: But it is more bitterly ſaid, when he addeth, that Chriſt was ſo lively deſcribed before them, that they might handle him with their Hands, and yet they would not obey the Truth. Thus he convinceth them even by their own Experience. As though he would ſay: Ye are ſo bewitched and deluded with the deviliſh Opinions of the falſe Apoſtles, that now ye will not obey the Truth. And whereas I have with great Travel and Diligence ſet forth Chriſt plainly before your Eyes, yet doth this profit you nothing at all.

In theſe Words he hath repect to the former Arguments, whereby he proved, that to thoſe that will be juſtified by the Law, Chriſt is but the Miniſter of Sin, that ſuch do reject the Grace of God, and that to them Chriſt died in vain. Which Arguments he had before more vehemently proſecuted and more large amplified in their Preſence, even as if a Painter had pourtrayed Chriſt Jeſus before their Eyes. Now being abſent, he putteth them in Mind of the ſame Things, ſaying: *to whom Jeſus Chriſt was deſcribed in your Sight.* As if he ſaid: There is no Painter that with his Colours can ſo lively ſet out Chriſt unto you, as I have painted him out by my Preaching: and yet notwithſtanding ye ſtill remain moſt miſerably bewitched.

Verſe 1. *And was among you crucified.*

What did I then paint out? Even Chriſt himſelf. How was that done? In this Sort, that he is crucfied in you or among you. He uſeth here very rough and ſharp Words. Before he ſaid, that they ſought Righteouſneſs by the Law, rejected the Grace of God, and that to them Chriſt died in vain. Now he addeth moreover, that they crucify Chriſt, who before lived and reigned in them. As if he ſhould ſay, Ye have now, not only rejected the Grace of God, not only to you Chriſt died in vain, but alſo he is moſt ſhamefully crucified among you. After the ſame manner he ſpeaketh, *Heb.* vi. *Crucifying to themſelves again the Son of God, and making a Mock of him*, &c.

If a Man did but hear the Name of a Monk, of his ſhaven Crown, of his Cowl, of his Rule, it ſhould make him afraid (how much ſoever the *Papiſts* do adore theſe Abominations, and brag that they are perfect Religion and Holineſs, as I and others did Judge of them before God revealed his Goſpel unto

unto us: for we were brought up in the Traditions of Men, which darkned Chriſt and made him utterly unprofitable unto us) when he heareth *Paul* ſay, that even they which ſeek to be juſtified by the Law of God, be not only Deniers and Murderers of Chriſt, but alſo they do moſt wickedly crucify him again. Now, if they be Crucifiers of Chriſt which ſeek to be juſtified by the Righteouſneſs of the Law of God, and the Works thereof, what are they, I pray you, which ſeek Salvation and eternal Life by the Dregs and filthy Dung of Man's Righteouſneſs and by the Doctrine of Devils?

But who could ever believe or think that it was ſo horrible and ſo abominable a Sin to be made a religious Man (for ſo they call them) namely to be made a maſſing Prieſt, a Monk, a Frier, a Nun? Doubtleſs no Man. Yea they themſelves ſay moreover, that Monkery is a new Baptiſm. Can there be any thing more horrible than that the Kingdom of the *Papiſts* is the Kingdom of ſuch as ſpitefully ſpit in the Face of Chriſt the Son of God, and crucify him again? For indeed they crucify him afreſh (who was once crucified and roſe again) both in themſelves, in the Church, and in the Hearts of the Faithful: For with their ſpiteful Reproaches, Rebukes, Slanders and Injuries, they ſpit upon him, and with their wicked Opinions they wound him, and thruſt him through, that in them he may die moſt miſerably: And in the ſtead of him they ſet up a glorious Witchcraft, whereby Men are ſo miſerably charmed and deluded, that they cannot know Chriſt to be their Juſtifier, their Reconciler and Saviour, but a Miniſter of Sin, their Accuſer, their Judge and their Deſtroyer, which muſt be pacified no otherwiſe than by our Works and Merits,

And out of this Opinion did afterwards ſpring the moſt peſtilent and pernicious Doctrine that is in the whole *Papacy*, which is this: If thou wilt ſerve God, thou muſt merit Forgiveneſs of Sins and everlaſting Life, and muſt alſo help others that they may attain to Salvation: Thou muſt enter into a Monaſtery, vow Obedience, Chaſtity, Poverty, *&c.* Monks and Friers, and the reſt of that religious Rabble, being puffed up with this Opinion of their own Holineſs, bragged that they only were in the Life and State of Perfection, and that other Chriſtians led but a common Life, for they did no undue Works, or more than they were bound to do, that is, they did not vow and keep Chaſtity, Poverty, Obedience *&c.* they were but only baptized, and kept the Ten Commandments: But as for themſelves, beſides that which was common as well to them as to other Chriſtians, they kept alſo the Works of Supererogation, and the Counſels of Chriſt: Wherefore they hoped to have Merits and a Place in Heaven among the principal Saints, far above the common Sort of Chriſtians.

This was undoubtedly an horrible Illuſion of the Devil, whereby he hath bewitched almoſt the whole World. And every Man, the more holy he would ſeem to be, the more he is ſnared with that Witchery, that is to ſay, with the peſtilent Perſuaſion of his own Righteouſneſs. And this was the Cauſe that we could not know that Jeſus Chriſt was our Mediator and Saviour: But we thought that he was a ſevere Judge, which ſhould be pacified by our own Works: Which was nothing elſe but moſt horribly to blaſpheme Chriſt, and as *Paul* ſaid before, to reject the Grace of God, to make the Death of Chriſt of none effect, and not only to kill him, but alſo moſt ſhamefully to crucify him again. And this is the right meaning of that which Chriſt alledgeth out of *Daniel: That Abomination ſtandeth in the holy Place,*

(Dan. ix. 27. Matt. xxiv. 15.) Wherefore every Monk and religious Perſon, and every Juſticiary ſeeking Remiſſion of Sins and Righteouſneſs by his own Works or by his Afflictions, is a Crucifier of Chriſt now reigning and living, although not in the proper Perſon of Chriſt, yet in his own Heart and in the Hearts of others. And whoſoever do enter into Monaſteries to the End that by their keeping of their Rule they may be juſtified, do enter into the Dens of Thieves, and ſuch as crucify Chriſt again.

Wherefore *Paul* uſeth in this Place very ſevere and ſharp Words, to the End that he may fear and call back the *Galatians* from the Doctrine of the falſe Apoſtles. As if he ſhould ſay: Conſider well what ye have done. Ye have crucified Chriſt again (and this do I ſo plainly ſhew and paint out before your Eyes, that ye may ſee it, yea and touch it with your Hands) becauſe ye ſeek to be juſtified by the Law. But if Righteouſneſs come by the Law, then is Chriſt a Miniſter of Sin, and his Death altogether in vain. If this be true, then muſt it needs follow that Chriſt is crucified again in you.

And it is not without cauſe that he addeth this Clauſe, *in you or among you.* For Chriſt is no more crucified, he dieth no more in his own Perſon, as is ſaid *Rom.* vi. but he dieth in us when we, rejecting true Doctrine, Grace, Faith, free Remſſion of Sins, ſeek to be juſtified by our own Works, or elſe by the Works commanded in the Law. Here Chriſt is crucified in us again. Now this falſe and wicked Perſuaſion, to ſeek Righteouſneſs by the Law and Works is nothing elſe (as I have before more amply declared) but the Illuſion of the Devil, wherewith Men are ſo bewitched, that in no wiſe they can acknowledge the Benefit of Chriſt: Yea in all their Life they can do nothing elſe, but deny the Lord who had bought them, and in whoſe Name they were baptized, and crucify him again in themſelves. Whoſoever then hath any Fear of God or Love unto Chriſt and his true Religion, let him fly quickly out of this *Babylon*, and let him tremble at the very Name of the *Papacy*. For the Impiety and Abomination thereof is ſo horrible, that no Man is able to expreſs it with Words, neither can it be otherwiſe ſeen, than with ſpiritual Eyes only.

Theſe two Arguments *Paul* proſecuteth and beateth into the Heads of the *Galatians* very diligently: Firſt, that they are ſo bewitched of the Devil, that they obey not the Truth moſt clearly ſet forth before their Eyes: Secondly, that they crucify Chriſt again in themſelves. Theſe ſeem to be ſimple and plain Words, and without any high Eloquence, but in very deed they are ſo mighty, that they exceed all the Eloquence of Man. It cannot therefore be comprehended, but only in Spirit, how great an Impiety it is to ſeek to be juſtified by the Righteouſneſs of the Law, or by the Righteouſneſs and Merits of Man. For, as *Paul* ſaith here, it is nothing elſe but to be bewitched of the Devil, to be diſobedient to the Truth, and to crucify Chriſt again. Are not theſe goodly Commendations of the Righteouſneſs of the Law and Man's own Righteouſneſs

The Apoſtle therefore is inflamed with a Vehement Zeal, and with bitter Words he reproveth and condemneth the Preſumption of Man's own Righteouſneſs, riſing upon the Obſervation of the Law of God, and chargeth it with this Impiety, that it crucifieth again the Son of God. Seeing then it is ſo dangerous a thing, it cannot be beaten down enough, or condemned as it ſhould be: For thereof enſueth ſuch a Fall as is no leſs than the Fall of Lucifer, and ſuch a Loſs can never be recovered, and therefore he uſeth ſo ſharp

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and rigorous Words againſt it, that he ſpareth not the very Law of God: Againſt the which he ſo bitterly inveigheth, that he ſeemeth utterly to reject and condemn it. And this doth he, being conſtrained by great Neceſſity: For otherwiſe he could not withſtand the falſe Apoſtles, nor defend the Righteouſneſs of Faith againſt them. Albeit then that the Law be holy, juſt and good, yet muſt it put on as it were the Vizour of an Hypocrite, ſeeking to be juſtified by Works. Now he preſſeth them with an Argument, whereof they themſelves had good Experience, and which they could not deny.

Verſe 2. *This only would I learn of you: Received ye the Spirit by the Works of the Law, or by the Hearing of Faith preached?*

He ſpeaketh theſe Words with a certain Indignation and Contempt of the falſe Apoſtles. If I had nothing elſe againſt you but even your own Experience, ſaith he, yet have I enough. As if he ſhould ſay: Go to now: Anſwer me I pray you, which am your Scholar, for ye are ſo ſuddenly become Doctors, that ye are now my Maſters and Teachers: *Received ye the Holy Ghoſt by the Works of the Law, or by the Preaching of the Goſpel?* With this Argument he ſo convinceth them, that they have nothing to reply again. For their own Experience is altogether againſt them: To wit, that they had received the Holy Ghoſt, not by the Works of the Law, but by the Preaching of the Goſpel.

Here again I warn you, that *Paul* ſpeaketh not only of the ceremonial Law, but of the whole Law. For he groundeth his Argument upon a ſufficient Diviſion. If he ſhould ſpeak of the ceremonial Law only, it were not a ſufficient Diviſion. It is an Argument therefore ſtanding upon two Parts, whereof the one muſt needs be true and the other falſe: That is, either ye received the Holy Ghoſt by the Law, or by the Hearing of Faith. If by the Law, then not by the Preaching of Faith. If by the Preaching of Faith, then not by the Law. There is no Mean betwixt theſe two. For all that is not the Holy Ghoſt or the Preaching of Faith, is the Law. Here are we in the Matter of Juſtification. But to attain to Juſtification, there is no other Way but either the Voice of the Goſpel, or the Voice of the Law. Wherefore the Law is here taken generally, as wholly ſeparate from the Goſpel. But it is not the ceremonial Law only that is ſeparate from the Goſpel, but alſo the moral Law or the Law of the Ten Commandments. Wherefore *Paul* ſpeaketh here of the whole Law.

He groundeth this Argument upon a ſufficient Diſtinction, after this ſort. Tell me, ſaith he, *Received ye the Holy Ghoſt by the Works of the Law, or by the Preaching of the Goſpel?* Anſwer me to this. Ye cannot ſay that this was done by the Law. For ſo long as ye were under the Law and did the Works thereof, ye never received the Holy Ghoſt. Indeed ye taught and heard the Law of *Moſes* every Sabbath: But it hath not been heard or ſeen that ever the Holy Ghoſt was given to any, either Doctor or Diſciple, through the Preaching of the Law. Moreover, ye have not only taught and heard the Law, but alſo ye have laboured with all your Power to perform the ſame by your Works, whereby ye ſhould moſt of all have received the Holy Ghoſt, if he had been given by the Law, ſeeing ye were not only Teachers and Hearers, but alſo Doers of the Law: And yet ye cannot ſhew me that this was done at any Time. But as ſoon as the Hearing of Faith or

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the Goſpel came unto you, by-and-by ye received the Holy Ghoſt by the only Hearing of Faith, before ye had done any Work, or ſhewed any Fruit of the Goſpel. For as *Luke* witneſſeth in the *Acts*, at the only Preaching of *Peter* and *Paul*, *the Holy Ghoſt came upon thoſe which heard the Word, through whom alſo they received diverſe Gifts, ſo that they ſpake with new Tongues*, (Acts x. 44. xi. 15 xix. 5, 6.)

It is manifeſt therefore that by the only Preaching of Faith, ye received the Holy Ghoſt before ye did any good Work, or brought forth any Fruits of the Goſpel. On the other Side, the accompliſhing of the Law never brought the Holy Ghoſt: Much leſs could the only Hearing of the Law do it. Therefore not only the Hearing of the Law, but that Affection and Zeal alſo, whereby ye go about to accompliſh the Law by your Works, is vain and unprofitable. Wherefore although a Man labour to do all things: That is to ſay, although he have a Zeal of God, and with all his Endeavour go about to be ſaved by the Law, and exerciſe himſelf Day and Night in the Righteouſneſs thereof, notwithſtanding he doth but labour and conſume himſelf in vain. For they which are ignorant of the Righteouſneſs of God, and *go about to eſtabliſh their own Righteouſneſs*, (Rom. x. 3.) (as *Paul* ſaith in another Place) do not ſubmit themſelves unto the Righteouſneſs of God. Again: Iſrael *which followed the Law of Righteouſneſs, attained not to the Law of Righteouſneſs*, &c. (*Rom.* xi. 7.) Now, *Paul* ſpeaketh here of the Manifeſtation of the Holy Ghoſt in the primitive Church. For *the Holy Ghoſt came down in a manifeſt Likeneſs upon thoſe that did believe*, (Matt. iii. 16.) and by this Sign did plainly witneſs that he was there preſent at th Preaching of the Apoſtles: Alſo that they which heard the Word of Faith preached by the Apoſtles, were accepted as righteous before God: For elſe the Holy Ghoſt would not have come down upon them.

The Argument of the Book containing the Acts of the Apoſtles.

WHEREFORE we muſt diligently weigh and conſider the Force of this Argument, which is ſo often repeated in the Acts of the Apoſtles. Which Book is written to confirm and eſtabliſh this Argument: For it teacheth nothing elſe but that the Holy Ghoſt is not given by the Law, but by the Hearing of the Goſpel. For when *Peter* preached, the Holy Ghoſt forthwith fell upon all thoſe that heard him, *and in one Day three thouſand which were preſent at the Preaching of* Peter, *believed and received the Holy Ghoſt*, (Acts ii.) So *Cornelius* received the Holy Ghoſt, not by the Alms which he gave, but when *Peter* had opened his Mouth, and was yet in Speaking, the Holy Ghoſt fell upon all them which with *Cornelius* heard the Word, (*Acts* x.) Theſe are manifeſt Arguments, Experiences, and divine Works, which cannot deceive us.

Luke alſo writeth of *Paul* in the fifteenth of the *Acts*, that when he had preached the Goſpel together with *Barnabas* among the *Gentiles*, and was returned to *Jeruſalem*, he ſet himſelf againſt the Phariſees and Diſciples of the Apoſtles, which urged Circumciſion and the keeping of the Law, as neceſſary to Salvation: Whoſe Mouths he ſo ſtopped (ſaith *Luke*) in ſhewing what things he and *Barnabas* had done amongſt the *Gentiles*, that the whole Church was amazed at the hearing thereof, eſpecially when they heard that God had wrought ſo many and ſo great Miracles and Wonders by them among

among the *Gentiles*: And when they which bare a Zeal to the Law, did wonder how it could be that the uncircumciſed *Gentiles*, not doing the Law, nor the Works thereof, nor having the Righteouſneſs of the Law, ſhould notwithſtanding attain to this Grace, to be juſtified and receive the Holy Ghoſt as well as the *Jews* that were circumciſed: Here *Paul* and *Barnabas* did alledge nothing elſe but manifeſt Experience: Wherewith they were ſo confounded, that they had nothing to reply again. By this means *Paulus Sergius* the Lieutenant, and all thoſe Cities, Regions, Kingdoms and Countries where the Apoſtles had preached, by the only Preaching of Faith did believe, without the Law and the Works thereof.

In the whole Book therefore of the Acts, there is nothing elſe handled in Effect, but that it behoveth as well *Jews* as *Gentiles*, as well righteous as unrighteous, to be juſtified by Faith alone in Chriſt Jeſus, without the Law and the Works thereof. The which thing doth appear as well by the Preaching of *Peter*, of *Paul*, of *Stephen*, of *Philip*, and the other Apoſtles, as alſo by the Examples of the *Gentiles* and *Jews*. For as God gave the Holy Ghoſt to the *Gentiles* which lived without the Law, by the Preaching of the Goſpel: So did he give the ſame to the *Jews*: Yet not by the Law nor by the Ceremonies and Sacrifices commanded in the Law, but by the only Preaching of Faith. Now if the Law had been able to juſtify, and the Righteouſneſs of the Law had been neceſſary to Salvation, then doutleſs the Holy Ghoſt had not been given to the *Gentiles* which kept not the Law. But Experience itſelf doth plainly witneſs, that the Holy Ghoſt was given unto them without the Law (and this did the Apoſtles, both *Peter*, *Paul*, *Barnabas* and others ſee) therefore the Law doth not juſtify, but Faith only in Chriſt, which the Goſpel ſetteth forth.

Theſe things are diligently to be marked, becauſe of the Adverſaries, which do not conſider what is handled in the *Acts* of the Apoſtles. I myſelf in times paſt alſo read this Book, when indeed I underſtood in it nothing at all. Therefore when thou heareſt or readeſt in the *Acts* of the Apoſtles, or whereſoever it be in the Scriptures, this Word *Gentiles*, thou muſt think that it is not to be underſtood literally of the common Nature of the *Gentiles*, but it carrieth with it a ſpiritual meaning, and is to be taken, not for thoſe which are under the Law, as were the *Jews* (as before is ſaid in the ſecond Chapter: *We by Nature* Jews, *&c.)* But for thoſe which are without the Law. Wherefore to ſay that the *Gentiles* are juſtified by Faith, is nothing elſe, but that they which obſerve not the Law nor do the Works thereof, which are not circumciſed, which ſacrifice not, &c. are juſtified and receive the Holy Ghoſt. By what means? Not by the Law and the Works thereof (for they have no Law) but freely and without any other means, except only the hearing of the Goſpel.

So *Cornelius* and his Friends whom he had called to his Houſe, do nothing, neither look they upon any Works going before, and yet as many as are preſent, receive the Holy Ghoſt. No Man ſpeaketh but *Peter*. They ſitting by do nothing: They think not of the Law, much leſs do they keep it: They ſacrifice not: They care not for the receiving of Circumciſion, but only are bent to hear that which *Peter* ſpeaketh. He by his Preaching brought the Holy Ghoſt into their Hearts, as it were viſibly: *For they ſpake with Tongues, and glorified God.*

But ſome Men may here cavil and ſay: Who knoweth whether it were the Holy Ghoſt or no? Well let him cavil. Sure it is that the Holy Ghoſt, ſo bearing Witneſs, doth not lie, but hereby ſheweth that he accepteth the *Gentiles* for righteous, and juſtifieth them by no other means, than by the only Voice of the Goſpel, or hearing of Faith in Chriſt preached. We may ſee alſo in the *Acts* how greatly the *Jews* marvelled at this new and ſtrange Thing. For the Faithful which were of the Circumciſion, and came with *Peter* to *Cæſarea*, ſeeing the Gift of the Holy Ghoſt to be poured out alſo upon the *Gentiles* in the Houſe of *Cornelius*, were aſtoniſhed, (*Acts* x. 45.) Alſo they that were at *Jeruſalem* complained of *Peter* for that he went in to Men uncircumciſed, *and did eat with them*, (Acts xi. 3.) But when they heard the matter declared by *Peter* in order as it was done touching *Cornelius*, they marvelled and glorified God, ſaying: *Then hath God alſo given Salvation unto the Gentiles.*

This Report therfore, and this Fame, that God had given Salvation alſo to the *Gentiles*, was at the firſt not only intolerable, but alſo a great Offence even to the beleiving *Jews*. Which they could not eaſily ſhake off: For they had this Prerogative above all other Nations, *that they were the People of God. The Adoption, the Glory, the Worſhip*, &c. *belonged to them*, Rom. ix. Moreover they exerciſed themſelves in the Righteouſneſs of the Law, they laboured all the Day long, they bare the Burden and Heat of the Day. Moreover, they had the Promiſe as touching the Obſervation of the Law; Therefore they could not but murmer againſt the *Gentiles*, (Matt. xx.) and ſay: *Behold the* Gentiles *come but even now, and have not ſuffered any Heat, or born any Burden: Notwithſtanding they have the ſame Righteouſneſs and Holy Ghoſt without Labour, which we by Labour and by the Heat and Burthen of the Day could not obtain.* Indeed they have laboured, but that was but one Hour, and by this Labour they are more refreſhed than wearied. Wherefore then hath God tormented us with the Law, if it avail nothing to the obtaining of Righteouſnes? He now preferreth the *Gentiles* before us, which have been ſo long burthened with the Yoke of the Law. For we which are the People of God, have been vexed all the Day long: But they which are not the People of God, neither have any Law, nor have done any Good at all, are made equal with us.

And for this Cauſe the Council of the Apoſtles, upon great Neceſſity was aſſembled at *Jeruſalem* to ſatisfy and pacify the *Jews*, who though they believed in Chriſt, yet was this Opinion notwithſtanding deeply rooted in their Hearts, that the Law of *Moſes* ought to be obſerved. There *Peter*, upon his own Experience, ſet himſelf againſt them, ſaying: *If God hath given the ſame Grace unto the* Gentiles, *which he hath given unto us which have believed in the Lord Jeſus Chriſt, who was I, that I could let God?* (Acts xi. 17.) Again: *God who knoweth their Hearts, bare them Witneſs in giving unto them the Holy Ghoſt, even as he did unto us. And he put no Difference between us and them, purifiing their Hearts by Faith. Now therefore, why tempt ye God, to lay a Yoke on the Diſciples Necks, which neither our Father's nor we were able to bear?* &c. (*Acts* xv. 8. 9, 10.) With theſe Words *Peter* at once overthroweth the whole Law. As if he ſhould ſay: We will not keep the Law: For we are not able to keep it: But we believe through the Grace of our Lord Jeſus Chriſt to be ſaved, even as they did. So *Peter* here ſtandeth altogether upon this Argument, that God gave unto the *Gentiles* the ſelf-ſame Grace

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that he gave to the *Jews*. As though he would ſay: When I preached to *Cornelius*, I learned by my own Experience, that the Holy Ghoſt was given without the Law to the *Gentiles*, by the only hearing of Faith: Therefore in no Caſe are they to be burthened with the Law. To conclude, ſince it is certain that neither we nor our Fathers were ever able to fulfil the Law, it behoveth you alſo to reject this Error, that Righteouſneſs and Salvation cometh by the Law. And this the believing *Jews* did by little and little: But the wicked, which by this Preaching were offended, at the length were altogether hardned.

The Commendation of the Book containing the Acts *of the Apoſtles.*

SO in the *Acts* ye ſhall find the Experience, the Preachings, and alſo the Examples of the Apoſtles for the Confirmation of this Matter, againſt this obſtinate Opinion touching the Righteouſneſs of the Law. And we ought therefore the more to love, and the more diligently to read this Book, becauſe it containeth moſt ſubſtantial Teſtimonies, which are able to comfort and confirm us againſt the *Papiſt* our *Jews:* Whoſe Abominations and colored Hypocriſy we impugn and condemn by our Doctrine, that we may ſet forth the Benefits and Glory of Chriſt. Who though they have no ſubſtantial Matter to aledge againſt us (whereas the *Jews* might have laid againſt the Apoſtles, that they had received the Law and all theſe Ceremonies from God) yet notwithſtanding they are no leſs obſtinate in defending their curſed Traditions and Abominations, than the *Jews* were in maintaining their Law, which they had received from God, glorying and bragging that they ſit in the Place of Biſhops, and that the Authority to govern the Churches, is committed unto them. Whereby they would bring us into Bondage, and wreſt from us this Article, that we are juſtified, not by Faith formed and adorned with Charity (as they ſay) but by Faith alone! But we ſet againſt them the Book of the *Acts*. Let them read this Book, and conſider the Examples contained in it, and they ſhall find this to be the Sum and the Argument thereof, that we are juſtified by Faith only in Chriſt without Works, and that the Holy Ghoſt is given by the only Hearing of Faith at the Preaching of the Goſpel, and not at the Preaching of the Law, nor by the Works of the Law.

Wherefore thus teach we, O Man, although thou faſt, give Alms, honour thy Parents, obey the Magiſtrate, *&c.* yet art thou not juſtified thereby. This Voice of the Law, Honour thy Parents, or any other elſe, either heard or fulfiled, doth not juſtify. What then? To hear the Voice of the Spouſe, to hear the Word of Faith: This Word being heard, doth juſtify. Wherefore? Becauſe it bringeth the Holy Ghoſt which juſtifieth a Man, and maketh him righteous before God.

Hereby may we ſee what is the Difference between the Law and the Goſpel. The Law never bringeth the Holy Ghoſt, but only teacheth what we ought to do: Therefore it juſtifieth not. But the Goſpel bringeth the Holy Ghoſt, becauſe it teacheth what we ought to receive. Therefore the Law and the Goſpel are two contrary Doctrines. To put Righteouſneſs therefore in the Law, is nothing elſe but to fight againſt the Goſpel. For *Moſes* with his Law is a ſevere Exactor, requireth of us that we ſhould work, and that we ſhould give: Briefly, it requireth and exacteth. Contrariwiſe

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the Goſpel giveth freely and requireth of us nothing elſe, but to hold out our Hands, and to take that which is offered. Now to exact and to give, to take and to offer are clean contrary, and cannot ſtand together. For that which is given, I take: But that which I give, I do not take, but I offer it unto another. Therefore if the Goſpel be a Gift, it requireth nothing, Contrariwiſe the Law giveth nothing, but it requireth and ſtraitly exacteth of us, yea even impoſſible things.

Of Cornelius *in the Tenth of the* Acts.

HERE our Adverſaries ſet againſt us the Example of *Cornelius*. *Cornelius*, ſay they, was, (as *Luke* witneſſeth) *a good Man, juſt, and fearing God, which gave Alms to the People, and prayed to God continualy*: Therefore of Congruence he did merit the Forgiveneſs of Sins, and the ſending of the Holy Ghoſt. I anſwer: *Cornelius* was a *Gentile*, and this cannot the Adverſaries deny: For the Words which *Peter* alledgeth *Acts* x. 28. do plainly witneſs the ſame. *Ye know*, ſaith he, *that it is unlawful for a Man that is a* Jew, *to accompany with one of another Nation: But God hath ſhewed me that I ſhould not call any Man polluted or unclean.* He was therefore a *Gentile*, and not circumciſed, not keeping the Law, yea not once thinking of it, becauſe it pertaineth nothing unto him: And yet notwithſtanding he was juſtified and received the Holy Ghoſt. And this Argument, as I ſaid, is handled throughout the whole Book of the *Acts*: To wit, that the Law availeth nothing to Righteouſneſs.

Let this ſuffice then for the Defence of the Article of Juſtification, that *Cornelius* was a *Gentile*, not circumciſed, not keeping the Law: Therefore he was not juſtified by the Law, but by the hearing of Faith. God juſtifieth therefore without the Law, and ſo conſequently the Law availeth nothing to Righteouſneſs. For otherwiſe God would have given the Holy Ghoſt to the Jews only, which had the Law and kept it, and not to the *Gentiles* which had not the Law, and much leſs did accompliſh it. But God wrought clean contrary: For the Holy Ghoſt was given to them that kept not the Law: Wherefore Righteouſneſs cometh not by the Law. By this means the Objection of the Adverſaries which do not underſtand the true Manner of Juſtification, is anſwered.

Here again the Adverſaries object againſt us, and ſay: Be it ſo that *Cornelius* was a *Gentile*, and did not receive the Holy Ghoſt by the Law, yet notwithſtanding foraſmuch as the Text ſaith plainly, *that he was a juſt Man, fearing God, giving Alms*, &c. it may ſeem that by theſe Works he deſerved to have the Holy Ghoſt afterwards given unto him. I anſwer, that *Cornelius* was a juſt and a holy Man in the Old Teſtament, becauſe of his Faith in Chriſt which was to come, as all the Fathers, Prophets and godly Kings were righteous and received ſecretly the Holy Ghoſt through Faith in Chriſt to come. But theſe *Popiſh* Sophiſters put no Difference beteewn Faith in Chriſt to come, and in Chriſt which is already come. Wherefore if *Cornelius* had died before Chriſt was revealed, yet had he not been damned, becauſe he had the Faith of the Fathers, which were ſaved by Faith only in Chriſt to come, (*Acts* xv. 11.) He remaineth then always a *Gentile*, uncircumciſed and without the Law, and yet notwirhſtanding he worſhipped the ſelf-ſame God whom the Fathers worſhipped by Faith in the Meſſias to come. But

now

now, becauſe the Meſſias was already come, neceſſary it was that it ſhould be ſhewed unto him by the Apoſtle *Peter*, that he was not now to be looked for, but that he was already come.

And this Article concerning Faith in Chriſt to be revealed, and in Chriſt now revealed (that I may touch this alſo by the way) is very neceſſary to be known. For ſeeing that Chriſt is now revealed, we cannot be ſaved by Faith in Chriſt to come, but we muſt believe that he is already come, hath fulfilled all Things, and aboliſhed the Law. Therefore neceſſary it was alſo that *Cornelius* ſhould be brought to another Belief, not that Chriſt was yet to come, as he did believe before: But that he was already come. So Faith giveth place to Faith: *From Faith to Faith*, (Rom. i.)

The *Popiſh* Schoolmen therefore are deceived, when they ſay for the Maintenance of their *Opus Congruum*, or Merit before Grace, that *Cornelius* by the natural nnd moral Works of Reaſon, deſerved Grace and the ſending of the Holy Ghoſt. For to be a juſt Man and fearing God, are the Properties, not of a *Gentile* or of a natural Man, but of a ſpiritual Man, who hath Faith already. For unleſs he did believe in God and fear God, he could not hope to obtain any thing of him by Prayer. The firſt Commendation therefore that *Luke* giveth unto *Cornelius*, is this, *That he is a righteous Man and fearing God:* Afterwards he commendeth him for his Works and Alms-deeds. This our Adverſaries do not conſider, but lay hold upon this Sentence, *that he gave Alms unto the Poor:* For that ſeemeth to make for the eſtabliſhing of their Merit of Congruence or Deſert going before Grace. But firſt the Perſon or the Tree muſt be commended, and then the Works and the Fruit. *Cornelius* is a good Tree, for he is righteous and feareth God: Therefore he bringeth forth good Fruit, he giveth Alms, he calleth upon God, and theſe Fruits pleaſe God becauſe of his Faith. Wherefore the Angel commendeth *Cornelius* for his Faith in Chriſt which was come, and bringeth him from that Faith, to another Faith in Chriſt which was already come, when he ſaith: *Call for* Simon, *whoſe Sirname is* Peter: *He ſhall tell thee what thou oughteſt to do*, &c. (*Acts.* x. 5, 6.) Like as then *Cornelius* was without the Law before Chriſt was revealed: Even ſo after Chriſt was revealed, he received neither the Law nor Circumciſion. And as he kept not the Law before: So did he not keep it afterwards. This Argument therefore concludeth ſtrongly: *Cornelius* was juſtified without the Law, therefore the Law juſtifieth not.

Naaman *the* Syrian.

LIKEWISE *Naaman* the *Syrian* was, no doubt, a good and godly Man, and had a religious and reverent Opinion of God. And although he was a *Gentile* and belonged not to the Kingdom of *Moſes*, which then flouriſhed: Yet notwithſtanding his Fleſh was cleanſed, and the God of *Iſrael* was revealed unto him, and he received the Holy Ghoſt. For thus he ſaith: Now *I know aſſuredly that there is no other God in all the World but in* Iſrael, (2 *Kings* 5, *&c.*) He doth nothing at all, he keepeth not the Law, he is not circumciſed: But only he prayeth, that ſo much of that Earth might be given unto him, as two Mules ſhould be able to carry away. Moreover it appeareth that Faith was not idle in him. For thus he ſpeaketh to the Prophet *Heliſeus: Thy Servant will henceforth neither offer burnt Sacrifice, nor Offering unto any other God, ſaving the Lord. But in this Thing the Lord be merciful unto thy Ser-*

vant, that when my Maſter goeth into the Houſe of Rimmon *to Worſhip there, and leaneth on my Hand, and I bow myſelf in the Houſe of* Rimmon: *When I do bow down, I ſay, in the Houſe of* Rimmon, *the Lord be merciful to thy Servant in this Point.* To whom the Prophet ſaith, *Go in Peace.* So was he juſtified. The *Jew* hearing this, fretteth for Anger, and ſaith: What! Should the *Gentile* be juſtified without the keeping of the Law? Should he be compared with us which are circumciſed?

The Gentiles *juſtified without the Law, even when the Law and Policy of* Moſes *was yet in Force.*

THerefore God, long before, when the Kingdom of *Moſes* was yet ſtanding and flouriſhing, did ſhew that he juſtified Men without the Law, as indeed he juſtified many Kings in *Egypt* and in *Babylon:* alſo *Job* and many other Nations of the *Eaſt.* Moreover, *Ninive* a great City was juſtified, and received the Promiſe of God, that it ſhould not be deſtroyed. By what means? Not becauſe it heard and fulfilled the Law: But becauſe it believed the Word of God which the Prophet *Jonas* preached. For ſo ſaith the Prophet: *And the* Ninivites *believed God, and proclaimed a Faſt, and put on Sackcloth:* That is to ſay, they repented. Our Adverſaries do craftily paſs over this Word [*Believed*] and yet the Effect of all together reſteth therein. Thou readeſt not in *Jonas,* And the *Ninivites* received the Law of *Moſes,* were circumciſed, offered Sacrifice, fulfilled the Works of the Law: But believing the Word, they repented in Sackcloth and Aſhes.

This was done before Chriſt was revealed, when that Faith yet reigned, which believed in Chriſt to come. If then the *Gentiles* were juſtified without the Law, and received ſecretly the Holy Ghoſt, when the Law was yet in Force, why ſhould the Law be required as neceſſary to Righteouſneſs, which by the coming of Chriſt is now aboliſhed? Wherefore this is a ſtrong Argument, grounded upon the Experience of the *Galatians: Received ye the Holy Ghoſt by the Works of the Law, or by the Hearing of Faith preached?* (Gal. iii. 11.) For they were compelled to grant that they heard nothing of the Holy Ghoſt, before the Preaching of *Paul:* But when he preached the Goſpel, then they received the Holy Ghoſt.

So we alſo at this Day, convicted by the Teſtimony of our own Conſcience, are conſtrained to confeſs, that the Holy Ghoſt is not given by the Law, but by the hearing of Faith. For many Heretofore in the *Papacy,* have gone about with great Labour and Study, to keep the Law, the Decrees of the Fathers, and the Traditions of the Pope: And ſome, with painful and continual Exerciſes in Watching and Praying, did ſo weary and weaken their Bodies, that afterwards they were able to do nothing: Whereby notwithſtanding they gained nothing elſe, but that they miſerably afflicted and tormented themſelves. They could never attain to a quiet Conſcience, and Peace in Chriſt, but continually doubted of the good Will of God towards them. But now, ſince the Goſpel teacheth that the Law and Works do not juſtify, but Faith alone in Jeſus Chriſt, hereupon followeth a moſt certain Knowledge and Underſtanding, a moſt joyful Conſcience, and a true Judgment of every kind of Life, and of all things elſe whatſoever. The believing Man may now eaſily judge that the *Papacy,* with all the religious Orders and Traditions thereof is wicked: Which before he could not do. For ſo

great

great Blindneſs reigned in the World, that we thought thoſe Works which Men had adviſed, not only without the Will of God, but alſo contrary to his Commandment, to be much better than thoſe, which the Magiſtrate, the Houſeholder, the Child, the Servant did at the Commandment of God.

Indeed we ought to have learned by the Word of God, that the religious Orders of the *Papiſts* (which only they call holy) are wicked, ſince there is no Commandment of God, or Teſtimony in the Holy Scriptures as touching the ſame. Contrariwiſe, other Orders of Life, which have the Word and Commandment of God, are holy and ordained of God. But we were then wrapped in ſuch horrible Darkneſs, that we could not truly judge of any thing. But now, ſince the clear Light of the Goſpel doth appear, all Kinds of Life in the World are under our Judgment. We may boldly pronounce out of the Word of God, that the Condition of Servants, which before the World is moſt vile, is far more acceptable unto God than all the religious Orders of the *Papiſts*. For by this Word he commendeth, approveth and adorneth the State of Servants, and ſo doth he not the Orders of Monks, Friers and ſuch other. Therefore this Argument grounded upon Experience, ought to prevail with us alſo. For although many Men in the *Papacy* wrought many and great Works, yet could they never be certain of the Will of God towards them, but they were always in doubt: They could never attain to the Knowledge of God, of themſelves, of their Calling: They never felt the Teſtimony of the Spirit in their Hearts. But now that the Truth of the Goſpel appeareth, they are fully inſtructed by the only Hearing of Faith, in all theſe Things.

It is not without Cauſe that I do ſo largely intreat of theſe Things. For it ſeemeth to Reaſon but a ſmall Matter, that the Holy Ghoſt is received by the only Hearing of Faith, and that there is nothing elſe required of us, but that we, ſetting apart all our Works, ſhould give our ſelves only to the Hearing of the Goſpel. Man's Heart doth not underſtand nor believe that ſo great a Treaſure, namely, the Holy Ghoſt, is given by the only Hearing of Faith: But reaſoneth after this Manner: Forgiveneſs of Sins, Deliverance from Death, the giving of the Holy Ghoſt, of Righteouſneſs, and everlaſting Life, are great Things: Therefore if thou wilt obtain theſe ineſtimable Benefits, thou muſt perform ſome other great and weighty Matter. This Opinion the Devil doth well like and approve, and alſo increaſeth the ſame in the Heart. Therefore when Reaſon heareth this: Thou canſt do nothing for the obtaining of the Forgivneſs of Sins, but muſt only hear the Word of God, by-and-by it crieth out, and ſaith: Fie, thou makeſt too ſmall Account of the Remiſſion of Sins, *&c.* So the ineſtimable Greatneſs of the Gift, is the Cauſe that we cannot believe it: And becauſe this incomparable Treaſure is freely offered, therefore it is deſpiſed.

But this we muſt needs learn, that Forgiveneſs of Sins, Chriſt and the Holy Ghoſt are freely given unto us at the only Hearing of Faith preached, notwithſtanding our horrible Sins and Demerits. And we muſt not weigh, how great the Thing is that is given, and how unworthy we are of it (for ſo ſhould the Greatneſs of the Gift, and our Unworthineſs terrify us) but we muſt think that it pleaſeth God freely to give unto us this unſpeakable Gift, unto us, I ſay, which are unworthy, as Chriſt in *Luke* ſaith: *Fear not little Flock: For it is your Father's Pleaſure to give unto you: Lo, to give unto you,* ſaith he, *a Kingdom,* (Luke xii. 22.) To whom? To you unworthy,

unworthy, which are his little Flock. If I then be little, and the Thing great (nay rather of all Things the greateſt) which God hath given unto me, I muſt thus think, that he alſo is great and only great, which giveth it. If he offer it and will give it, I conſider not mine own Sin and Unworthineſs, but his fatherly good Will towards me which is the Giver, and I receive the greatneſs of the Gift with Joy and gladneſs, and am thankful for ſo ineſtimable a Giſt given freely unto me, to me, I ſay, unworthy by the Hearing of Faith.

Here again fooliſh Reaſon is offended, and reproveth us, ſaying: Where ye teach Men to do nothing at all for the obtaining of ſo great and ineſtimable a Giſt, but to hear the Word of God, this ſeemeth to tend to the great Contempt of Grace, and to make Men ſecure, idle and diſſolute, ſo that they ſlack their Hands and do no good at all. Therefore it is not good to preach this Doctrine, for it is not true: But Men muſt be urged to labour and to exerciſe themſelves unto Righteouſneſs, and then ſhall they obtain this Giſt. The ſelf-ſame Thing the *Pelagians* in Times paſt objected againſt the Chriſtians. But hear what *Paul* ſaith in this Place: *Ye have received the Holy Ghoſt:* Not by your own Labour and Travel, not by the Works of the Law, *but by the Hearing of Faith.* Briefly, hear what Chriſt himſelf ſaith, and what he anſwereth to *Martha*, being very careful, and hardly bearing that her Siſter *Mary*, ſitting at the Feet of Jeſus and hearing his Word, ſhould leave her to miniſter alone. *Martha, Martha*, ſaith he, *thou careſt, and art troubled about many Things, but one Thing is needful.* Mary *hath choſen the good Part which ſhall not be taken from her*, (Luke x. 41, 42.) A Man therefore is made a Chriſtian, not by working, but by hearing, wherefore he that will exerciſe himſeif to Righteouſneſs, muſt firſt exerciſe himſelf in hearing the Goſpel. Now when he hath heard and received the Goſpel, let him give Thanks to God with a joyful and a glad Heart, and afterwards let him exerciſe himſelf in thoſe good Works which are commanded in the Law, ſo that the Law and Works may follow the Hearing of Faith. So may he quietly walk in the Light, which is Chriſt, and boldly chuſe and do Works, not hypocritical, but good Works indeed, ſuch as he knoweth to pleaſe God and to be commanded of him, and contemn all thoſe hypocritical Shadows of freewill Works.

Our Adverſaries think that Faith, whereby we receive the Holy Ghoſt, is but a light Matter: But how high and hard a Matter it is, I myſelf do find by Experience, and ſo do all they which with me do earneſtly embrace the ſame. It is ſoon ſaid, that by the only Hearing of Faith, the Holy Ghoſt is received: But it is not ſo eaſily heard, laid hold on, believed and retained, as it is ſaid. Wherefore if thou hear of me that Chriſt is that Lamb of God, ſacrificed for thy Sins, ſee alſo that thou hear it effectually. *Paul* very aptly calleth it the *Hearing of Faith*, and not the Word of Faith (although there be ſmall Difference) that is, ſuch a Word as thou hearing doſt believe, ſo that the Word be not only my Voice, but may be heard of thee, and may enter into thy Heart, and may be believed of thee: Then it is truly and indeed the Hearing of Faith, through the which thou receiveſt the Holy Ghoſt: Which after thou haſt once received, thou ſhalt alſo mortify thy Fleſh.

The faithful do find by their own Experience, how gladly they would hold and embrace the Word when they hear it, with a full Faith, any abandon this Opinion of the Law and of their own Righteouſneſs: But they

feel

ſeel in their Fleſh a mighty Reſiſtance againſt the Spirit. For Reaſon and the Fleſh will needs work together. This ſaying: *Ye muſt be circumciſed and keep the Law*, cannot be utterly rooted out of our Minds, but it ſticketh faſt in the Hearts of all the Faithful. There is in the Faithful therefore a continual Conflict between the Hearing of Faith and the Works of the Law. For the Conſcience always murmureth, and thinketh, that this is too eaſy a Way, that by the only hearing of the Word, Righteouſneſs, the Holy Ghoſt, and Life everlaſting is promiſed unto us. But come once to an earneſt Trial thereof, and then tell me how eaſy a thing it is to hear the Word of Faith. Indeed he which giveth is great: Moreover, he giveth great Things willingly and freely, and upbraideth no Man therewith: But thy Capacity is hard and Faith weak, ſtill ſtriving againſt thee, ſo that thou art not able to receive this Gift. But let thy Conſcience murmur againſt thee never ſo much, and let this *(Muſt)* come never ſo often into thy Mind, yet ſtand faſt and hold out, until thou overcome this *(Muſt.)* So, as Faith increaſeth by little and little, that Opinion of the Righteouſneſs of the Law will diminiſh. But this cannot be done without great Conflicts.

Verſe 3. *Are ye ſo fooliſh, that after ye have begun in the Spirit, ye would now end in the Fleſh?*

This Argument being concluded, how that the Holy Ghoſt cometh not by the Works of the Law, but by the Preaching of Faith: He beginneth here to exhort and terrify them from a double Danger or Incommodity. The firſt is: *Are ye ſo fooliſh, that after ye have begun in the Spirit, ye would now end in the Fleſh?* The other followeth: *Have ye ſuffered ſo great things in vain?* As if he ſaid: Ye began in the Spirit: That is, your Religion was excellently well begun. As alſo a little after he ſaith: *Ye ran well*, &c. But what have ye gotten thereby? Forſooth ye will now end in the Fleſh.

Paul ſetteth here the Spirit againſt the Fleſh. He calleth not the Fleſh (as before I have ſaid) fleſhly Luſt, beaſtly Paſſions, or ſenſual Appetites: For he intreateth not here of Luſt and ſuch other fleſhly Deſires: But of Forgiveneſs of Sins, of juſtifying the Conſcience, of obtaining Righteouſneſs before God, of Deliverance from the Law, Sin and Death: and yet notwithſtanding he ſaith here, that they, forſaking the Spirit, do now end in the Fleſh. Fleſh therefore is here taken for the very Righteouſneſs and Wiſdom of the Fleſh, and the Judgment of Reaſon, which ſeeketh to be juſtified by the Law. Whatſoever then is moſt excellent in Man, the ſame here *Paul* calleth Fleſh, as the Wiſdom of Reaſon, and the Righteouſneſs of the Law itſelf.

And this Place muſt be well conſidered, becauſe of the ſlanderous and caviling *Papiſts*, which wreſt the ſame againſt us, ſaying, that we in *Popery* began in the Spirit, but now, having married Wives, we end in the Fleſh. As though a ſingle Life, or not to have a Wife, were a ſpiritual Life: And as though it nothing hindred their ſpiritual Life, if a Man not contented with one Whore, have many. They are mad Men, not underſtanding what the Spirit, or what the Fleſh is. The Spirit is whatſoever is done in us according to the Spirit: The Fleſh, whatſoever is done in us according to the Fleſh without the Spirit. Wherefore all the Duties of a Chriſtian Man, as to love his Wife, to bring up his Children, to govern his Family, and ſuch like

(which unto them are worldly and carnal) are the Fruits of the Spirit. Theſe blind Buzzards cannot diſcern Things, which are the good Creatures of God, from Vices.

Here is alſo to be noted the Manner of Speech which the Apoſtle uſeth when he ſaith: *Ut carne conſummamini*, ſpeaking in the paſſive Voice. As if he ſaid: Ye end, yea rather ye are ended in the Fleſh. For the Righteouſneſs of the Law, which *Paul* here calleth the Fleſh, is ſo far off from juſtifying, that they which after the receiving the Holy Ghoſt through the Hearing of Faith, fall back again unto it, are ended in it, that is to ſay, are utterly deſtroyed. Therefore whoſoever teach that the Law ought to be fulfilled to this End, that Men might be juſtified thereby, while they go about to quiet their Conſciences, they hurt them, and while they would juſtify them, they condemn them.

Paul hath always a Glance at the falſe Apoſtles: For they ſtill urged the Law, ſaying: Faith only in Chriſt taketh not away Sin, pacifieth not the Wrath of God, juſtifieth not: Therefore if ye will obtain theſe Benefits, ye muſt not only believe in Chriſt, but therewith ye muſt alſo keep the Law, be circumciſed, keep the Feaſts, Sacrifices, &c. Thus doing ye ſhall be free from Sin, from the Wrath of God, from everlaſting Death. Yea rather, ſaith *Paul*, by the ſelf-ſame Things ye eſtabliſh Unrighteouſneſs, ye provoke the Wrath of God, ye add Sin to Sin, ye quench the Spirit, ye fall away from Grace, and utterly reject the ſame, and ye together with your Diſciples do end in the Fleſh. This is the Firſt Danger, from the which he terrifieth the *Galatians*, leſt if they ſeek to be juſtified by the Law, they loſe their Spirit, and forego their good Beginnings for a wretched End.

Verſe 4. *Have ye ſuffered ſo many Things in vain?*

The other Danger or Incommodity is this: *Have ye ſuffered ſo many Things in vain?* As though he would ſay: Conſider, not only how well ye began, and how miſerable ye have forſaken your good Beginning and your Courſe well begun: Moreover, that not only ye have loſt the Firſt Fruits of the Spirit, being fallen again into the Miniſtry of Sin and Death, and into a doleful and a miſerable Bondage of the Law: But conſider this alſo, that ye have ſuffered much for the Goſpel ſake, and for the Name of Chriſt: To wit, the Spoiling of your Goods, Railings and Reproaches, Dangers both of Bodies and Lives, *&c.* All Things were in a happy Courſe and great towardneſs with you. Ye taught purely, ye lived holily, and ye endured many Evils conſtantly for the Name of Chriſt. But now, all is loſt, as well Doctrine as Faith, as well Doing as Suffering, as well the Spirit as the Fruits thereof.

Hereby it appeareth ſufficiently, what Incommodity the Righteouſneſs of the Law of Man's own Righteouſneſs bringeth: To wit, that they which truſt in it do loſe at once unſpeakable Benefits. Now, what a miſerable thing is it, ſo ſuddenly to loſe ſuch ineſtimable Glory and Aſſurance of Conſcience towards God? Alſo to endure ſo many great and gaievous Afflictions, as loſs of Goods, Wife, Children, Body and Life, and yet notwithſtanding to ſuſtain all theſe Things in vain? And out of theſe two Places, much Matter may be gathered to ſet forth and amplify at large the goodly Commendation of the Law and Man's own Righteouſneſs, if a Man would

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ſtand upon every Parcel by itſelf, and declare what Spirit it was wherewith they began: What, how great, and how many the Afflictions were which they endured for Chriſt's ſake. But no Eloquence can ſufficiently ſet forth theſe Matters: For they are ineſtimable Things whereof *Paul* here entreateth: To wit, the Glory of God, Victory over the World, the Fleſh and the Devil; Righteouſneſs and everlaſting Life: And on the other ſide, Sin, Deſperation, eternal Death and Hell. And yet notwithſtanding in a Moment we loſe all theſe incomparable Gifts, and procure unto ourſelves theſe horrible and endleſs Miſeries, and all by falſe Teachers, when they lead us away from the Truth of the Goſpel unto falſe Doctrine. And this do they, not only very eaſily, but alſo under a Shew of great Holineſs, bring to paſs.

Verſe 4. *If notwithſtanding it be in vain.*

This he addeth as a Correction: Whereby he mitigateth the Reprehenſion that goeth before, which was ſomewhat ſharp. And this he doth as an Apoſtle, leſt he ſhould terrify the *Galatians* too much. Although he chide them, yet notwithſtanding he always doth it in ſuch ſort, that he poureth in ſweet Oil withal, leſt he ſhould drive them to Deſperation.

He ſaith therefore: *If notwithſtanding it be in vain.* As if he would ſay: Yet I do not take away all Hope from you. But if ye will ſo end in the Fleſh, that is to ſay, follow the Righteouſneſs of the Law and forſake the Spirit, as ye have begun, then know ye, that all your Glory and Affiance which ye have in God, is in vain, and all your Afflictions are unprofitable. Indeed I muſt needs ſpeak ſomewhat roughly unto you in this Matter: I muſt be fervent in the Defence thereof, and ſomewhat ſharp in chiding of you, eſpecially the Matter being ſo weighty and conſtraining me thereunto, leſt ye ſhould think it to be but a Trifle to reject the Doctrine of *Paul* and receive another. Notwithſtanding, I will not utterly diſcourage you, ſo that ye repent and amend. For ſickly and ſcabbed Children may not be caſt away, but muſt be tendred and cheriſhed more diligently than they which are in Health. ſo that *Paul* here like a cunning Phyſician, layeth all the Fault in a manner upon the falſe Apoſtles, the Authors and only Cauſe of this deadly Diſeaſe. Contrariwiſe he handleth the *Galatians* very gently, that by his Mildneſs he might heal them. We therefore by the Example of *Paul*, ought in like manner to reprehend the Weak, and ſo to cure their Infirmity; that in the mean Time we leave not off to cheriſh and comfort them, leſt if we handle them too ſhaply, they fall into Deſperatian.

Verſe 5. *He therefore that miniſtreth to you the Spirit, and worketh Miracles among you, doth he it through the Works of the Law, or by the Hearing of Faith Preached?*

This Argument grounded upon the Experience of the *Galatians*, doth ſo well like the Apoſtle, that after he hath reproved and terrified them, ſetting before them a double Danger, he now repeateth the ſame again, and that with a more large Amplification, ſaying: *He which Miniſtreth*, &c. That is to ſay: Ye have not only received the Spirit by the Hearing of Faith, but whatſoever ye have either known or done, it came by the Hearing of Faith. As though he would ſay: It was not enough that God gave you once the Spirit:

Spirit: But the ſame God alſo hath enriched you with the Gifts of the Spirit, and increaſed the ſame in you, to the end that when ye have once received the Spirit, it might always grow and be more and more effectual in you. Hereby it is plain, that the *Galatians* had wrought Miracles, or at the leaſt, had ſhewed ſuch Fruits of Faith as the true Diſciples of the Goſpel are wont to bring forth. For the Apoſtle elſewhere ſaith: *That the Kingdom of God is not in Word, but in Power,* (1 Cor. iv. 20.) Now, this Power is not only to be able to ſpeak of the Kingdom of God: But alſo in very deed to ſhew, that God through his Spirit is effectual in us. So before in the ſecond Chapter, he ſaith of himſelf: *He that was effectual in* Peter *among the* Jews, *was alſo effectual in me: He that was mighty by* Peter *in the Apoſtleſhip over the Circumciſion, was alſo mighty by me towards the* Gentiles.

When a Preacher then ſo preacheth, that the Word is not fruitleſs, but effectual in the Hearts of the Hearers, that is to ſay: When Faith, Hope, Love and Patience do follow; then God giveth his Spirit and worketh Miracles in the Hearers. In like Manner *Paul* ſaith here, *That God hath given his Spirit to the* Galatians, *and hath wrought Miracles among them.* As though he would ſay: God hath not only brought to paſs through my Preaching, that ye ſhould believe: But alſo that ye ſhould live holily, bring forth many Fruits of Faith, and ſuffer many Afflictions. Alſo by the ſame Power of the Holy Ghoſt, of Adulterers, of wrathful, impatient and covetous Perſons, and of very Enemies, ye are become liberal, chaſte, gentle, patient, and Lovers of your Neighbours. Whereupon afterwards he giveth Teſtimony of them in the fourth Chapter, that they received him as an Angel of God, yea rather as Chriſt Jeſus: And that they loved him ſo entirely, that they were ready to have plucked out their own Eyes for him.

Now, to love thy Neighbour ſo heartily, that thou art ready to beſtow thy Money, thy Goods, thine Eyes, and all that thou haſt for his Salvation, and moreover to ſuffer patiently all Adverſities and Afflictions, theſe, no doubt, are the Effects and Fruits of the Spirit, and theſe, ſaith he, ye received and enjoyed before theſe falſe Teachers came among you. But ye received them not by the Law, but of God, who ſo miniſtred unto you, and daily increaſed in you his Holy Spirit, that the Goſpel had a moſt happy Courſe amongſt you, in teaching, believing, working and ſuffering. Now, ſeeing ye know theſe things (being convicted even by the Teſtimony of your own Conſciences) how cometh it to paſs that ye ſhew not the ſame Fruits that ye did before: That is, that ye teach not truly, that ye believe not faithfully, that ye live not holily, that ye work not rightly, and that ye ſuffer not patiently: Finaly, who hath ſo corrupted you, that you bear not ſo loving Affection towards me, as ye did before? That ye receive not *Paul* now as an Angel of God, nor as Jeſus Chriſt? That ye will not pluck out your Eyes to give them unto me? How cometh it to paſs, I ſay, that this fervent Zeal of yours waxeth ſo cold towards me, and that ye now prefer before me, the falſe Apoſtles, which do ſo miſerably ſeduce you?

In like manner it happeneth unto us at this Day. When we firſt preached the Goſpel, there were very many that favoured our Doctrine, and had a good and reverand Opinion of us: And after the Preaching thereof, followed the Fruits and Effects of Faith. But what enſued? A ſort of Light and brainſick Heads ſprang up, and by-and-by deſtroyed all that we had in long Time and with much Travail planted before, and alſo, made us ſo odious

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unto them which before loved us dearly, and thankfully received our Doctrine, that now they hate nothing more than our Name. But of this Miſchief the Devil is the Author, working in his Members contrary Works, which wholly fight againſt the Works of the Holy Ghoſt. Therefore, ſaith the Apoſtle, your Experience (O ye *Galatians)* ought to teach you, that theſe great excellent Virtues proceeded not of the Works of the Law: For as ye had them not before the Hearing of Faith preached: So have ye them not now, although the falſe Apoſtles reign in the midſt of you.

We likewiſe may ſay at this Day to thoſe which vaunt themſelves to be Goſpellers, and to be freed from the Tyranny of the Pope: Have ye overcome the Tyranny of the Pope, and obtained Liberty in Chriſt through the *Anabaptiſts*, and ſuch other fantaſtical Spirits, or through us which have preached Faith in Jeſus Chriſt? Here if they will confeſs the Truth, they muſt needs ſay: No doubt, by the preaching of Faith. And true it is, that at the Beginning of our Preaching, the Doctrine of Faith had a moſt happy Courſe, and down fell the Pope's Pardons, Purgatory, Vows, Maſſes and ſuch like Abominations, which drew with them the Ruin of all *Popery*. No Man could juſtly condemn us: For our Doctrine was pure, raiſing up and comforting many poor Conſciences, which had been long oppreſſed with Men's Traditions under the *Papacy*, which was a plain Tyranny, a racking and crucifying of Conſciences. Many therefore gave Thanks unto God, that through the Goſpel (which we firſt, by the Grace of God, then preached) they were ſo mightily delivered out of theſe Snares, and this Slaughter-houſe of Conſciences. But when theſe new fond Heads ſpang up (who went about by all Means to work our Diſcredit) then began our Doctrine to be evil thought of: For it was commonly bruted abroad, that the Profeſſors thereof diſagreed among themſelves. Whereat many being greatly offended, fell quite from the Truth, putting the *Papiſts* in Comfort, that we together with our Doctrine, ſhould ſhortly come to naught, and by this Means they ſhould recover their former Dignity and Authority again.

Wherefore, like as the falſe Apoſtles vehemently contended that the *Galatians*, now juſtified by Faith in Chriſt, ought to be circumciſed and keep the Law of *Moſes*, if they would be delivered from their Sins, and from the Wrath of God, and obtain the Holy Ghoſt, and yet notwithſtanding by the ſelf-ſame Means they burthened them the more with Sins (for Sin is not taken away by the Law, neither is the Holy Ghoſt given through it, but only it worketh Wrath, and driveth Men into great Terors) ſo at this Day theſe raſh Heads, which ought to provide for the Safety of the Catholick Church, and at once to drive down all *Popery*, have done no good, but much hurt to the Church: They have not overthrown the *Papacy*, but have more eſtabliſhed it.

But if they had, as they begun, with a common Conſent together with us, taught and diligently urged the Article of Juſtification: That is to ſay, that we are juſtified neither by the Righteouſneſs of the Law, nor by our own Righteouſneſs, but by only Faith in Jeſus Chriſt: Doubtleſs this one Article by little and little, as it begun, had overthrown the whole *Papacy*, with all her Brotherhoods, Pardon, religious Orders, Relicks, Ceremonies, Invocation of Saints, Purgatory, Maſſes, Watchings, Vows, and infinite other like Abominations. But they leaving off the Preaching of Faith and true Chriſtian Righteouſneſs, have gone another way to work, to the great Hindrance both of ſound Doctrine, and of the Churches.

Verſe 6. *As* Abraham *believed God, and it was imputed to him for Righteouſneſs.*

Hitherto *Paul* reaſoneth upon the Experience of the *Galatians*, and with this Argument he urgeth them vehemently. Ye, ſaith he, have believed, and believing hath done Miracles, and have ſhewed many notable Signs: And moreover ye have ſuffered many Afflictions, all which Things are the Effects and Operations, not of the Law, but of the Holy Ghoſt. This the *Galatians* were conſtrained to confeſs. For they could not deny theſe Things which were before their Eyes and manifeſt to their Senſes: And therefore this Argument grounded upon their own Experience, is very ſtrong.

Now he addeth the Example of *Abraham*, and rehearſeth the Teſtimony of the Scripture. the firſt is out of *Gen.* xv. 6. *Abraham believed God*, &c. This Place the Apoſtle here mightily proſecuteth, as alſo he did in his Epiſtle to the *Romans: If* Abraham, ſaith he, *was juſtified by the Works of the Law, he hath Righteouſneſs and Rejoicing, but not before God, but before Men* (Rom. iv. 2, 3.) For before God there is in him nothing but Sin and Wrath. Now, he was juſtified before God, not becauſe he did work, but becauſe he did believe. For the Scripture ſaith: *Abraham believed God, and it was imputed to him for Righteouſneſs.* This Place doth *Paul* there notably ſet forth and amplify, as it is moſt worthy: *Abraham*, ſaith he, *was not weak in the Faith, neither conſidered he his own Body which was now dead, being almoſt an hundred Years old: Neither the Deadneſs of* Sarah's *Womb: Neither did he doubt of the Promiſe of God through Unbelief, but was ſtrengthened in the Faith, and gave Glory to God, being fully aſſured, that whatſoever God had promiſed, he was able to do. Now, it is not written for him only, that it was imputed to him for Righteouſneſs, but for us alſo*, &c. *(Rom.* iv. 19, 20, *&c.)*

Paul by theſe Words, *Abraham believed*, of Faith in God, maketh the chiefeſt Worſhip, the chiefeſt Duty, the chiefeſt Obedience, and the chiefeſt Sacrifice. Let him that is a *Rhetorician*, amplify this Place, and he ſhall ſee that Faith is an Almighty Thing, and that the Power thereof is infinite and ineſtimable: For it giveth Glory unto God, which is the higheſt Service that can be given unto him. Now, to give Glory unto God, is to believe in him, to count him true, wiſe, righteous, merciful, almighty: Briefly to acknowledge him to be the Author and Giver of all Goodneſs. This Reaſon doth not, but Faith. That is it which maketh us divine People, and (as a Man would ſay) it is the Creator of certain Divinity, not in the Subſtance of God, but in us. For without Faith God loſeth in us his Glory, Wiſdom, Righteouſneſs, Truth and Mercy. To conclude, no Majeſty or Divinity remaineth unto God, where Faith is not. And the chiefeſt Thing that God requireth of Man is, that he giveth unto him his Glory and his Divinity: That is to ſay, that he taketh him not for an Idol, but for God; who regardeth him, heareth him, ſheweth Mercy unto him, and helpeth him. This being done, God hath his full and perfect Divinity, that is, he hath whatſoever a faithful Heart can attribute unto him. To be able therefore to give that Glory unto God, it is the Wiſdom of Wiſdoms, the Righteouſneſs of Righteouſneſs, the Religion of Religions, and Sacrifice of Sacrifices. Hereby we may perceive, what an high and excellent Righteouſneſs Faith is, and ſo by the contrary, what an horrible and grievous Sin Infidelity is.

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Whoſoever then believeth the Word of God, as *Abraham* did, is righteous before God, becauſe he hath Faith, which giveth Glory unto God: That is, he giveth to God that which is due to him. For Faith ſaith thus: I believe thee, O God, when thou ſpeakeſt. And what ſaith God? Impoſſible Things, Lies, fooliſh, weak, abſurd, abominable, heretical and deviliſh Things, if ye believe Reaſon. For what is more abſurd, fooliſh and impoſſible, than when God ſaith to *Abraham* that he ſhould have a Son of the barran and dead Body of his Wife *Sarah?*

So, if we will follow the Judgment of Reaſon, God ſetteth forth abſurd and impoſſible Things, when he ſetteth out unto us the Articles of the Chriſtian Faith. Indeed it ſeemeth to Reaſon an abſurd and a fooliſh Thing, that in the Lord's Supper is offered unto us the Body and Blood of Chriſt, that Baptiſm is the Laver of the New Birth, and of the renewing of the Holy Ghoſt, that the Dead ſhall riſe in the laſt Day, that Chriſt the Son of God was conceived and carried in the Womb of the Virgin *Mary*, that he was born, that he ſuffered the moſt reproachful Death of the Croſs, that he was raiſed up again, that he now ſitteth at the Right-hand of God the Father, and that he hath Power both in Heaven and in Earth. For this Cauſe *Paul* calleth the Goſpel of Chriſt crucified, the Word of the Croſs and fooliſh Preaching, (1 *Cor.* i. 18.) which to the *Jews* was offenſive, and to the *Gentiles* fooliſh Doctrine. Wherefore Reaſon doth not underſtand that to hear the Word of God and to believe it, is the chiefeſt Service that God requireth of us: But it thinketh that thoſe Things which it chooſeth and doth of a good Intent, as they call it, and of her own Devotion, pleaſe God. Therefore when God ſpeaketh, Reaſon judgeth his Word to be Hereſy, and the Word of the Devil, for it ſeemeth unto it, abſurd and fooliſh.

But Faith killeth Reaſon, and ſlayeth that Beaſt which the whole World and all Creatures cannot kill. So *Abraham* killed it by Faith in the Word of God, whereby Seed was promiſed to him of *Sarah*, who was barren and now paſt Child-bearing. Uuto this Word, Reaſon yielded not ſtraightway in *Abraham*, but it fought againſt Faith in him, judging it to be an abſurd, a fooliſh, and an impoſſible Thing, that *Sarah*, who was now not only ninety Years old, but alſo was barren by Nature, ſhould bring forth a Son. Thus Faith wreſtled with Reaſon in *Abraham:* But herein Faith got the Victory, killed and ſacrificed Reaſon, that moſt cruel and peſtilent Enemy of God. So all the Godly, entring with *Abraham* into the Darkneſs of Faith, do kill Reaſon, ſaying: Reaſon, thou art fooliſh, thou doſt not favour thoſe Things which belong unto God: Therefore ſpeak not againſt me, but hold thy Peace. Judge not, but hear the Word of God and believe it. So the Godly by Faith kill ſuch a Beaſt as is greater than the whole World, and thereby do offer to God a moſt acceptable Sacrifice and Service.

And in Compariſon of this Sacrifice of the Faithful, all the Religions of all Nations, and all the Works of all Monks and Meritmongers are nothing at all. For by this Sacrifice, firſt, as I ſaid, they kill Reaſon, a great and mighty Enemy of God. For Reaſon deſpiſeth God, denieth his Wiſdom, Juſtice, Power, Truth, Mercy, Majeſty, and Divinity. Moreover, by the ſame Sacrifice they yield Glory unto God: That is, they believe him to be juſt, good, faithful, true, *&c.* they believe that he can do all Things, that all his Words are holy, true, lively and effectual, *&c.* which is a moſt acceptable Obedience unto God. Wherefore there can be no greater or more holy

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Religion in the World, nor more acceptable Service unto God, than Faith is.

Contrariwiſe, the Juſticiaries, and ſuch as ſeek Righteouſneſs by their own Works, lacking Faith, do many Things. They faſt, they pray, they watch, they lay Croſſes upon themſelves. But becauſe they think to appeaſe the Wrath of God, and deſerve Grace by theſe Things, they give no Glory to God, that is, they do not judge him to be merciful, true, and keeping Promiſe, *&c.* but to be an angry Judge, which muſt be pacified with Works, and by this Means they deſpiſe God, they make him a Liar in all his Promiſes, they deny Chriſt and all his Benefits: To conclude, they thruſt God out of his Seat, and ſet themſelves in his Place. For they, rejecting and deſpiſing the Word of God, do chooſe unto themſelves ſuch a Service of God, and ſuch Works as God hath not commanded. They imagine that God hath a Pleaſure therein, and they hope to receive a Reward of him for the ſame. Therefore they kill not Reaſon, that mighty Enemy of God, but quicken it: And they take from God his Majeſty and his Divinity, and attribute the ſame unto their own Works. Wherefore only Faith giveth glory unto God, as *Paul* witneſſeth of *Abraham*. *Abraham*, ſaith he, *was made ſtrong in the Faith, and gave Glory to God, being fully aſſured, that whatſoever God had promiſed, he was able to perform, and therefore it was imputed to him for Righteouſneſs*, (Rom. iv. 20, 21, 22.)

Chriſtian Righteouſneſs conſiſteth in Faith of the Heart, and God's Imputation. It is not without Cauſe that he addeth this Sentence out of the fifteenth Chapter of *Geneſis*: *And it was imputed to him for Righteouſneſs*. For Chriſtian Righteouſneſs conſiſteth in two Things, that is to ſay, in Faith of the Heart, and in God's Imputation. Faith is indeed a formal Righteouſneſs, and yet this Righteouſneſs is not enough: For after Faith there remain yet certain Remnants of Sin in our Fleſh. This Sacrifice of Faith began in *Abraham*, but at the laſt it was finiſhed in his Death. Wherefore the other Part of Righteouſneſs muſt needs be added alſo, to finiſh the ſame in us: That is to ſay, God's Imputation. For Faith giveth not enough to God, becauſe it is imperfect, yea rather our Faith is but a little ſpark of Faith, which beginneth only to render unto God his true Divinity We have received the firſt Fruits of the Spirit, but not yet the Tenths. Beſides this, Reaſon is not utterly killed in this Life. Which may appear by our Concupiſcence, Wrath, Impatiency, and other Fruits of the Fleſh, and of Infidelity yet remaining in us. Yea, the Holieſt that live, have not yet a full and continual Joy in God, but have their ſundry Paſſions, ſomtimes ſad, ſomtimes merry, as the Sciptures witneſs of the Prophets and Apoſtles. But ſuch Faults are not laid to their Charge, becauſe of their Faith in Chriſt, for otherwiſe no Fleſh ſhould be ſaved. We conclude therefore upon theſe Words: *It was imputed to him for Righteouſneſs*, that Righteouſneſs indeed beginneth through Faith, and by the ſame we have the firſt Fruits of the Spirit: But becauſe Faith is weak, it is not made perfect without God's Imputation. Wherefore Faith beginneth Righteouſneſs, but Imputation maketh it perfect unto the Day of Chriſt.

The *Papiſh* Sophiſters and Schoolmen diſpute alſo of Imputation, when they ſpeak of the good Acceptation of the Work: But beſides and clean contrary to the Scripture: For they wreſt it only to Works. They do not conſider the Uncleanneſs and inward Poiſon lurking in the Heart, as Incredulity,

dulity, doubting, contemning and hating of God, which moſt pernicious and perilous Beaſt are the Fountain and Cauſe of all Miſchief. They conſider no more but outward and groſs Faults and Uurighteouſneſs, which are little Rivers proceeding and iſſuing out of thoſe Fountains. Therefore they attribute Acceptation to Works: That is to ſay, that God doth accept our Works, not of Duty, but of Congruence. Contrariwiſe we, excluding all Works, do go to the very Head of this Beaſt which is called Reaſon, which is the Fountain and Head-ſpring of all Miſchiefs. For Reaſon feareth not God, it loveth not God, it truſteth not in God, but proudly contemneth him. It is not moved either with his Threatnings or his Promiſes. It is not delighted with his Words or Works, but it murmureth againſt him, it is angry with him, judgeth and hateth him: To be ſhort, *it is an Enemy to God, not giving him his Glory*, (Rom. viii. 7.) This peſtilent Beaſt (Reaſon I ſay) being once ſlain, all outward and groſs Vices ſhould be nothing.

Wherefore we muſt firſt and before all Things go about, by Faith, to kill Infidelity, the contempt and hating of God, murmuring againſt his Judgment, his Wrath, and all his Words and Works: For then do we kill Reaſon, which can be killed by none other means but by Faith, which, in believing God, giveth unto him his Glory, notwithſtanding that he ſpeaketh thoſe things which ſeem both fooliſh, abſurd, and impoſſible to Reaſon: Notwithſtanding alſo, that God ſetteth forth himſelf otherwiſe than Reaſon is able either to judge or conceive, that is to ſay, after this Manner: I will account and pronounce thee as righteous, not for the keeping of the Law, not for thy Works and thy Merits, but for thy Faith in Jeſus Chriſt mine only begotten Son, who was born, ſuffered, was crucified, and died for thy Sins: And that Sin which remaineth in thee, I will not impute unto thee. If Reaſon then be not killed, and all kinds of Religion and Service of God under Heaven that are invented by Men to get Righteouſneſs before God, be not condemned, the Righteouſneſs of Faith can take no place.

When Reaſon heareth this, by-and-by it is offended: it rageth and uttereth all her Malice againſt God, ſaying: *Are then my good Works nothing? Have I then laboured and born the Burthen and Heat of the Day in vain?* (Matt. xx. 11.) Hereof riſe thoſe Uproars of Nations, Kings and Princes, againſt the Lord and his Chriſt, (*Pſal.* ii. 2.) For the World neither will nor can ſuffer that her Wiſdom, Righteouſneſs, Religions and Worſhippings ſhould be reproved and condemned. The Pope, with all his Popiſh Rabblement, will not ſeem to err, much leſs will he ſuffer himſelf to be condemned.

Wherefore let thoſe which give themſelves to the Study of the holy Scripture, learn out of this Saying: Abraham *believed God, and it was counted to him for Righteouſneſs*, to ſet forth truly and rightly this true Chriſtian Righteouſneſs after this Manner: That it is a Faith and Confidence in the Son of God, or rather a Confidence of the Heart in God through Jeſus Chriſt: And let them add this Clauſe as a Difference: Which Faith and Confidence is accounted Righteouſneſs for Chriſt's Sake. For theſe two Things (as I ſaid before) work Chriſtian Righteouſneſs: Namely, Faith in the Heart, which is a Gift of God, and aſſuredly believeth in Chriſt: And alſo that God accepteth this imperfect Faith for perfect Righteouſneſs, for Chriſt's ſake, in whom I have begun to believe. Becauſe of this Faith in Chriſt, God ſeeth not my doubting of his Good-will towards me, my Diſtruſt, Heavineſs of Spirit, and other Sins which are yet in me. For as long as I live in the Fleſh,

Sin is truly in me. But becauſe I am covered under the Shadow of Chriſt's Wings, as is the Chicken under the Wing of the Hen, and dwell without all Fear under that moſt ample and large Heaven of the Forgiveneſs of Sins, which is ſpread over me, God covereth and pardoneth the Remnant of Sin in me: That is to ſay, becauſe of that Faith wherewith I began to lay hold upon Chriſt, he accepteth my imperfect Righteouſneſs even for perfect Righteouſneſs, and counteth my Sin for no Sin, which notwithſtanding is Sin indeed.

So we ſhroud ourſelves under the covering of Chriſt's Fleſh, who is our *cloudy Pillar for the Day, and our Pillar of Fire for the Night*, (Exod. xiii. 21.) leſt God ſhould ſee our Sin. And although we ſee it, and for the ſame do feel the Terrors of Conſcience, yet flying unto Chriſt our Mediator and Reconciler (through whom we are made perfect) we are ſure and ſafe: For as all Things are in him, ſo through him we have all Things, who alſo doth ſupply whatſoever is wanting in us. When we believe this, God winketh at the Sins and Remnants of Sin yet ſticking in our Fleſh, and ſo covereth them, as if they were no Sin. Becauſe, ſaith he, thou believeſt in my Son, although thou have many Sins, yet notwithſtanding they ſhall be forgiven thee, until thou be clean delivered from them by Death.

Let Chriſtians learn with all Diligence to underſtand this Article of Chriſtian Righteouſneſs. And to this End let them read *Paul*, and read him again both often and with great Diligence, and let them compare the firſt with the laſt: yea let them compare *Paul* wholly and fully with himſelf: Then ſhall they find it to be true, that Chriſtian Righteouſneſs conſiſteth in theſe two Things: Namely in Faith which giveth Glory unto God, and in God's Imputation. For Faith is weak (as I have ſaid) and therefore God's Imputation muſt needs be joined withal; that is to ſay, that God will not lay to our charge the Remnant of Sin, that he will not puniſh it, nor condemn us for it: But will cover it and will freely forgive it, as though it were nothing at all: Not for our Sake, neither for our Worthineſs and Works, but for Jeſus Chriſt's Sake, in whom we believe.

Thus a Chriſtian Man is both righteous and a Sinner, holy and profane, an Enemy of God and yet a Child of God. Theſe Contraries no Sophiſter will admit, for they know not the true Manner of Juſtification. And this was the cauſe why they conſtrained Men to work well ſo long, until they ſhould feel in themſelves no Sin at all. Whereby they gave Occaſion to many (which, ſtriving with all their Endeavour to be perfectly righteous, could not attain thereunto) to become ſtark mad: Yea, an infinite Number alſo of thoſe which were the Authors of this deviliſh Opinion, at the Hour of Death were driven unto Deſperation. Which thing had happened unto me alſo, if Chriſt had not mercifully looked upon me, and delivered me out of this Error.

Contrariwiſe, we teach and comfort the afflicted Sinner after this Manner: Brother, it is not poſſible for thee to become ſo righteous in this Life, that thou ſhouldſt feel no Sin at all, that thy Body ſhould be clear like the Sun, without Spot or Blemiſh: But thou haſt as yet Wrinkles and ſpots, and yet art thou holy notwithſtanding. But thou wilt ſay: How can I be holy, when I have and feel Sin in me? I anſwer: In that thou doſt feel and acknowledge thy Sin, it is a good Token: Give Thanks unto God, and deſpair not. It is one ſtep of Health, when the ſick Man doth acknowledge and

confeſs

confeſs his Infirmity. But how ſhall I be delivered from Sin? Run to Chriſt the Phyſician, which healeth them that are broken in Heart, and ſaveth Sinners. Follow not the Judgment of Reaſon, which telleth thee, that he is angry with Sinners: But kill Reaſon and believe in Chriſt. if thou believe, thou art righteous, becauſe thou giveſt Glory unto God, that he is Almighty, merciful, true, &c. thou juſtifieſt and praiſeſt God. To be brief, thou yieldeſt unto him his Divinity, and whatſoever elſe belongeth unto him: And the Sin which remaineth in thee, is not laid to thy Charge, but is pardoned for Chriſt's Sake in whom thou believeſt, who is perfectly juſt: Whoſe Righteouſneſs is thy Righteouſneſs, and thy Sin is his Sin.

Here we ſee that every Chriſtian is an High-Prieſt: For firſt he offereth up and killeth his own Reaſon, and the Wiſdom of the Fleſh: Then he giveth Glory to God, that he is righteous, true, patient, pitiful and merciful. And this is that daily Sacrifice of the New-Teſtament which muſt be offered Evening and Morning. The Evening-Sacrifice is to kill Reaſon: The Morning-Sacrifice is to glorify God. Thus a Chriſtian daily and continually is occupied in this double Sacrifice and in the Exerciſe thereof. And no Man is able to ſet forth ſufficiently the Excellency and Dignity of this Chriſtian Sacrifice.

This is therefore a ſtrange and a wonderful Difinition of Chriſtian Righteouſneſs, that it is the Imputation of God for Righteouſneſs or unto Righteouſneſs, becauſe of our Faith in Chriſt, or for Chriſt's Sake. When the Popiſh Schoolmen hear this Definition, they laugh at it. For they imagine that Righteouſneſs is a certain Quality poured into the Soul, and afterwards ſpread into all the Parts of Man. They cannot put away the vain Imaginations of Reaſon, which teacheth that a right Judgment, and a Good-will, or a good Intent is true Righteouſneſs. This unſpeakable Gift therefore excelleth all Reaſon, that God doth account and acknowledge him for righteous without Works, which embraceth his Son by Faith alone, who was ſent into the World, was born, ſuffered, and was crucified for us.

This Matter, as touching the Words, is eaſy (to wit, that Righteouſneſs is eſſentially in us, as the *Papiſts* reaſon out of *Ariſtotle*, but without us in the Grace of God only and in his Imputation: And that there is no eſſential Subſtance of Righteouſueſs in us beſides that weak Faith or firſt Fruits of Faith, whereby we have begun to apprehend Chriſt, and yet Sin in the mean Time remaineth verily in us) but in very deed it is no ſmall or light Matter, but very weighty and of great Importance. For Chriſt which was given for us, and whom we apprehend by Faith, hath done no ſmall Thing for us, but (as *Paul* ſaid before) *He hath loved us and given himſelf in very Deed for us: He was made accurſed for us*, &c. (*Gal.* ii. 20. *Gal.* iii. 13.) And this is no vain Speculation, that Chriſt was delivered for my Sins, and was made accurſed for me, that I might be delivered from everlaſting Death. Therefore to apprehend that Son by Faith, (*Iſa.* ix. 6.) and with the Heart to believe in him given unto us and for us of God, cauſeth that God doth account that Faith, although it be unperfect, for perfect Righteouſneſs.

And here we are altogether in another World, far from Reaſon, where we diſpute not, what we ought to do, or with what Works we may deſerve Grace and Forgiveneſs of Sins: But we are in a Matter of moſt high and heavenly Divinity, where we do hear this Goſpel or glad Tidings, that Chriſt died for us, and that we, believing this, are counted righteous, though Sins

notwith-

notwithſtanding do remain in us, and that great Sins. So our Saviour Chriſt alſo defineth the Righteouſneſs of Faith. *The Father*, ſaith he, *loveth you*. Wherefore doth he love you? Not becauſe ye were *Phariſees*, unreproveable in the Righteouſneſs of the Law, circumciſed, doing good Works, Faſting, *&c.* but becauſe I have choſen you out of the World, and ye have done nothing, but that ye have loved me and believed that I came out from the Father. This Object *(I)* being ſent from the Father into the World, pleaſed you. And becauſe you have apprehended and embraced this Object, therefore the Father loveth you, and therefore ye pleaſe him. And yet notwithſtanding in another Place he calleth them evil, and commandeth them to aſk Forgiveneſs of their Sins. Theſe two Things are quite contrary: to wit, that a Chriſtian is righteous and beloved of God, and yet notwithſtanding he is a Sinner. For God cannot deny his own Nature; that is, he muſt needs hate Sin and Sinners: And this he doth of Neceſſity, for otherwiſe he ſhould be unrighteous and love Sin. How then can theſe two Contradictories ſtand together: I am a Sinner, and moſt worthy of God's Wrath and Indignation; and yet the Father loveth me? Here nothing cometh between, but only Chriſt the Mediator. The Father, ſaith he, doth not therefore love you becauſe ye are worthy of Love, but becauſe ye have loved me, and have believed that I came out from him, (*John* xvi. 27. *John* xvii. 8.)

Thus a Chriſtian Man abideth in true Humility, feeling Sin in him effectually, and confeſſing himſelf to be worthy of Wrath, the Judgment of God, and everlaſting Death for the ſame, that he may be humbled in this Life: And yet notwithſtanding he continueth ſtill in his holy Pride, in the which he turneth unto Chriſt, and in him he lifteth up himſelf againſt this feeling of God's Wrath and Judgment, and believeth that, not only the Remnants of Sin are not imputed unto him, but that alſo he is loved of the Father, not for his own Sake, but for Chriſt's Sake, whom the Father loveth.

Hereby now we may ſee, how Faith juſtifieth without Works, and yet, notwithſtanding, how Imputation of Righteouſneſs is alſo neceſſary. Sins do remain in us, which God utterly hateth. Therefore it is neceſſary that we ſhould have Imputation of Righteouſneſs which we obtain through Chriſt and for Chriſt's Sake, who is given unto us and received of us by Faith. In the mean Time, as long as we live here, we are carried and nouriſhed in the Boſom of the Mercy and Long-ſufferance of God, until the Body of Sin be aboliſhed, and we raiſed up as new Creatures in that great Day. Then ſhall there be new Heavens and a new Earth, in which Righteouſneſs ſhall dwell. In the mean while under this Heaven Sin and wicked Men do dwell, and the Godly alſo have Sin dwelling in them. For this cauſe, *Paul* (Rom. vii.) complaineth of Sin which remaineth in the Saints: Yet notwithſtanding he ſaith afterwards in the eighth Chapter: *That there is no Damnation to them which are in Chriſt Jeſu.* Now, how ſhall theſe Things, ſo contrary and repugnant, be reconciled together, that Sin in us is no Sin? that he which is damnable, ſhall not be condemned? that he which is rejected, ſhall not be rejected? that he which is worthy of the Wrath of God and everlaſting Damnation, ſhall not be puniſhed? The only Reconciler hereof is the Mediator between God and Man, even the Man Jeſus Chriſt, as *Paul* ſaith; *There is no Condemnation to them which are in Chriſt Jeſu*, (1 Tim. i. 5. Rom. viii. 1.)

Verſe

Verſe 7. *Know ye therefore that they which are of Faith, the ſame are the Children of* Abraham.

This is the general Argument and whole Diſputation of *Paul* againſt the *Jews*, that they which believe, are the Children of *Abraham*, and not they which are born of his Fleſh and his Blood, (*Rom.* ix 7, 8.) This Diſputation *Paul* vehemently proſecuteth in this Place, and in the fourth and ninth Chapters to the *Romans*. For this was the greateſt Confidence and Glory of the *Jews*: *We are the Seed and Children of* Abraham. He was circumciſed and kept the Law: Therefore if we will be the true Children of *Abraham*, we muſt follow our Father, *&c.* It was, no doubt, an excellent Glory and Dignity to be the Seed of *Abraham*. For no Man could deny but that God ſpake to the Seed and of the Seed of *Abraham*. But this Prerogative nothing profited the unbelieving *Jews*. By Reaſon whereof *Paul*, eſpecially in this Place, mightily ſtriveth againſt this Argument, and wreſteth from the *Jews* this ſtrong Affiance in themſelves, and this could he, as the elect Veſſel of Chriſt (*Acts* ix. 15.) do above all other. For if we at the Beginning ſhould have diſputed with the *Jews* without *Paul*, peradventure we ſhould have prevailed very litte againſt them.

So when *Paul* reaſoneth againſt the *Jews* which ſtood ſo proudly in this Opinion, that they were the Children of *Abraham*, ſaying: *We are the Seed of* Abraham. Well, what then? *Abraham* was circumciſed and kept the Law: we do the ſame. All this I grant: But will ye therefore look to be juſtified and ſaved? Nay not ſo. But let us come to the Patriarch *Abraham* himſelf, and let us ſee by what Means he was juſtified and ſaved. Doubtleſs, not for his excellent Virtues and holy Works: Not becauſe he forſook his Country, Kindred, and Father's Houſe: Not becauſe he was circumciſed and obſerved the Law: Not becauſe he was about to offer up in Sacrifice at the Commandment of God, his Son *Iſaac*, in whom he had the Promiſe of Poſterity: but becauſe he believed, (*Gen.* xii. 1. xvii. 24. xxii. 1, 3) Wherefore he was not juſtified by any other Means than by Faith alone. If ye then will be juſtified by the Law, much more ought *Abraham* your Father to be juſtified by the Law. But *Abraham* could not otherwiſe be juſtified, nor receive Forgivneſs of Sins and the Holy Ghoſt, than by Faith alone. Since this is true by the Teſtimony of the Scripture, why ſtand ye ſo much upon Circumciſion and the Law, contending that ye have Righteouſneſs and Salvation thereby, when as *Abraham* himſelf, your Father, your Fountain and Head-ſpring, of whom ye do ſo much glory, was juſtified and ſaved without theſe by Faith alone? What can be ſaid againſt this Argument?

Paul therefore concludeth with this Sentence: *They which are of Faith, are the Children of* Abraham, that corporal Birth or carnal Seed maketh not the Children of *Abraham* before God. As though he would ſay: There is none before God accounted as the Child of this *Abraham* (who is the Servant of God, whom God hath choſen and made righteous by Faith) through carnal Generation: But ſuch Children muſt be given him before God, as he was a Father. But he was a Father of Faith, was juſtified and pleaſed God, not becauſe he could beget Children after the Fleſh, not becauſe he had Circumciſion and the Law, but becauſe he believed in God. He therefore that will be a Child of the believing *Abraham*, muſt alſo himſelf believe, or elſe

he is not a Child of the Elect, the beloved and the juſtified *Abraham*, but only of the begetting *Abraham*, which is nothing elſe but a Man conceived, born, and wrapt in Sin, without the Forgiveneſs of Sins, without Faith, without the Holy Ghoſt, as another Man is, and therefore condemned. Such alſo are the Children carnally begotten of him, having nothing in them like unto their Father, but Fleſh and Blood, Sin and Death: Therefore theſe are alſo damned. This glorious Boaſting then: *We are the Seed of* Abraham *(John* viii. 38, 33.) is to no Purpoſe.

This Argument *Paul* ſetteth out plainly in the ninth to the *Romans* by two Examples of the Holy Scripture. The firſt is of *Iſmael* and *Iſaac*, which were both the Seed and natural Children of *Abraham*, and yet notwithſtanding *Iſmael* (which was begotten of *Abraham*, as *Iſaac* was, yea and ſhould alſo have been the firſt begotten, if carnal Generation had had any Prerogative, or could have made Children to *Abraham*) is ſhut out, and yet the Scripture, ſaith: *in* Iſaac *ſhall thy Seed be called.* The ſecond is of *Eſau* and *Jacob*, who when they were yet in their Mother's Womb, and had done neither Good nor Evil, it was ſaid: *The Elder ſhall ſerve the Younger. I have loved* Jacob, *and* Eſau *have I hated.* Therefore it is plain, that they which are of Faith, are the Children of *Abraham.*

But ſome will here object (as the *Jews* do, and certain cavilling Spirits at this Day) ſaying, that this Word Faith in the *Hebrew* ſignifieth Truth, and thererfore we do not rightly apply it: And moreover, that this Place out of *Gen.* xv. 5. ſpeaketh of a corporal thing, namely of the Promiſe of Poſterity, and therefore is not well applied of *Paul* to Faith in Chriſt, but ought ſimply to be underſtood of the Faith of *Abraham*, whereby he believed according to the Promiſe of God, that he ſhould have Seed: And hereby they would prove that the Arguments and Allegations of *Paul* do conclude nothing. In like manner they may cavil alſo, that the Place which *Paul* a little after alledgeth out of *Hab.* ii. 4. ſpeaketh of Faith as touching the full accompliſhing of the whole Viſion, and not of Faith only in Chriſt, for the which *Paul* alledgeth it. Likewiſe they may wreſt all the eleventh Chapter to the *Hebrews*, which ſpeaketh of Faith and the Examples of Faith. By theſe things ſuch vain-glorious and arrogant Spirits do hunt for Praiſe, and ſeek to be counted wiſe and learned, where they leaſt of all deſerve it. But becauſe of the ſimple and ignorant, we will briefly anſwer to their Cavillations.

To the firſt I anſwer thus, that Faith is nothing elſe, but the Truth of the Heart: that is to ſay, a true and a right Opinion of the Heart as touching God. Now, Faith only thinketh and judgeth rightly of God, and not Reaſon. And then doth a Man think rightly of God, when he believeth his Word. But when he will meaſure God without the Word, and believe him according to the Wiſdom of Reaſon, he hath no right Opinion of God in his Heart, and therefore he cannot think or judge of him as he ſhould do. As for Example: when a Monk imagineth that his Cowle, his ſhaven Crown, and his Vows do pleaſe God, and that Grace and everlaſting Life is given unto him for the ſame, he hath no true Opinion of God, but falſe and full of Impiety. Truth therefore is Faith itſelf, which judgeth rightly of God, namely, that God regardeth not our Works and Righteouſneſs, becauſe we are unclean: But that he will have Mercy upon us, look upon us, accept us, juſtify us, and ſave us, if we believe in his Son, whom he hath ſent to be a Sacrifice for the Sins of the whole World *(1 John* ii. 2.) This is a true

Opinion

Opinion of God, and in very deed nothing elſe but Faith itſelf. I cannot comprehend nor be fully aſſured by Reaſon, that I am received into God's Favour for Chriſt's ſake: But I hear this to be pronounced by the Goſpel, and I lay hold upon it by Faith.

To the ſecond Cavillation I anſwer, that *Paul* doth rightly alledge the Place out of the fifteenth of *Geneſis*, applying it to Faith in Chriſt. For with Faith always muſt be joined a certain Aſſurance of God's Mercy. Now this Aſſurance comprehendeth a faithful truſt of Remiſſion of Sins for Chriſt's ſake. For it is impoſible that thy Conſcience ſhould look for any thing at God's Hand, except firſt it be aſſured, that God is merciful unto thee for Chriſt's ſake. Therefore all the Promiſes are to be referred to that firſt Promiſe concerning Chriſt: *The Seed of the Woman ſhall bruiſe the Serpent's Head*, (Gen. iii. 15.) So did all the Prophets both underſtand it and teach it. By this we may ſee that the Faith of our Fathers in the Old Teſtament, and ours now in the New is all one, although they differ as touching their outward Objects, Which thing *Peter* witneſſeth in the *Acts* when he ſaith: *Which neither we nor our Fathers were able to bear. But we believe through the Grace of our Lord Jeſus Chriſt to be ſaved even as they did*, (Acts v. 10, 11.) And *Paul* ſaith: *Our Fathers did all drink of that ſpiritual Rock that followed them, which Rock was Chriſt*, (1 Cor. x. 4.) And Chriſt himſelf ſaith: Abraham *rejoiced to ſee my Day, and he ſaw it and was glad*, (John viii. 56.) Notwithſtanding the Faith of the Fathers was grounded on Chriſt which was to come, as ours is on Chriſt which is now come. *Abraham* in his Time was juſtified by Faith in Chriſt to come, but if he lived at this Day, he would be juſtified by Faith in Chriſt now revealed and preſent: Like as I have ſaid before of *Cornelius*, who at the firſt believed in Chriſt to come, but being inſtructed by *Peter*, he believed that Chriſt was already come, (*Acts* x. 1, 3.) Therefore the Diverſity of Times never changeth Faith, nor the Holy Ghoſt, nor the Gifts thereof. For there hath been, is, and ever ſhall be one Mind, one Judgment and Underſtanding concerning Chriſt, as well in the ancient Fathers, as in the Faithful which are at this Day, and ſhall come hereafter. So we have as well Chriſt to come and believe in him, as the Fathers in the Old Teſtament had. For we look for him to come again in the Laſt Day with Glory, to judge both the Quick and the Dead, whom now we believe to be come already for our Salvation. Therefore this Allegation of *Paul* offendeth none but thoſe blind and ignorant Cavillers.

Paul therefore, as I have ſaid, rightly alledgeth that Place out of *Geneſis*, of Faith in Chriſt, when he ſpeaketh of the Faith of *Abraham*. For all the Promiſes paſt, were contained in Chriſt to come. Therefore as well *Abraham* and the other Fathers, as alſo we, are made righteous by Faith in Chriſt: They by Faith in him then to come, we by Faith in him now preſent. For we entreat now of the Nature and Manner of Juſtification, which is all one both in them and in us, whether it be in Chriſt to be revealed, or in Chriſt now revealed and preſent. It is enough therefore that *Paul* ſheweth that the Law juſtifieth not, but only Faith, whether it be in Chriſt to come, or in Chriſt already come.

At this Day alſo Chriſt to ſome is preſent, to other ſome he is to come. To all Believers he is preſent: To the Unbelievers he is not yet come, neither doth he profit them any thing at all: But if they hear the Goſpel, and believe that he is preſent unto them, he juſtifieth and ſaveth them.

Verſe

Veaſe 7. *Ye know therefore that they which are of Faith, the ſame are the Children of* Abraham.

As if he would ſay: Ye know by this Example of *Abraham*, and by the plain Teſtimony of the Scripture, that they are the Children of *Abraham* which are of Faith, whether they be *Jews* or *Gentiles*, without any Reſpect either unto the Law, or unto Works, or to the carnal Generation of the Fathers. For not by the Law, but by the Righteouſneſs of Faith, the Promiſe was made unto *Abraham*, that he ſhould be Heir of the World: That is to ſay, that in his Seed all the Nations of the Earth ſhould be bleſſed, and that he ſhould be called the Father of Nations. And leſt the *Jews* ſhould falſly interpret this Word Nations, applying it unto themſelves alone, the Scripture preventeth this, and ſaith not only, *a Father of Nations*: But *a Father of many Nations have I made thee*, (Gen. xvii. 4. Rom. iv. 17.) Therefore *Abraham* is not only the Father of the *Jews*, but alſo of the *Gentiles*.

Hereby we may plainly ſee that the Children of *Abraham* are not the Children of the Fleſh, but the Children of Faith, as *Paul*, Rom. iv. declareth: *Who is the Father of us all* (as it is written: *I have made thee a Father of many Nations*) *even before God whom he did believe:* So that *Paul* maketh two *Abrahams*, a begetting and believing *Abraham*. *Abraham* hath Children, and is a Father of many Nations. Where? Before God, where he believeth: Not before the World where he begetteth.

For in the World he is the Child of *Adam* and a Sinner, or, which is more, he is a Worker of Righteouſneſs of the Law, living after the Rule of Reaſon, that is, after the Manner of Men: But this pertaineth nothing to the believing *Abraham*.

This Example therefore of *Abraham* wrappeth in it the Holy Scripture itſelf, which ſaith that we are counted righteous by Faith. Wherefore this is a ſtrong and a mighty Argument two Manner of Ways, both by the Example of *Abraham*, and alſo by the Authority of the Scripture.

Verſe 8. *For the Scripture foreſeeing that God would juſtify the* Gentiles *through Faith:*

Theſe Things pertain to the former Argument. As if he ſhould ſay: Ye *Jews* do glory in the Law above Meaſure: Ye highly commend *Moſes* becauſe God ſpake unto him in the Buſh, *&c.* As the *Jews* do proudly brag againſt us (as I have myſelf at ſundry Times heard) ſaying: Ye Chriſtians have Apoſtles, ye have a Pope, and ye have Biſhops: But we *Jews* have Patriarchs, Prophets, yea we have God himſelf, who ſpake unto us in the Buſh, in *Sinai*, where he gave unto us the Law, and in the Temple, *&c.* Such a Glory and ſuch an excellent Teſtimony alledge ye for yourſelves againſt us, if ye can. To this anſwereth *Paul* the Apoſtle of the *Gentiles*: This your proud Bragging and Boaſting is to no Purpoſe: For the Scripture prevented it, and foreſaw long before the Law, that the *Gentiles* ſhould not be juſtified by the Law, but by the Bleſſing of *Abraham*'s Seed, which was promiſed unto him (as *Paul* ſaith afterwards) four hundred and thirty Years before the Law was given. Now the Law being given ſo many Years after, could not hinder or aboliſh this Promiſe of the Bleſſing made unto *Abraham*, but it hath

hath continued firm, and ſhall continue for ever. What can the *Jews* anſwer to this?

This Argument grounded upon the Certainty of Time, is very ſtrong. The Promiſe of Bleſſing is given unto *Abraham* four hundred thirty Years before the People of *Iſrael* received the Law. For it is ſaid to *Abraham:* Becauſe thou haſt believed God, and haſt given Glory unto him, therefore thou ſhalt be a *Father of many Nations*, (Gen. xvii. 5.) There *Abraham* by the Promiſe of God is appointed a Father of many Nations, and the Inheritence of the World for his Poſterity and Iſſue after him, is gven unto him before the Law was publiſhed. Why do ye then brag, O ye *Galatians*, that ye obtain Forgiveneſs of Sins, and are become Children, and do receive the Inheritance through the Law, which followed a long Time, that is to ſay, four hundred thirty Years after the Promiſe?

Thus the falſe Apoſtles did advance the Law and the Glory thereof. But the Promiſe made unto *Abraham* four hundred thirty Years before the Law was given, they neglected and deſpiſed, and would in no wiſe know that *Abraham* (of whom they gloried notwithſtanding as the Father of their whole Nation) being yet uncircumciſed, and living ſo many Ages before the Law, was made righteous by no other Means than by Faith only, as the Scripture moſt plainly witneſſeth: Abraham *believed God and it was counted to him for Righteouſneſs*, (Gen. xv. 6.) Afterwards, when he was now accounted righteous becauſe of his Faith, the Scripture maketh mention of Circumciſion in the ſeventeenth of *Geneſis*, where it ſaith: *This is my Covenant which ye ſhall keep between me and you*, &c. (*Gen.* xvii. 10.) With this Argument *Paul* mightily convinceth the falſe Apoſtles, and ſheweth plainly that *Abraham* was juſtified by Faith only, both without and before Circumciſion, and alſo four hundered thirty Years before the Law. This ſelf-ſame Argument he handleth in the fourth Chapter to the *Romans:* To wit, that Righteouſneſs was imputed to *Abraham* before Circumciſion, and that he was righteous being yet uncircumciſed: Much more then he was righteous before the Law.

Therefore, ſaith *Paul*, the Scripture did well provide againſt this your glorious bragging of the Righteouſneſs of the Law and Works. When? Before Circumciſion and before the Law. For the Law was given four hundred thirty Years after the Promiſe, whereas *Abraham* was not only juſtified without the Law and before the Law, but was alſo dead and buried: And his Righteouſneſs without the Law did not only flouriſh until the Law, but alſo ſhall flouriſh even to the end of the World. If then the Father of the whole *Jewiſh* Nation was made righteous without the Law and before the Law, much more are the Children made righteous by the ſame Means that their Father was. Therefore Righteouſneſs cometh by Faith only and not by the Law.

Verſe 8. *Preached the Goſpel before unto* Abraham, *ſaying: In thee ſhall all the* Gentiles *be bleſſed.*

The *Jews* do not only lightly paſs over, but alſo do deride, and with their wicked Gloſſes do corrupt theſe excellent and notable Sentences: Abraham *believed God*, &c. *I have apointed thee a Father*, &c. and ſuch like, which highly commend Faith and contain Promiſes of ſpiritual Things. For they are

blind and hard-hearted, and therefore they ſee not that theſe Places do entreat of Faith towards God, and of Righteouſneſs before God. With like Malice alſo they handle this notable Place of the ſpiritual Bleſſing: *In thee all the Nations of the Earth ſhall be bleſſed.* (Gen. xii. 3. Acts iii. 25.) For, ſay they, to bleſs ſignifieth nothing elſe but to praiſe, to pray for Proſperity, and to be glorious in the ſight of the World. After this Manner, the *Jew*, ſay they, which is born of the Seed of *Abraham*, is bleſſed: And the Proſelyte or Stranger which worſhippeth the God of the *Jews* and joineth himſelf unto them, is alſo bleſſed. Therefore they think that Bleſſing is nothing elſe but Praiſe and Glory in this World; in that a Man may glory and vaunt, that he is of the Stock and Family of *Abraham*. But this is to corrupt and pervert the Sentences of the Scriptures, and not to expound them. By theſe Words, Abraham *believed*, *Paul* defineth, and ſetteth before our Eyes, a ſpiritual *Abraham*, faithful, righteous, and having the Promiſe of God; an *Abraham*, I ſay, which is not in Error, and in the old Fleſh; which is not born of *Adam*, but of the Holy Ghoſt. And of this *Abraham* renewed by Faith and regenerate by the Holy Ghoſt ſpeaketh the Scripture, and pronounceth of him, that he ſhould be a Father of many Nations: Alſo that all the *Gentiles* ſhould be given unto him for an Inheritance, when it ſaith: *In thee ſhall all the Nations of the Earth be bleſſed.* This *Paul* vehemently urgeth by the Authority of the Scripture which ſaith, Abraham *believed God*, &c. *Gen.* xv.

The Scripture then attributeth no Righteouſneſs to *Abraham*, but in that he believeth; and it ſpeaketh of ſuch an *Abraham*, as he is accounted before God. Such Sentences therefore of the Scripture do ſet forth unto us a new *Abraham*, which is ſeparate from the carnal Marriage and Bed, and from the carnal Generation, and make him ſuch an one as he is before God; that is to ſay, believing and juſtified through Faith; to whom now God maketh this Promiſe becauſe of his Faith: *Thou ſhalt be a Father of many Nations.* Again, *In thee ſhall all the Nations of the Earth be bleſſed.* And this is the Meaning of *Paul*, where he ſheweth how the Scripture preventeth the vain Preſumption and proud Brags of the *Jews* as touching the Law. For the Inheritance of the *Gentiles* was given unto *Abraham*, not by the Law and Circumciſion, but long before the ſame, by the only Righteouſneſs of Faith.

Therefore, whereas the *Jews* will be counted and called bleſſed, becauſe they are the Children and Seed of *Abraham*, it is nothing elſe but a vain-glorious Brag. It is, no doubt, a great Prerogative and Glory, before the World, to be born of *Abraham*'s Seed, as *Paul* ſheweth, *Rom.* ix. but not ſo before God. Wherefore the *Jews* do wickedly pervert this Place concerning the Bleſſing, in applying it only to a carnal Bleſſing, and do great Injury to the Scripture, which ſpeaketh moſt manifeſtly of the ſpiritual Bleſſing before God, and neither can or ought otherwiſe to be underſtood. This is then the true Meaning of this Place: *In thee ſhall be bleſſed.* In which thee? In thee *Abraham* believing, or in thy Faith, or in Chriſt (thy Seed) to come, in whom thou believeſt, *all the Nations of the Earth* (I ſay) *ſhall be bleſſed*; that is, all the Nations ſhall be thy bleſſed Children, even like as thou art bleſſed; as it is written, *So ſhall thy Seed be.* (Gen. xv. 5.)

Hereof it followeth that the Bleſſing and Faith of *Abraham* is the ſame that ours is; that *Abraham*'s Chriſt is our Chriſt; that Chriſt died as well for the Sins of *Abraham*, as for us. *Abraham* which ſaw my Day and rejoiced, (*John* viii.) Therefore all found one and the ſame Thing. We may not ſuffer this

Word

Word *Bleſſing* to be corrupted. The *Jews* look but through a Veil into the Scripture, and therefore they underſtand not what or whereof the Promiſe is which was made to the Fathers; which we notwithſtanding ought to conſider above all Things: So ſhall we ſee that God ſpeaketh to *Abraham* the Patriarch not of the Law nor of Things to be done, but of Things to be believed; that is to ſay, that God ſpeaketh unto him of Promiſes which are apprehended by Faith. Now, what doth *Abraham?* He believeth thoſe Promiſes. And what doth God to that believing *Abraham?* He imputeth Faith unto him for Righteouſneſs; and addeth further many more Promiſes: as, *I am thy Defender. In thee ſhall all Nations be bleſſed. Thou ſhalt be a Father of many Nations. So ſhall thy Seed be,* (Gen. xv. 1. xii. 3. xv. 5.) Theſe are invincible Arguments, againſt the which nothing can be ſaid, if the Places of the holy Scripture be throughly conſidered.

Verſe 9. *So then they which are of Faith, are bleſſed with faithful* Abraham.

All the Weight and Force hereof lieth in theſe Words: *With faithful* Abraham. For he putteth a plain Difference between *Abraham* and *Abraham*; of one and the ſelf-ſame Perſon making two. As if he ſaid: There is a working, and there is a believing *Abraham*. With the working *Abraham* we have nothing to do. For if he be juſtified by Works, he hath to rejoice, but not with God. Let the *Jews* glory as much as they will of that begetting *Abraham*, which is a Worker, is circumciſed, and keepeth the Law: But we glory of the faithful *Abraham*, of whom the Scripture ſaith, that he received the Bleſſing of Righteouſneſs through his Faith, not only for himſelf, but alſo for all thoſe which believe as he did: And ſo the World was promiſed to *Abraham*, becauſe he believed. Therefore all the World is bleſſed; that is to ſay, receiveth Imputation of Righteouſneſs, if it believe as *Abraham* did.

Wherefore the Bleſſing is nothing elſe but the Promiſe of the Goſpel. And that all Nations are bleſſed, is as much to ſay, as all Nations ſhall hear the Bleſſing; that is, the Promiſe of God ſhall be preached and publiſhed by the Goſpel among all Nations. And out of this Place the Prophets have drawn many Prophecies by ſpiritual Underſtanding: as, *Aſk of me, and I will give thee the* Heathen *for thine Inheritance, and the Ends of the Earth for thy Poſſeſſion.* (Pſ. ii.) And again, *Their Voice hath gone through all the Earth.* (Pſ. xix.) Briefly, all the Prophecies of the Kingdom of Chriſt, and of the publiſhing the Goſpel throughout all the World, have ſprung out of this Place: *In thee ſhall all the Nations of the Earth be bleſſed.* Wherefore to ſay that the Nations are bleſſed, is nothing elſe but that Righteouſneſs is freely given unto them; or that they are counted righteous before God, not by the Law, but by the hearing of Faith: For *Abraham* was not juſtified by any other Means than by hearing the Word of Promiſe, of Bleſſing, and of Grace. Therefore, like as *Abraham* obtained Imputation of Righteouſneſs by the hearing of Faith; even ſo did all the *Gentiles* obtain, and yet do obtain the ſame. For the ſame Word that was firſt declared unto *Abraham*, was alſo afterward publiſhed to all the *Gentiles*.

Hereby then we ſee that to bleſs ſignifieth nothing elſe, but (as I ſaid before) to preach and teach the Word of the Goſpel, to confeſs Chriſt and to ſpread abroad the Knowledge of him among all the *Gentiles*. And this is the prieſtly

prieſtly Office and continual Sacrifice of the Church in the New-Teſtament, which diſtributeth this Bleſſing by preaching and by miniſtring of the Sacraments, by comforting the broken-hearted, by diſtributing the Word of Grace which *Abraham* had, and which was alſo his Bleſſing; which when he believed he received the Bleſſing. So we alſo believing the ſame, are bleſſed. And this Bleſſing is a great Glory, not before the World, but before God. For we have heard that our Sins are forgiven us, and that we are accepted of God; that God is our Father, and that we are his Children; with whom he will not be angry, but will deliver us from Sin, from Death and all Evils, and will give unto us Righteouſneſs, Life, and eternal Salvation. Of this Bleſſing (as I have ſaid) do the Prophets preach in every Place, who did not ſo coldly conſider thoſe Promiſes made unto the Fathers as the wicked *Jews* did, and as the Popiſh Schoolmen and Sectaries do at this Day, but did read them and weigh them with great Diligence, and alſo drew out of thoſe Promiſes whatſoever they propheſied concerning Chriſt or his Kingdom. So the Prophecy of *Hoſea—I will redeem them from the Power of the Grave: I will deliver them from Death: O Death, I will be thy Death: O Grave, I will be thy Deſtruction*, (Hoſ. xiii. 14.) and ſuch-like Places of the other Prophets, did all ſpring out of theſe Promiſes, in the which God promiſed to the Fathers, the bruiſing of the Serpent's Head, and the Bleſſing of all Nations. (*Gen.* iii. 25.)

Moreover, if the Nations be bleſſed, that is to ſay, if they be accounted righteous before God, it followeth that they are free from Sin and Death, and are made Partakers of Righteouſneſs, Salvation and everlaſting Life, not for their Works, but for their Faith in Chriſt. Wherefore that Place of *Gen.* xii. 9. *In thee ſhall all the Nations be bleſſed*, ſpeaketh not of the Bleſſing of the Mouth, but of ſuch a Bleſſing as belongeth to the Imputation of Righteouſneſs, which is available before God, and redeemeth from the Curſe of Sin, and from all thoſe Evils that do accompany Sin. Now this Bleſſing is received only by Faith. For the Text ſaith plainly: Abraham *believed, and it was accounted unto him for Righteouſneſs.* Wherefore it is a mere ſpiritual Bleſſing; and there is no Bleſſing indeed but this: Which, although it be accurſed in the World (as indeed it is) yet is it available before God. This Place therefore is of great Force, that they, which are of Faith, are become Partakers of this Promiſe of the Bleſſing made unto the believing *Abraham*. And by this Means *Paul* preventeth the Cavillation of the *Jews*, which brag of a begetting and a working *Abraham* and juſt before Men, and not of a believing *Abraham*.

Now, like as the *Jews* do glory only of a working *Abraham*, even ſo the Pope ſetteth out only a working Chriſt, or rather an Example of Chriſt. "He that will live godly (ſaith he) muſt walk as Chriſt hath walked, ac- "cording to his own Saying in *John* xiii. 12. *I have given you an Example,* "*that you ſhould do even as I have done to you.*" We deny not but that the Faithful ought to follow the Example of Chriſt, and to work well: But we ſay that they are not juſtified thereby before God. And *Paul* doth not here reaſon what we ought to do, but by what Means we are made righteous. In this Matter we muſt ſet nothing before our Eyes, but Jeſus Chriſt dying for our Sins, and riſing again for our Righteouſneſs; and him muſt we apprehend, by Faith, as a Gift, not as an Example. This, Reaſon underſtandeth not; and therefore as the *Jews* follow a working and not a believing *Abraham*,

ham, even ſo the *Papiſts*, and all that ſeek Righteouſneſs by Works, do behold and apprehend, not a juſtifying, but a working Chriſt; and by this Means they ſwerve from Chriſt, from Righteouſneſs and Salvation. And like as the *Jews*, which were ſaved, ought to follow the believing *Abraham*; ſo we alſo, if we will be delivered from our Sins and be ſaved, muſt take hold of the juſtifying and ſaving Chriſt, whom *Abraham* himſelf alſo, by Faith, did apprehend, and through him was bleſſed.

It was indeed a great Glory that *Abraham* received Circumciſion at the Commandment of God, that he was endued with excellent Virtues, that he obeyed God in all Things: As it is alſo a great Praiſe and Felicity to follow the Example of Chriſt working, to love thy Neighbour, to do good to them that hurt thee, to pray for thine Enemies, patiently to bear the Ingratitude of thoſe which render Evil for Good: But all this availeth nothing to Righteouſneſs before God. The excellent Deeds and Virtues of *Abraham* were not the Cauſe that he was counted righteous before God; ſo likewiſe the Imitation and following of the Example of Chriſt doth not make us righteous before God. For, to make us righteous before God, there is far more excellent Price required, which is neither the Righteouſueſs of Man, nor yet of the Law. Here we muſt have Chriſt to bleſs us and ſave us, like as *Abraham* had him for his Bleſſer and Saviour. How? Not by Works, but by Faith. Wherefore, as there is great Difference between the believing and working *Abraham*; ſo is there great Difference between Chriſt bleſſing and redeeming, and Chriſt working and giving Example. Now *Paul* ſpeaketh here of Chriſt redeeming, and *Abraham* believing; and not of Chriſt giving Example, or of *Abraham* working. Therefore he addeth purpoſely, and that with great Vehemency: *They which are of Faith, are bleſſed with faithful* Abraham.

Wherefore we muſt ſeparate the believing and the working *Abraham* as far aſunder, as there is diſtance betwixt Heaven and Earth. A Man, believing in Chriſt, is altogether a divine Perſon, the Child of God, the Inheritor of the World, a Conqueror of Sin, Death, the World and the Devil: Therefore he cannot be praiſed and magnified enough. Let us not ſuffer this faithful *Abraham* to lie hid in his Grave, as he is hid from the *Jews*; but let us highly extol and magnify him; and let us fill both Heaven and Earth with his Name: So that in reſpect of this faithful *Abraham*, we ſee nothing at all in the working *Abraham*. For when we ſpeak of this faithful *Abraham*, we are in Heaven. But afterwards, doing thoſe Things which the working *Abraham* did, which were carnal and earthly, and not divine and heavenly (but inaſmuch as they were given unto him of God) we are among Men in Earth. The believing *Abraham* therefore filleth both Heaven and Earth. So every Chriſtian, through his Faith, filleth Heaven and Earth; ſo that, beſides it, he ought to behold nothing.

Now, by theſe Words, *ſhall be bleſſed*, *Paul* gathereth an Argument of the contrary: For the Scripture is full of Oppoſitions, as when two contraries are compared together. And it is a point of Cunning to mark well theſe Oppoſitions in the Scriptures, and by them to expound the Sentences thereof. As here this Word *Bleſſing* importeth alſo the contrary; that is to ſay, *Malediction*. For when the Scripture ſaith that all Nations which are of Faith are bleſſed with faithful *Abraham*, it followeth neceſſarily that all, as well *Jews* as *Gentiles*, are accurſed without Faith, or without the faithful *Abra-*

ham. For the Promiſe of Bleſſing was given to Abraham, *that in him all Nations ſhould be bleſſed.* There is no Bleſſing then to be looked for, but only in the Promiſe made unto *Abraham*, now publiſhed by the Goſpel throughout the whole World. Therefore, whatſoever is without that Bleſſing, is accurſed. And this *Paul* ſheweth plainly when he ſaith:

Verſe 10. *For, as many as are of the Works of the Law, are accurſed*

Here ye ſee that the Curſe is as it were a Flood, ſwallowing up whatſoever is without *Abraham*; that is to ſay, without Faith, and the Promiſe of the Bleſſing of *Abraham*. Now if the Law itſelf, given by *Moſes* at the Commandment of God, maketh them ſubject to the Curſe which are under it, much more ſhall the Laws and Traditions ſo do, which are deviſed by Man. He therefore that will avoid the Curſe, muſt lay hold upon the Promiſe of Bleſſing, or upon the Faith of *Abraham*, or elſe he ſhall remain under the Curſe. Upon this Place therefore, *ſhall be bleſſed in thee*, it followeth, that all Nations, whether they were before *Abraham*, in his Time, or after him, are accurſed, and ſhall abide under the Curſe for ever, unleſs they be bleſſed in the Faith of *Abraham*, unto whom the Promiſe of the Bleſſing was given to be publiſhed by his Seed throughout the whole World.

To know theſe things it is very neceſſary, for they help greatly to comfort troubled and afflicted Conſciences: And moreover they teach us to ſeparate the Righteouſneſs of Faith from the Righteouſneſs of the Fleſh, or civil Righteouſneſs. For we muſt note that *Paul* is here in hand, not with a Matter of Policy, but with a divine and ſpiritual Matter, leſt any mad Brain ſhould cavil, and ſay that he curſeth and condemneth politic Laws and Magiſtrates. Here alſo the Sophiſters and Popiſh Schoolmen are dumb and can ſay nothing. Wherefore the Readers muſt be admoniſhed, that in this Place there is nothing handled as touching civil Laws, Manners, or Matters political (which are the Ordinances of God and good Things, and the Scripture elſewhere approveth and commendeth the ſame) but of a ſpiritual Righteouſneſs, by the which we are juſtified before God, and are called the Children of God in the Kingdom of Heaven. To be brief, there is nothing handled here concerning the bodily Life, but concerning everlaſting Life, where no Bleſſing is to be hoped for, or Righteouſneſs to be ſought, either through the Law, or Traditions, or whatſoever can be named in this Life, beſides the Promiſe of *Abraham*'s Bleſſing. Let civil Laws and Ordinances abide in their Place and Order: Let the Magiſtrate make never ſo good and excellent Laws: Yet notwithſtanding they deliver no Man from the Curſe of God's Law. The Kingdom of *Babylon* ordained of God, and by him committed unto Kings, had excellent Laws, and all Nations were commanded to obey them: Notwithſtanding, this Obedience of the Laws did not ſave it from the Curſe of the Law of God. In like manner we obey the Laws of Princes and Magiſtrates, but we are not therefore righteous before God: For here we are in another Matter.

It is not without Cauſe that I do ſo diligently teach and repeat this Diſtinction; for the Knowledge thereof is very neceſſary. Albeit there are few that mark it or underſtand it indeed. Again, the confounding and mingling together of the heavenly and civil Righteouſneſs, is very eaſy. In the civil Righteouſneſs we muſt have regard to Laws and Works: But in the ſpiri-

tual,

tual, divine and heavenly Righteouſneſs, we muſt utterly reject all Laws and Works, and ſet the only Promiſe and Bleſſing before our Eyes, which layeth before us Chriſt the Giver of this Bleſſing and Grace, and our only Saviour. So that this ſpiritual Righteouſneſs, ſecluding the Law and all Works, looketh only unto the Grace and Bleſſing which is given by Chriſt, as it was promiſed to *Abraham*, and of him believed.

Hereby we may plainly ſee that this Argument is invincible. For if we muſt hope to receive this Bleſſing by Chriſt alone, then it muſt needs follow of the contrary, that it is not received by the Law. For the Bleſſing was given to faithful *Abraham* before the Law and without the Law. Now like as *Abraham* believed in Chriſt which was to come, the Giver of the Bleſſing: So and by the ſame Faith we believe in Chriſt which is come and preſent, and ſo are we now juſtified by Faith, as *Abraham* was then juſtified by Faith. They therefore which are under the Law, are not bleſſed, but remain under the Curſe.

This the Pope and his proud Prelates do not believe, nor can believe, neither can they abide this Doctrine. Yet muſt we not hold our Peace, but muſt confeſs the Truth and ſay, that the Papacy is accurſed; yea all the Laws and civil Ordinances of the Emperor are accurſed: For, according to *Paul*, whatſoever is without the Promiſe and Faith of *Abraham*, is accurſed. When our Adverſaries hear this, by-and-by they pervert and ſlander our Words, as though we taught that the Magiſtrates ſhould not be honoured, but that we raiſe up Seditions againſt the Emperor, that we codemn all Laws, that we overthrow and deſtroy Common-weals, *&c.* But they do us great Wrong. For we put a Difference between the corporal and the ſpiritual Bleſſing, and we ſay that the Emperor is bleſſed with a corporal Bleſſing. For to have a Kingdom, Laws and civil Ordinances, to have a Wife, Children, Houſe and Lands, is a Bleſſing. For all Theſe things are the good Creatures and Gifts of God. But we are not delivered from the everlaſting Curſe by this corporal Bleſſing, which is but temporal and muſt have an end. Therefore we condemn not Laws, neither do we ſtir up Sedition againſt the Emperor: But we teach that he muſt be obeyed, that he muſt be feared, reverenced and honoured, but yet civilly. But when we ſpeak of the Bleſſing after the Manner of Divines, then we ſay, boldly with *Paul*, *that all Things which are without the Faith and Promiſe of* Abraham, *are accurſed and abide under that everlaſting Curſe of God.* For there we muſt look for another Life after this, and another Bleſſing after this corporal Bleſſing.

To conclude, we ſay, that all corporal Things are the good Creatures of God. Therefore (as I have ſaid) to have Wife, Children, Goods, to have politic Laws and Ordinances, are the good Bleſſings of God in their Place; that is to ſay, they are temporal Bleſſings belonging to this Life. But theſe Bleſſings the Juſticiaries and Law-workers of all Ages, as the *Jews*, *Papiſts*, *Sectaries*, and ſuch like, do confound and mingle together. For they put no Difference between corporal and ſpiritual Bleſſings. Therefore they ſay: "We have a Law, and this Law is good, holy and righteous: Therefore "we are juſtified through it." Who denieth but that the Law is good, holy and righteous? But yet it is alſo the Law of Malediction, of Sin, of Wrath, and of Death. Wherefore we make here a Diſtinction between the corporal and ſpiritual Bleſſing, and ſay, that God hath a double Bleſſing; one corporal for this Life, and another ſpiritual for the everlaſting Life.

Therefore,

Therefore, to have Riches, Children, and ſuch like, we ſay it is a Bleſſing, but in his Degree; that is to ſay, in this Life preſent. But, as touching Life everlaſting, it is not enough to have corporal Bleſſings: For the very Wicked do therein abound moſt of all. It is not ſufficient that we have civil Righteouſneſs, or the Righteouſneſs of the Law: For therein alſo the Wicked do ſpecially flouriſh. Theſe Things God diſtributeth in the World freely, and beſtoweth them both upon the Good and Bad, like as he ſuffereth the Sun to riſe both upon the Good and the Evil, and ſendeth Rain upon the Righteous and Unrighteous; for he is liberal unto all: And to him it is a ſmall Matter to put all Creatures under the Feet of the Wicked. *The Creature is ſubject to Vanity, not of his own Will.* (Rom. viii. 20.) They therefore which have but only theſe corporal Bleſſings, are not the Children of God, bleſſed before God ſpiritually, as was *Abraham:* But they are under the Curſe, as *Paul* here ſaith: *Whoſoever is under the Works of the Law, is under the Curſe.*

Paul might have ſaid by a general Propoſition: Whatſoever is without Faith, is under the Curſe. He ſaith not ſo, but he taketh that which, beſides Faith, is the beſt, the greateſt and moſt excellent among all corporal Bleſſings of the World; to wit, the Law of God. The Law, ſaith he, indeed is holy and given of God; notwithſtanding it doth nothing elſe but make all Men ſubject to the Curſe, and keep them under the ſame. Now if the Law of God do bring Men under the Curſe, much more may the ſame be ſaid of inferior Laws and Bleſſings. And that it may be plainly underſtood that *Paul* calleth it to be under the Curſe, he declareth by this Teſtimony of the Scripture, ſaying:

Verſe 10. *For it is written: Curſed is every Man that continueth not in all Things which are written in the Book of the Law, to do them.* (Deut. xxvii. 26.)

Paul goeth about to prove, by this Teſtimony taken out of *Deuteronomy*, that all Men, which are under the Law, or under the Works of the Law, are accurſed, or under the Curſe; that is to ſay, under Sin, the Wrath of God, and everlaſting Death. For he ſpeaketh not (as I have ſaid before) of a corporal, but of a ſpiritual Curſe, which muſt needs be the Curſe of everlaſting Death and Hell. And this is a wonderful Manner of proving. For *Paul* proveth this affirmative Sentence, which he borroweth out of *Moſes*, *Whoſoever are of the Works of the Law, are under the Curſe*, by this Negative, *Curſed is every one that abideth not in all Things*, &c. Now theſe two Sentences of *Paul* and *Moſes* ſeem clean contrary. *Paul* ſaith, Whoſoever ſhall do the Works of the Law, is accurſed. *Moſes* ſaith, Whoſoever ſhall not do the Works of the Law, are accurſed. How ſhall theſe two Sayings be reconciled together? or elſe (which is more) how ſhall the one be proved by the other? Indeed no Man can well underſtand this Place, unleſs he alſo know and underſtand the Article of Juſtification.

Paul, no doubt, being among the *Galatians*, had before more largely entreated of this Matter; for elſe they could not have underſtood it, ſeeing he doth here but touch it by the way. But becauſe they had heard him declare the ſame unto them before, they, being now again put in mind thereof, do call it to remembrance. And theſe two Sentences are not repugnant, but do very

very well agree. We alſo do teach in like manner: That the Hearers of the Law are not righteous before God, but the Doers of the Law ſhall be juſtified, (*Rom.* ii.) And contrariwiſe, they that are of the Works of the Law, are under the Curſe. For the Article of Juſtification teacheth, that whatſoever is without the Faith of *Abraham*, is accurſed. And yet notwithſtanding the Righteouſneſs of the Law muſt be fulfilled in us, (*Rom.* viii.) To a Man that is ignorant of the Doctrine of Faith, theſe two Sentences ſeem to be quite contrary.

Firſt of all therefore, we muſt mark well whereupon *Paul* entreateth in this Place, whereabout he goeth, and how he looketh into *Moſes*. He is here (as before I have often ſaid) in a ſpiritual Matter, ſeparated from Policy and from all Laws, and he looketh into *Moſes* with other Eyes than the Hypocrites and falſe Apoſtles do, and expoundeth the Law ſpiritually. Wherefore the whole Effect of the Matter conſiſteth in this Word [*to do.*] Now, to do the Law, is not only to do it outwardly, but to do it truly and perfectly. There be two Sorts then of Doers of the Law: The firſt are they which are of the Works of the Law, againſt whom *Paul* inveigheth throughout all this Epiſtle. The other Sort are they which are of Faith, of whom we will ſpeak hereafter. Now, to be of the Law, or of the Works of the Law, and to be of Faith, are quite contrary, yea even as contrary as God and the Devil, Sin and Righteouſneſs, Death and Life. For they are of the Law, which would be juſtified by the Law. They are of Faith, which do aſſuredly truſt that they are juſtified through Mercy alone for Chriſt's ſake. He which ſaith that Righteouſneſs is of Faith, curſeth and condemneth the Righteouſneſs of Works. Contrariwiſe, he which ſaith that Righteouſneſs is of the Law, curſeth and condemneth the Righteonſneſs of Faith. Therefore they are altogether contrary the one to the other.

He that conſidereth this, ſhall eaſily underſtand, that to obſerve the Law, is not to do that which is commanded in the Law in outward ſhew only (as the Hypocrites imagine) but in Spirit: That is to ſay, truly and perfectly. But where ſhall we find him that will ſo accompliſh the Law? Let us ſee him and we will praiſe him. Here our Adverſaries have their Anſwer ready, ſaying: The Doers of the Law ſhall be juſtified (*Rom.* ii.) Very well. But let us firſt define who be theſe Doers of the Law. They call him a Doer of the Law, which doth the Works of the Law, and ſo by thoſe Works going before, is made righteous. This is not to do the Law according to *Paul:* For, as I have ſaid, to be of the Works of the Law, and to be of Faith, are contrary things. Therefore to ſeek to be juſtified by the Works of the Law, is to deny the Righteouſneſs of Faith. Wherefore theſe Juſticiaries and Law-workers, when they do the Law, even in ſo doing deny the Righteouſneſs of Faith, and ſin againſt the firſt, the ſecond, and third Commandment, yea even againſt the whole Law. For God commandeth that we ſhould worſhip him in Faith, and in the Fear of his Name. On the contrary, they make Righteouſneſs of Works, without Faith and againſt Faith: Therefore in that they do the Law, they do clean contrary to the Law, and ſin moſt deadly. For they deny the Righteouſneſs of God, his Mercy and his Promiſes: They deny Chriſt with all his Benefits, and in their Heart they ſtabliſh, not the Righteouſneſs of the Law (which they underſtand not, and much leſs do it) but a mere Fancy and an Idol of the Law. Therefore

we muſt needs ſay, that not only in doing of the Law, they do it not, but alſo they ſin, and deny the divine Majeſty in all his Promiſes. And to this End the Law was not given.

Wherefore, they, not underſtanding the Law, abuſe the Law, and as *Paul* ſaith: *They being ignorant of the Righteouſneſs of God, and ſeeking to ſtabliſh their own Righteouſneſs, have not ſubmitted themſelves to the Righteouſneſs of God*, (Rom. x. 3.) For they are blind, and know not how to judge of Faith and of the Promiſes, and therefore without all Underſtanding they ruſh into the Scripture, taking hold but of one Part thereof, to wit, the Law, and this they imagine that they are able to fulfil by Works. But this is a very Dream, a bewitching and Illuſion of the Heart: And that Righteouſneſs of the Law, which they think they do fulfil, is nothing elſe in very Deed, but Idolatry and Blaſphemy againſt God. Therefore it cannot be but they muſt needs abide under the Curſe.

It is impoſſible therefore that we ſhould do the Law in ſuch Sort as they imagine, and much leſs that we ſhould be juſtified thereby. This Thing firſt the Law itſelf teſtifieth, which hath a clean contrary Effect: For it increaſeth Sin, it worketh Wrath, it accuſeth, it terrifieth and condemneth. How then ſhould it juſtify? Moreover, the Promiſe alſo ſheweth the very ſame Thing. For it was ſaid unto *Abraham: In thee ſhall all the Nations of the Earth be bleſſed*, (Gen. xii.) There is no Bleſſing therefore but in the Promiſe of *Abraham:* And if thou be without that Promiſe, thou art under the Curſe. If thou be under the Curſe, thou fulfilleſt not the Law, becauſe thou art under Sin, the Devil, and everlaſting Death: All which do aſſuredly follow the Curſe. To conclude, If Righteouſneſs ſhould come by the Law, then ſhould the Promiſe of God be in vain, and in vain ſhould he pour out his Bleſſing in ſo great Abundance. Therefore when God ſaw that we could not fulfil the Law, he provided for this long before the Law, and promiſed the Bleſſing to *Abraham*, ſaying: *In thee ſhall all the Nations of the Earth be bleſſed.* And ſo hath he teſtified that all the Nations ſhould be bleſſed, not by the Law, but through the Promiſe made unto *Abraham.* They therefore that lay hold on the Law, and ſeek to be juſtified thereby, deſpiſing the Promiſe, are accurſed.

Wherefore [*to do*] is, firſt of all to believe, and ſo through Faith to perform the Law. We muſt firſt receive the Holy Ghoſt, wherewith we being lightened and made new Creatures, begin to do the Law, that is to ſay, to love God and our Neighbour. But the Holy Ghoſt is not received through the Law (for they which are under the Law, as *Paul* ſaith, are under the Curſe) but by the Hearing of Faith, that is to ſay, through the Promiſe. We muſt be bleſſed only with *Abraham* in the Promiſe made unto him, and in his Faith. Therefore before all Things, we muſt hear and receive the Promiſe, which ſetteth out Chriſt, and offereth him to all Believers: And when they have taken hold upon him by Faith, the Holy Ghoſt is given unto them for his Sake. Then do they love God and their Neighbour, then do they good Works, then do they carry the Croſs patiently. This is to do the Law indeed: Otherwiſe the Law remaineth always undone. Wherefore if thou wilt define truly and plainly what it is to do the Law, it is nothing elſe, but to believe in Jeſus Chriſt, and when the Holy Ghoſt is received through Faith in Chriſt, to work thoſe Things which are commanded in the Law:

And

And otherwiſe we are not able to perform the Law. For the Scripture ſaith, *that there is no Bleſſing without the Promiſe, no not in the Law.* It is impoſſible therefore to accompliſh the Law without the Promiſe.

There is not one therefore to be found in all the World, unto whom this Name and Title, to be called a Doer of the Law, appertaineth, without the Promiſe of the Goſpel. Wherefore this Word [Doer of the Law] is a feigned Term, which no Man underſtandeth unleſs he be without and above the Law in the Bleſſing and Faith of *Abraham*. So that the true Doer of the Law is he, who receiving the Holy Ghoſt through Faith in Chriſt, beginneth to love God and to do good unto his Neighbour. So that this Word [*to do the Law*] muſt comprehend Faith alſo which maketh the Tree, and when the Tree is made, then follow the Fruits. The Tree muſt be firſt, and then the Fruit. For the Apples make not the Tree, but the Tree maketh the Apples. So Faith firſt maketh the Perſon, which afterwards bringeth forth Works. Therefore to do the Law without Faith, is to make the Apples of Wood and Earth without the Tree: Which is not to make Apples, but mere Fancies. Contrariwiſe, if the Tree be made, that is to ſay, the Perſon or Doer, which is made through Faith in Chriſt, Works will follow. For the Doer muſt needs be before the Things which are done, and not the Things which are done before the Doer.

The Doer then is not ſo called of the Things that are done, but of the Things that are to be done. For Chriſtians are not made righteous in doing righteous Things, but being now made righteous by Faith in Chriſt, they do righteous Things. In politic Matters it cometh ſo to paſs, that the Doer or Worker is made of the Things which are wrought, as a Man in playing the Carpenter becometh a Carpenter: But in divine Matters the Workers are not made of the Works going before, but the Perſons made and framed already by Faith which is in Chriſt, are now become Doers and Workers. Of ſuch ſpeaketh *Paul* when he ſaith: *The Doers of the Law ſhall be Juſtified,* (Rom. ii. 13.) that is, ſhall be counted righteous.

Yea, the very Sophiſters and Schoolmen are compelled to confeſs, and ſo they teach alſo, that a moral Work outwardly done, if it be not done with a pure Heart, a good Will, and true Intent, it is but Hypocriſy. And hereof cometh the Proverb among the *Germans:* Such a Cowle covereth many a Knave. For the vileſt and the wickedeſt Knave in the World may counterfeit the ſame Works that a godly Man worketh by Faith. *Judas* did the ſame Works that the other Apoſtles did. What fault was there in the Works of *Judas*, ſeeing he did the ſelf-ſame Works that the other Apoſtles did? Here mark what the Popiſh Sophiſter anſwereth out of his moral Philoſophy. Although he did the ſelf-ſame Works, ſaith he, which the other Apoſtles did, notwithſtanding, becauſe the Perſon was reprobate, and the Judgment of Reaſon perverſe, therefore his Works were hypocritical and not true, as were the Works of the other Apoſtles, how like ſoever they ſeemed to be in outward ſhew. Wherefore they themſelves are conſtrained to grant in politic and external Matters, Works do not juſtify, unleſs there be joined withal an upright Heart, Will and Judgment. How much more are they compelled to confeſs the ſame in ſpiritual Matters, where before all Things, there muſt be a Knowledge of God, and Faith which may purify the Heart? They walk therefore in Works and in the Righteouſneſs of the Law, as *Judas* did in the Works of the Apoſtles: Not underſtanding what they ſay or what they affirm.

affirm. And although *Paul* ſaith plainly every where that the Law juſtifieth not, but cauſeth Wrath, uttereth Sin, revealeth the Indignation and Judgment of God, and threatneth everlaſting Death: Yet notwithſtanding, reading theſe Things, they ſee them not, much leſs do they underſtand them. Therefore they deſerve not to be called Hypocrites, but Viſors and Shadows of diſguiſed Hypocrites, moſt miſerably bewitched, in that they dream that they are juſtified by the Works of the Law. Wherefore, as I have ſaid, this Word *Doer of the Law*, as they define it, is an imagined Term, a very Monſter, and no where to be found.

Wherefore, when *Paul* proveth this place, *Whoſoever are of the Works of the Law, are under the Curſe*, (Gal. iii.) by this Sentence of *Moſes*, *Curſed is every one that abideth not in all that is written in this Book*, he proveth not one contrary by another, as at the firſt Sight it may appear, but he proveth it rightly and in due order. For *Moſes* meaneth and teacheth the ſelf-ſame Thing that *Paul* doth, when he ſaith, *Curſed is every one which doth not all*, &c. But no Man doth them. Therefore whoſoever are of the Works of the Law, keep not the Law. If they keep it not, they are under the Curſe. But ſeeing there be two Sorts of Men that are Doers of the Law, (as before I have ſaid) that is to ſay, true Doers and Hypocrites; the true Doers muſt be ſeparated from the Hypocrites. The true Doers of the Law are they which, through Faith, are the good Tree before the Fruit, Doers and Workers before the Works. Of theſe ſpeaketh *Moſes* alſo: And except they be ſuch, they are under the Curſe. But the Hypocrites are not of this Sort: For they think to obtain Righteouſneſs by Works, and by them to make the Perſon juſt and acceptable. For thus they dream: We that are Sinners and unrighteous, will be made righteous. How ſhall that be? By good Works. Therefore they do even like as a fooliſh Builder, which goeth about of the Roof to make the Foundation, of the Fruits to make the Tree. For when they ſeek to be juſtified by Works, of the Works they would make the Worker, which is directly againſt *Moſes*, which maketh ſuch a Worker ſubject to the Curſe, as well as *Paul* doth. Therefore while they go about to do the Law, they not only do it not, but alſo deny (as I have ſaid) the firſt Commandment, the Promiſes of God, the Promiſed Bleſſing of *Abraham*, they renounce Faith, and they go about to make themſelves bleſſed by their own Works; that is to ſay, to juſtify themſelves, to deliver themſelves from Sin and Death, to overcome the Devil, and violently to lay hold upon the Kingdom of Heaven. And this is plainly to renounce God, and to ſet themſelves in the Place of God. For all theſe are the Works of the divine Majeſty alone, and not of any Creature either in Heaven or in Earth.

Hereupon *Paul* was able eaſily to foreſhew out of the firſt Commandment, the Abominations that were to come, which Antichriſt ſhould bring into the Church. For all they which teach that any other Worſhip is neceſſary to Salvation, than that which God requireth of us by the firſt Commandment, which is the Fear of God, Faith and the Love of God, are plain Antichriſts, and ſet themſelves in the Place of God. That ſuch ſhould come, Chriſt himſelf foretold when he ſaith, Matt. xxiv. 5. *Many ſhall come in my Name, ſaying: I am Chriſt.* So we alſo at this Day may boldly and eaſily pronounce, that whoſoever ſeeketh Righteouſneſs by Works without Faith, denieth God, and maketh himſelf God. For thus he thinketh: If I do this Work, I ſhall be righteous, I ſhall be a Conqueror of Sin, Death, the Devil the Wrath of God,

God, and of Hell, and ſhall obtain Life everlaſting. And what is this elſe, I pray you, but to challenge that Work unto himſelf, which doth belong to God alone, and to ſhew indeed that he himſelf is God? Therefore it is an eaſy Matter for us to prophecy, and moſt certainly to judge of all thoſe which are without Faith, that they are not only Idolaters, but very Infidels, which deny God and ſet themſelves in the Place of God. Upon the ſame Ground *Peter* alſo propheſieth when he ſaith: *There ſhall be amongſt you falſe Teachers, which privily ſhall bring in damnable Hereſies, and ſhall deny the Lord*, &c. *and make Merchandize of the People*, (2 Pet. ii. 1, 2.)

And in the Old Teſtament all the Propheſies againſt Idolatry ſprang out of the firſt Commandment. For all the wicked Kings and Prophets, with all the unfaithful People, did nothing elſe but that which the Pope and all Hypocrites always do. They, contemning the firſt Commandment and Worſhip appointed of God, and deſpiſing the promiſe of *Abraham*'s Seed, even that Seed in whom all Nations ſhould be bleſſed and ſanctified, ordained a wicked Worſhip clean contrary to the Word of God, and ſaid: With this Worſhip will we ſerve God and ſet out his Praiſe, which hath brought us out of the Land of *Egypt*. So *Jeroboam* made two golden Calves and ſaid: *Behold thy Gods O* Iſrael, *which brought thee out of the Land of* Egypt, (1 Kings xii. 28.) This he ſaid of the true God which had redeemed *Iſrael*, and yet both he and all his People were Idolaters: For they worſhipped God contrary to the firſt Commandment. They only regarded the Work: which being done, they counted themſelves righteous before God. And what was this elſe, but to deny God himſelf, whom they confeſſed with their Mouth, and ſaid *that he had brought them out of the Land of* Egypt? *Paul* ſpeaketh of ſuch Idolaters when he ſaith: *They confeſs that they know God, but in their Deeds they deny him*, (Tit. i 16.)

Wherefore all Hypocrites and Idolaters go about to do thoſe Works which properly pertain to the divine Majeſty, and belong to Chriſt only and alone. Indeed they ſay not in plain Words, I am God, I am Chriſt, and yet in very Deed they proudly challenge unto themſelves the Divinty and Office of Chriſt, and therefore it is as much in Effect as if they ſaid: I am Chriſt, I am a Saviour, not only of myſelf, but alſo of others. This the Monks have not only taught, but alſo have made the whole World to believe: to wit, that they are able, not only to make themſelves righteous through their hypocritical Holineſs, but alſo others unto whom they communicate the ſame: Whereas notwithſtanding it is the proper and only Office of Chriſt to juſtify the Sinner. The Pope in like Manner, by publiſhing and ſpreading his Divinity throughout the whole World hath denied and utterly buried the Office and Divinity of Chriſt.

It is expedient that theſe Things ſhould be well taught and well weighed; for thereby we may learn to judge of the whole Chriſtian Doctrine, and the Life of Man: Alſo to confirm Mens Conſciences: To underſtand all Prophecies and all the holy Scriptures, and rightly to judge of all other Things. He that knoweth all theſe Things rightly, may certainly judge that the Pope is Antichriſt, becauſe he teacheth a far other Manner of Worſhip, than the firſt Table ſetteth out. He may perfectly know and underſtand what it is to deny God, to deny Chriſt, and what Chriſt meaneth when he ſaith, *Many ſhall come in my Name, ſaying, I am Chriſt*; (Matt. xxiv. 5.) what is it to be againſt God, and to be lifted up above all that is called God, or that is wor-

ſhipped: what ſignifieth that Antichriſt ſitteth in the Temple of God, ſhewing himſelf as God? what it is to ſee the Abomination of Deſolation ſtanding in the holy Place, *&c.* (2 Theſſ. ii. 4. Matt. xxiv. 15. Mark xiii. 14. Dan. ix. 27)

Now hereof ſpring all theſe Miſchiefs, that this curſed Hypocriſy will not be made righteous by the divine Bleſſing, nor created a-new of God the Creator. It will in no wiſe be a Patient, or ſuffer any thing to be wrought in her: But will needs be altogether an Agent, and work thoſe Things which ſhe ſhould ſuffer God to work in her and receive of him. Therefore ſhe maketh herſelf a Creator and a Juſtifier through her own Works, deſpiſing the Bleſſing promiſed and given to *Abraham* and to his believing Children: So that every Hypocrite is both the Matter and the Worker; (although this be againſt Philoſophy, for one and the ſelf-ſame thing cannot work upon itſelf) the Matter, becauſe he is a Sinner; the Worker, becauſe he putteth on a Cowle, or chuſeth ſome other Work through the which he hopeth to deſerve Grace, and to ſave himſelf and others; therefore he is both the Creature and the Creator. No Man therefore can expreſs with Words, how execrable and horrible it is to ſeek Righteouſneſs in the Law by Works, without the Bleſſing. For it is the Abomination ſtanding in the holy Place, which denieth God, and ſetteth up the Creature in the Place of the Creator.

The Doers of the Law therefore are not the Hypocrites, obſerving the Law outwardly; but the true Believers, who, receiving the Holy Ghoſt, do accompliſh the Law; that is to ſay, they love God and their Neighbour, *&c.* So that the true Doer of the Law is to be underſtood, not in reſpect of the Works which he worketh, but in reſpect of the Perſon now regenerate by faith. For according to the Goſpel, they that are made righteous, do righteous Things; but according to Philoſophy it is not ſo: But contrariwiſe, they that do righteous Things, are made juſt and righteous. Therefore we, being juſtified by Faith, do good Works; through the which (as it is ſaid, 2 *Pet.* i.) our Calling and Election is confirmed, and from Day to Day is made more ſure. But becauſe we have only the firſt Fruits of the Spirit, and have not as yet the Tenths, and the Remnants of Sin do ſtill remain in us, therefore we do not the Law perfectly. But this Imperfection is not imputed unto us which do believe in Chriſt, who was promiſed to *Abraham*, and hath bleſſed us. For we are nouriſhed and tenderly cheriſhed in the mean Seaſon, for Chriſt's ſake, in the Lap of God's Long-ſufferance. We are that wounded Man which fell into the Hands of Thieves, whoſe Wounds the *Samaritan* bound up, pouring in Oil and Wine, and afterwards laying him upon his Beaſt, he brought him into the Inn, and made Proviſion for him, and, departing, commended him to the Hoſt, ſaying, *Take Care of him*, &c (Luke x. 30, 31, 32, 33.) And thus we in the mean Time are cheriſhed as it were in an Inn, until the Lord put to his Hand the ſecond Time, as *Iſaiah* ſaith, *that he may deliver us.* (Iſa. xi. 11.)

Wherefore the Sentence of *Moſes*, *Curſed is every one that abideth not in all the Things that are written in this Book*, is not contrary to *Paul*, who prouounceth all them to be accurſed which are of the Works of the Law. For *Moſes* requireth ſuch a Doer, as may do the Law perfectly. But where ſhall we find him? No where. For *David* ſaith, *Lord, enter not into Judgment with thy Servant, for no Fleſh is rightous in thy Sight.* (Pſ. cxliii. 2.) And *Paul* ſaith, *For what I would, that do I not: But what I hate, that do I.* (Rom. vii. 15.)

15.) Wherefore *Moſes* together with *Paul* doth neceſſarily drive us to Chriſt, through whom we are made Doers of the Law, and are not accounted guilty of any Tranſgreſſion. How ſo Firſt? by Forgiveneſs of Sins and Imputation of Righteouſneſs, becauſe of our Faith in Chriſt. Secondly, by the Gift of God and the Holy Ghoſt, which bringeth forth a new Life and new M tions in us, ſo that we may alſo do the Law effectually. Now that which is not done is pardoned for Chriſt's ſake: And moreover, what Sin ſoever is left in us, is not imputed. So *Moſes* agreeth with *Paul*, and meaneth the ſelf-ſame thing that he doth, when he ſaith, *Curſed is every one that abideth not*, &c. For he ſaith that they do not the Law, becauſe they would juſtify themſelves by Works, and concludeth with *Paul*, that they are under the Curſe. Therefore *Moſes* requireth true Doers of the Law, which are of Faith, even as *Paul* condemneth thoſe which are not true Doers of the Law; that is to ſay, which are not of Faith. Herein is no Repugnance, that *Moſes* ſpake negatively and *Paul* affirmatively, ſo that you define rightly what is meant by this Word *do*. So both Sentences are true, to wit, that all are accurſed which abide not in all that is written in this Book; and, that all they are accurſed, which are of the Works of the Law.

An Anſwer to thoſe Arguments which the Adverſaries alledge againſt the Doctrine and Righteouſneſs of Faith.

SEEING this Place offereth unto us an Occaſion, we muſt ſay ſomething as touching the Arguments which our Adverſaries do object againſt the Doctrine of Faith, which is, that we are juſtified by Faith alone. There are many Places both in the *Old-Teſtament* and in the *New*, as concerning Works and Rewards of Works, which our Adverſaries do alledge, and think themſelves able thereby utterly to overthrow the Doctrine of Faith which we teach and maintain. Therefore we muſt be well furniſhed and armed, that we may be able, not only to inſtruct our Brethren, but alſo to anſwer the Objections of our Adverſaries.

The Schoolmen, and all ſuch as underſtand not the Article of Juſtification, do know no other Righteouſneſs than the civil Righteouſneſs and the Righteouſneſs of the Law, which after a Sort the *Gentiles* alſo do know. Therefore they borrow certain Words out of the Law and moral Philoſophy, as *to do*, *to work*, and ſuch like, and they apply the ſame unto ſpiritual Matters: wherein they deal moſt perverſely and wickedly. We muſt put a Difference between Philoſophy and Divinity. The Schoolmen themſelves grant and teach, that, in the Order of Nature, Being goeth before Working; for naturally the Tree is before the Fruit. Again, in Philoſophy they grant, that a Work morally wrought is not good, except there be firſt a right Judgment of Reaſon, and a good Will or a good Intent. So then they will have a right Judgment of Reaſon, and a good Intent to go before the Work; that is to ſay, they make the Perſon morally righteous before the Work. Contrariwiſe, in Divinity, and in ſpiritual Matters, where they ought moſt of all ſo to do, ſuch ſenſeleſs Aſſes they are, that they pervert and turn all quite contrary, placing the Work before right Judgment of Reaſon and good Intent.

Wherefore, Doing is one thing in Nature, another in moral Philoſophy, and another in Divinity. In Nature the Tree muſt be firſt, and then the Fruit. In moral Philoſophy, Doing requireth a good Intent and a ſound

Judgment

Judgment of Reaſon to work well, going before. And here all the Philoſophers are at a Stay, and can go no further. Therefore the Divines ſay, that moral Philoſophy taketh not God for the Object, and final Cauſe. For *Ariſtotle*, or a *Saducee*, or a Man of any civil Honeſty, calleth this right Reaſon and a good Intent, if he ſeek the publick Commodity of the Common-wealth, and the Quietneſs and Honeſty thereof. A Philoſopher or Law-worker, aſcendeth no higher. He thinketh not through a right Judgment of Reaſon and a good Intent to obtain Remiſſion of Sins and evelaſting Life, as the Sophiſter or the Monk doth. Wherefore the Heathen Philoſopher is much better than ſuch an Hypocrite. For he abideth within his Bounds, having only Conſideration of the Honeſty and Tranquility of the Common-wealth, not mingling heavenly and earthly Things together. Contrariwiſe, the blind Sophiſter imagineth that God regardeth his good Intent and Works. Therefore he mingleth earthly and heavenly Things together, and polluteth the Name of God. And this Imagination he learneth out of moral Philoſophy, ſaving that he abuſeth it much worſe than the Heathen Man doth.

Wherefore we muſt aſcend up higher in Divinity with this Word *doing*, than in natural Things and in Philoſophy, ſo that now it muſt have a new Signification, and be made altogether new, joined with a right Judgment of Reaſon, and a good Will, not morally, but divinely: Which is, that I know and believe by the Word of the Goſpel, that God hath ſent his Son into the World to redeem us from Sin and Death. Here *doing* is a new thing, unknown to Reaſon, to Philoſophers, to Law-workers, and unto all Men: For it is a Wiſdom hidden in a Myſtery. Therefore in Divinity the Work neceſſarily requireth Faith going before.

Therefore, when our Adverſaries do alledge againſt us the Sentences of the Scripture touching the Law and Works, where mention is made of working and doing, thou muſt anſwer them, that they are Terms pertaining to Divinity, and not to natural or moral Things. If they be applied to natural or moral Things, they muſt be taken in their own Signification. But if they be applied to Matters of Divinity, they muſt include ſuch a right Judgment, Reaſon and good Will, as is incomprehenſible to Man's Reaſon. Wherefore doing in Divinity muſt be always underſtood of a faithful doing. So that this faithful doing is altogether as it were a new Kingdom, ſeparate from the natural or moral doing. Therefore, when we that are Divines ſpeak of doing, we muſt needs ſpeak of that faithful doing: For in Divinity we have no other right Judgment of Reaſon, no good Will or Intent beſides Faith.

This Rule is well obſerved in the eleventh Chapter to the *Hebrews*. There are recited many and ſundry Works of the Saints, out of the holy Scripture: as of *David*, who killed a Lion and a Bear, and ſlew *Goliah*. There the Sophiſter or Schoolmen, that fooliſh Aſs, looketh upon nothing elſe but the outward Appearance of the Work. But this Work of *David* muſt be looked upon, that firſt we muſt conſider what Manner of Perſon *David* was, before he did this Work: Then ſhall we ſee that he was ſuch a Perſon, whoſe Heart truſted in the Lord God of *Iſrael*, as the Text plainly witneſſeth. *The Lord that delivered me out of the Paw of the Lion, and out of the Paw of the Bear, will deliver me out of the Hand of the* Philiſtian: Moreover: *Thou comeſt to me with a* Sword, *and with a Spear, and with a Shield: but I come to thee in the Name of the Lord of Hoſts, the God of the Hoſt of* Iſrael, *upon whom thou haſt railed this Day. This Day ſhall the Lord cloſe thee*

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in my Hand, and I ſhall ſmite thee, and take thine Head from thee, &c. *Becauſe the Lord ſaveth not with Sword nor Spear, (for the Battle is the Lord's) and he will give you into our Hands*, (1 Sam. xvii. 37, 45, 46, 47.) You ſee then that he was a righteous Man, beloved of God, ſtrong and conſtant in Faith, before he did this Work. This *Doing* of *David* therefore is not a natural or moral Doing, but a Faithful Doing.

So it is ſaid of *Abel* in the ſame Epiſtle, *that through Faith he offered up a better Sacrifice unto God than* Cain. If the Schoolmen happen upon this Place as it is read *Gen.* iv. 5. (where it is ſimply ſet out, how that both *Cain* and *Abel* offered up their Gifts, and that the Lord had reſpect unto *Abel* and his Offerings) by-and-by they take hold of theſe Words: *They offered their Oblations unto the Lord: The Lord had reſpect to the Offerings of* Abel, and cry out, ſaying: Here ye ſee that God had reſpect to Offerings: Therefore Works do juſtify. So that theſe filthy Swine do think that Righteouſneſs is but a moral thing, only beholding the Viſour or outward Shew of the Work, and not the Heart of him that doth the Work: whereas notwithſtanding even in Philoſophy they are conſtrained, not to look upon the bare Work, but the good Will of the Worker. But here they ſtand altogether upon theſe Words: *They offered up Gifts: The Lord had reſpect unto* Abel *and to his Offerings*, and ſee not that the Text ſaith plainly in *Geneſis*, that the Lord had reſpect firſt to the Perſon of *Abel*, which pleaſed the Lord becauſe of his Faith, and afterwards to his Offerings. Therefore in Divinity we ſpeak of faithful Works, Sacrifices, Oblations and Gifts, that is to ſay, which are offered up and done in Faith, as the Epiſtle to the *Hebrews* declareth, ſaying: *Through Faith* Abel *offered up a better Sacrifice: Through Faith* Enoch *was taken away: Through Faith* Abraham *obeyed God*, &c. We have here then a Rule ſet forth in the Eleventh to the *Hebrews*, how we ſhould ſimply anſwer to the Arguments objected of the Adverſaries as touching the Law and Works, that is to ſay: this or that Man did this or that Work in Faith: And by this means thou giveſt a Solution to all their Arguments, and ſo ſtoppeſt their Mouths, that they can have nothing to reply again.

Hereby it appeareth manifeſtly that in Divinity and divine Matters, the Work is nothing worth without Faith, but thou muſt needs have Faith before thou begin to work. For *without Faith it is impoſſible to pleaſe God*, (Heb. xi. 6.) But he that will come unto God muſt believe. Wherefore in the Epiſtle to the *Hebrews* it is ſaid, that the Sacrifice of *Abel* was better than the Sacrifice of *Cain*, becauſe he believed: Therefore the Work or the Sacrifice of *Abel* was faithful. Contrariwiſe in *Cain*, becauſe he was wicked and an Hypocrite, there was no Faith or Truſt of God's Grace and Favor, but meer Preſumption of his own Righteouſneſs, and therefore his Work whereby he went about to pleaſe God, was hypocritical and unfaithful. Wherefore the Adverſaries themſelves are compelled to grant that in all the Works of the Saints, Faith is preſuppoſed or goeth before, for the which their Works do pleaſe God, and are accepted of him. Therefore in Divinity there is a new Doing, clean contrary to the moral Doing.

Moreover, we are alſo wont to diſtinguiſh Faith after this manner, that Faith is ſometimes taken without the Work, ſometimes with the Work. For like as an Artificer ſpeaketh diverſly of the matter whereupon he worketh, and likewiſe a Gardener of the Tree being barren or fruitful: Even ſo the Holy Ghoſt ſpeaketh diverſly of Faith in the Scripture: Sometimes of an

abſolute Faith: Sometimes of a compound, or (as a Man would ſay) an incarnate Faith. Now, an abſolute Faith is this, when the Scripture ſpeaketh abſolutely of Juſtification or of the being juſtified, as is to be ſeen in the Epiſtles to the *Romans* and to the *Galatians*. But when the Scripture ſpeaketh of Rewards and Works, then it ſpeaketh of the compound or incarnate Faith. We will rehearſe ſome Examples of this Faith: As, *Faith which worketh by Love. Do this and thou ſhalt live. If thou wilt enter into Life, keep the Commandments. He that doth theſe things, ſhall live in them. Decline from Evil, and do that which is Good*, (Gal. v. 6. Luke i. 18. Matt. xix. 17. Rom. x. 5. Pſal. xxxvii. 27.) In theſe and ſuch like Places (as there are many in the holy Scripture) where mention is made of Doing, the Scripture always ſpeaketh of faithful Doing. As when it ſaith: *Do this and thou ſhalt live*, it meaneth thus: See firſt that thou be faithful, that thou have a right Judgment of Reaſon and a good Will, that is to ſay, Faith in Chriſt. When thou haſt this Faith, work on a God's Bleſſing.

What marvel is it then, if Rewards be promiſed to this incarnate Faith: that is to ſay, to the working Faith, as was the Faith of *Abel*, or to faithful Works? And why ſhould not the holy Scripture thus ſpeak diverſly of Faith, when it ſpeaketh divers Ways of Chriſt, as he is God and Man: that is to ſay ſometimes of his whole Perſon, ſometimes of his two Natures apart, either of his divine or of his human Nature? If it ſpeak of the Natures apart, it ſpeaketh of Chriſt abſolutely: But if it ſpeak of the divine Nature united in one Perſon to the human Nature, then it ſpeaketh of Chriſt compound and incarnate. There is a common Rule among the Schoolmen of the Communication of the Proprieties, when the Proprieties belonging to the Divinity of Chriſt, are attributed to the Humanity: Which we may ſee every where in the Scriptures. As in *Luke* ii. 10. the Angel calleth the Infant born of the Virgin *Mary*, the Saviour of Men, and the univerſal Lord both of the Angels and Men. And in the firſt Chapter he calleth him the Son of God, (*Luke* i. 32.) Hereupon I may truly ſay, that that Infant which lay in the Manger and in the Lap of the Virgin, created Heaven and Earth, and is Lord of the Angels. Here I ſpeak indeed of a Man; but Man in this Propoſition is a new Word, and (as the Schoolmen themſelves do grant) hath relation to the Divinity; that is to ſay, this God which was made Man hath created all things. Creation is attributed only to the Divinity of Chriſt; for the Humanity doth not create, and yet notwithſtanding it is truly ſaid, Man created, becauſe the Divinity, which only createth, is incarnate with the Humanity, and therefore the Humanity together with the Divinity, is Partaker of the ſame Proprieties. Wherefore it is well and godly ſaid: This Man Jeſus Chriſt brought *Iſrael* out of *Egypt*, ſtroke *Pharaoh*, and wrought all the Wonders from the beginning of the World.

Therefore when the Scripture ſaith, *If thou wilt enter into Life, keep the Commandments of God: Do this, and thou ſhalt live*, &c. Firſt we muſt ſee of what Manner of keeping and doing he ſpeaketh: For in theſe and ſuch-like places (as I have ſaid) he ſpeaketh of a compound Faith, and not of a naked and ſimple Faith. And the Meaning of this place, *Do this, and thou ſhalt live*, is this: Thou ſhalt live, becauſe of this faithful Doing; or, this Doing ſhall give unto thee Life, becauſe of thy Faith alone. After this Manner Juſtification is attributed to Faith alone, as Creation is to the Divinity. And yet notwithſtanding, as it is truly ſaid, Jeſus the Son of *Mary* created

all

all things; ſo alſo Juſtification is attributed to the incarnate Faith, or to the faithful Doing. Therefore we muſt in no wiſe think with the Sophiſters and Hypocrites, that Works do abſolutely juſtify, or that Rewards are promiſed to moral Works, but to faithful Works only.

Let us therefore ſuffer the Holy Ghoſt to ſpeak, as he doth in the Scriptures, either of naked, ſimple and abſolute Faith, or of compound and incarnate Faith. All things which are attributed to Works, do properly belong unto Faith. For Works muſt not be looked upon morally, but faithfully, and with a ſpiritual Eye. Faith is the Divinity of Works; and is ſo ſpread throughout the Works of the Faithful, as is the Divinity throughout the Humanity of Chriſt. Faith therefore doth all alone in the Works of the Faithful. *Abraham* is called faithful, becauſe Faith is ſpread throughout the whole Perſon of *Abraham:* So that, beholding him working, I ſee nothing of the carnal or of the working *Abraham*, but of the believing *Abraham*.

Wherefore when thou readeſt in the Scriptures, of the Fathers, Prophets, and Kings, how they wrought Righteouſneſs, raiſed up the Dead, overcame Kingdoms, thou muſt remember that theſe and ſuch like ſayings are to be expounded as the Epiſtle to the *Hebrews* expoundeth them, that is: *By Faith they wrought Righteouſneſs, by Faith they raiſed up the Dead, by Faith they ſubdued Kings and Kingdoms,* &c. (Heb. xi. 33, 34, 35.) So that Faith incorporateth the Work, and giveth it his Perfection. And this the Adverſaries, if they be well in their Wits, cannot deny, neither have they any thing to ſay or object againſt it. Indeed they can cry out that the Scripture ſpeaketh oftentimes of Doing and Working. And we always anſwer them again, that it ſpeaketh alſo of faithful Doing. For firſt, Reaſon muſt be lightened by Faith before it can work. Now, when it hath a true Opinion and Knowledge of God, then is the Work incarnate and incorporate into it: So that whatſoever is attributed to Faith, is afterwards attributed to Works alſo, but yet becauſe of Faith only and alone.

Wherefore in reading of the Scriptures we muſt learn to put a Difference between the true and the hypocritical, the moral, and the ſpiritual Doing of the Law. So ſhall we be able to declare the true meaning of all thoſe Places which ſeem to maintain the Righteouſneſs of Works. Now, the true Doing of the Law is a faithful and a ſpiritual Doing, which he hath not, that ſeeketh Righteouſneſs by Works. Therefore every Doer of the Law and every holy moral Worker is accurſed. For he walketh in the Preſumption of his own Righteouſneſs againſt God, whilſt he will be juſtified by Man's Freewill and Reaſon, and ſo in Doing of the Law, he doth it not. And this according to *Paul*, is to be under the Works of the Law that is to ſay, that Hypocrites do the Law, and yet in doing it, they do it not: for they underſtand this Word Doing according to the literal Senſe of the Law, which in true Chriſtian Divinity is nothing worth. Indeed they work many things, but in the Preſumption of their own Righteouſneſs, and without the Knowledge of God and Faith, as the *Phariſee* did (*Luke* xviii.) and as *Paul* did before his Converſion: therefore they are blind and miſerably err, and ſo remain under the Curſe. Wherefore, again I admoniſh you, that ſuch Sentences as the Adverſaries do alledge out of the Scriptures concerning Works and Rewards, muſt be ſpiritually expounded. As if they alledge this Sentence out of *Dan.* iv. *Redeem thy Sins by Alms-deeds*, thou muſt not here expound theſe Words morally, but ſpiritually. So ſhalt thou ſee that this Word

Redeem,

Redeem, ſignifieth no moral, but a faithful Doing, that is to ſay, it includeth Faith. For in the Scriptures the Work, as I have ſaid, requireth alſo a good Will and right Judgment of Reaſon to go before, not moral as they would have it, but divine and ſpiritual, which is Faith. By this means thou ſhalt be able to ſtop the mouths of the peeviſh Sophiſters. For they themſelves are compelled to grant (and ſo teach they alſo out of *Ariſtotle*) that every good Work proceedeth out of Man's Choice or Freewill. If this be true in Philoſophy, much more muſt this good Will and right Judgment of Reaſon guided by Faith, go before the Work in Divinity and divine Matters. And this do all Words of the Imperative Mood, that is, all ſuch Words as are commanding, ſignify in the Scriptures, and all ſuch Words alſo as teach the Law as the Epiſtle to the *Hebrews* doth plainly declare: *By Faith* Abel *offered*, &c.

Now, admit the Caſe that this Solution is not ſufficient (although it be indeed moſt ſure and certain) yet notwithſtanding let this be the Argument of all Arguments, and the principal Mirror of Chriſtians to behold, againſt all the Temptations and Objections, not only of the Adverſaries, but alſo of the Devil himſelf, namely to apprehend and to hold faſt the Head, which is Chriſt. Moreover, admit that the Sophiſters being more crafty and ſubtle than I, ſhould ſo ſnare and entangle me with their Arguments, which they bring for the Maintenance of Works againſt Faith, that I ſhould know no Way how to wind myſelf out (which notwithſtanding it is impoſſible for them to do) yet will I rather give Reverence and Credit to Chriſt alone, than be preſuaded with all the Places they are able to alledge for the eſtabliſhing of the Righteouſneſs of Works againſt the Doctrine of Faith.

Wherefore, they muſt be ſimply and plainly anſwered after this manner: Here is Chriſt, there are the Teſtimonies of the Scripture touching the Law and Works. Now, Chriſt is the Law of the Scripture and of all Works. He alſo is Lord of Heaven, the Earth, the Sabbath, the Temple, Righteouſneſs, Life, Wrath, Sin, Death, and generally of all things whatſoever. And *Paul* his Apoſtle ſheweth *that he was made Sin and became accurſed for me*, (Gal. iii. 3.) I hear then that I could by no other means be delivered from my Sin, my Death and my Malediction, but by his Death and Blood-ſhedding. Wherefore I conclude that it behoveth Chriſt himſelf to overcome my Sin, Death and Malediction in his own Body, and not the Works of the Law or mine one Works. And hereunto Reaſon is conſtrained to yield and ſay, that Chriſt is not the Work of the Law, or my Work: that his Blood and Death is not Circumciſion, the Obſervation of the Ceremonies of the Law, and much leſs a Monk's Cowle, a ſhaven Crown, Abſtinence, Vows and ſuch like. Wherefore if he be the Price of my Redemption, if he be made Sin and Malediction that he might juſtify and bleſs me: I care not if thou bring a thouſand Places of the Scripture for the Righteouſneſs of Works againſt the Righteouſneſs of Faith, and cry out never ſo much, that the Scripture is againſt me. I have the Author and Lord of the Scripture with me, on whoſe Side I will rather ſtand, than believe all the Rabblement of Law-workers and Merit-mongers. Albeit it is impoſſible that the Scripture ſhould be againſt this Doctrine, unleſs it be among the ſenſeleſs and obſtinate Hypocrites: But to the Godly and ſuch as have Underſtanding, it giveth witneſs for Jeſus Chriſt his Lord. See therefore how thou canſt reconcile the Scripture, which thou ſayeſt is againſt my Doctrine. As for me, I will ſtick to the Author and Lord of the Scripture.

Therefore

Therefore if any Man thinketh himſelf not well able to reconcile ſuch Places of the Scripture, or anſwer unto the ſame ſufficiently, and yet notwithſtanding is conſtrained to hear the Objections and Cavillations of the Adverſaries, let him anſwer ſimply and plainly after this ſort: Thou ſetteſt againſt me the Servant, that is to ſay, the Scripture, and that not wholly, neither yet the principal Part thereof, but only certain Places as touching the Law and Works. But I come with the Lord himſelf, who is above the Scripture, and is made unto me the Merit and Price of Righteouſneſs and everlaſting Life. On him I lay hold, him I ſtick to, and leave Works unto thee: which notwithſtanding thou never didſt. This Solution neither the Devil nor any Juſticiary can ever wreſt from thee or overthrow. Moreover thou art in Safety before God: For thy Heart abideth fixed in the Object, which is called Chriſt; who was nailed to the Croſs and accurſed, not for himſelf, but for us, as the Text ſaith: *Made a Curſe for us.* Hold faſt this, and lay it againſt all the Sentences of the Law and Works whatſoever, and ſay: Doſt thou hear this, Satan? Here he muſt needs give place, for he knoweth that Chriſt is his Lord and Maſter.

Verſe 11. *And that no Man is juſtified by the Law in the Sight of God, it is evident: For the Juſt ſhall live by Faith.* (Hab. i. 4. Rom. i. 17.)

This is another Argument grounded upon the Teſtimony of the Prophet *Habakkuk.* And it is a Sentence of great Weight and Authority, which *Paul* ſetteth againſt all the Sentences touching the Law and Works. As if he ſhould ſay: What need we any long Diſputation? Here I bring forth a moſt evident Teſtimony of the Prophet, againſt the which no Man can cavil: *The juſt Man ſhall live by Faith.* If he live by Faith, then he liveth not by the Law: For the Law is not of Faith. And here *Paul* excludeth Works and the Law, as things contrary to Faith.

The Sophiſters (as they are alway ready to corrupt the Scriptures) do wreſt and pervert this Place after this manner. *The juſt Man doth live by Faith:* That is to ſay, by a working Faith, or formed and made perfect with Charity: But if it be not formed with Charity, then doth it not juſtify. This Gloſs they themſelves have forged, and by the ſame they do Injury to the Words of the Prophet, If they did call this formed or furniſhed Faith, the true Faith which the Scripture teacheth, this their Gloſs ſhould not offend me, for then Faith ſhould not be ſeparated from Charity, but from the vain Opinion of Faith: As we alſo put a Difference between a counterfeit Faith and a true Faith. The counterfeit Faith is that which heareth of God, of Chriſt, and of all the Miſteries of his Incarnation and our Redemption: which alſo apprehendeth and beareth away thoſe things which it heareth, yea and can talk goodly thereof, and yet there remaineth nothing elſe in the Heart, but a naked Opinion and a Sound of the Goſpel. For it neither reneweth nor changeth the Heart: It maketh not a new Man, but leaveth him in the Vanity of his former Opinion and Converſation: And this is a very pernicious Faith. The moral Philoſopher is much better than the Hypocrite having ſuch a Faith.

Wherefore, if they would make a Diſtinction between Faith formed (and take it as the Scripture taketh it) and the falſe or counterfeit Faith, their Diſtinction ſhould nothing offend me. But they ſpeak of Faith formed and

made perfect with Charity, and make a double Faith, that is to ſay, formed and unformed. This peſtilent and deviliſh Gloſs I utterly deteſt. Although, ſay they, we have Faith infuſed, called, *Fides infuſa*, which is the Gift of the Holy Ghoſt, and alſo Faith gotten by our own Induſtry, called, *Fides acquiſita*: Yet both of them lack their form and Perfection, which is Charity, and are formed with Charity. This is to prefer Charity before Faith, and to attribute Righteouſneſs, not to Faith, but to Charity. Wherefore when they do not attribute Righteouſneſs to Faith, but only in reſpect of Charity, they attribute to Faith nothing at all.

Moreover, theſe Perverters of the Goſpel of Chriſt do teach, that even that Faith which they call Faith infuſed, and not received by hearing, nor gotten by any Working, but created in Man by the Holy Ghoſt, may ſtand with deadly Sin, and that the worſt Men may have this Faith: Therefore, ſay they, if it be alone, it is idle utterly and unprofitable. Thus they take from Faith her Office, and give it unto Charity: ſo that Faith is nothing except Charity, which they call the Form and Perfection thereof, be joined withal. This is a deviliſh and a blaſphemous kind of Doctrine, which utterly defaceth and overthroweth the Doctrine of Faith, and carrieth a Man clean from Chriſt the Mediator, and from Faith, which is the Hand and only Means whereby we apprehend him. For if Charity be the form and Perfection of Faith, as they dream, then am I by-and-by conſtrained to ſay, that Charity is the principal Part of the Chriſtian Religion, and ſo I loſe Chriſt, his Blood, and all his Benefits, and now I reſt altogether in a moral Doing, even as the Pope, the heathen Philoſopher, and the *Turk* doth.

But the Holy Ghoſt, which giveth to all Men both Mouth and Tongue, knoweth how to ſpeak. He could have ſaid (as the Sophiſters do wickedly imagine:) The righteous Man ſhall live by Faith formed and beautified or made perfect by Charity. But this he omitteth of Purpoſe, and ſaith plainly: *The righteous Man liveth by Faith.* Let theſe dotiſh Sophiſters go therefore, with this their wicked and peſtilent Gloſs, we will ſtill hold and extol this Faith, which God himſelf hath called Faith, that is to ſay, a true and a certain Faith, which doubteth not of God, nor of his Promiſes, nor of the Forgivneſs of Sins through Chriſt, that we may dwell ſure and ſafe in this our Object Chriſt, and may keep ſtill before our Eyes the Paſſion and Blood of the Mediator and all his Benefits. Now, Faith alone which layeth hold upon Chriſt, is the only Means that we ſuffer not thoſe Benefits to be taken out of their Sight. Wherefore, rejecting this peſtilent Gloſs, we muſt underſtand this Place of Faith only and alone. And this *Paul* himſelf declareth, when he reaſoneth againſt Faith formed with Charity, after this ſort.

Verſe 12. *And the Law is not of Faith.*

The Schoolmen ſay: The righteous Man doth live, if his Faith be formed and adorned with Charity. But contrariwiſe *Paul* ſaith; *The Law is not of Faith.* But what is the Law? Is it not alſo a Commandment touching Charity? Yea, the Law commandeth nothing elſe but Charity, as we may ſee by the Text itſelf: *Thou ſhalt love the Lord thy God, with all thy Soul,* &c. (Deut. vi. 5. Matt. xxii. 37.) Again: *Shewing Mercy unto Thouſands that love him and keep his Commandments,* (Exod. xx. 6.) Alſo: *In theſe two Commandments conſiſteth the Law and the Prophets,* (Matt. xxii. 40.) If the Law then,

then, that commandeth Charity, be contrary to Faith, it muſt needs follow, that Charity is not of Faith. So *Paul* plainly confuteth that Gloſs which the Sophiſters have forged touching their formed Faith, and ſpeaketh only of Faith, as it is ſeparate from the Law. Now, the Law being ſeparate and ſet apart, Charity is alſo ſet apart, with all that belongeth to the Law, and Faith only is left, which juſtifieth and quickneth to everlaſting Life.

Paul therefore reaſoneth here out of a plain Teſtimony of the Prophet: That there is none which obtaineth Juſtification and Life before God, but the believing Man, who obtaineth Righteouſneſs and everlaſting Life without the Law and without Charity, by Faith alone. The Reaſon is, becauſe the Law is not of Faith: That is, the Law is not Faith, or any thing belonging to Faith, for it believeth not: Neither are the Works of the Law Faith, nor yet of Faith: Therefore Faith is a thing much differing from the Law, like as the Promiſe is a thing much differing from the Law. For the Promiſe is not apprehended by working, but by believing. Yea there is as great a Difference between the Promiſe and the Law, and conſequently between Faith and Works, as there is Diſtance between Heaven and Earth.

It is impoſſible therefore, that Faith ſhould be of the Law. For Faith only reſteth in the Promiſe, it only apprehendeth and knoweth God, and ſtandeth only in receiving good things of God. Contrariwiſe, the Law and Works conſiſt in exacting, in doing, and in giving unto God. As *Abel* offering his Sacrifice, giveth unto God: But he believing, receiveth of God. *Paul* therefore concludeth mightily out of this Place of *Habakkuk*, that the righteous Man liveth by Faith alone. For the Law in no wiſe belongeth unto Faith, becauſe the Law is not the Promiſe. But Faith reſteth only upon the Promiſe. Wherefore as there is a Difference between the Law and the Promiſe: So is there alſo between Works and Faith. That Gloſs therefore of the Schoolmen is falſe and wicked, which joineth the Law and Faith together, yea rather it quencheth Faith, and ſetteth the Law in the Place of Faith. And here note, that *Paul* always ſpeaketh of ſuch as would do the Law morally, and not according to the Scripture. But whatſoever is ſaid of ſuch good Works as the Scripture requireth, the ſame is attributed to Faith alone.

Verſe 12. *But the Man that ſhall do thoſe Things, ſhall live in them.*

Paul here goeth about to ſhew what is the very true Righteouſneſs of the Law and of the Goſpel. The Righteouſneſs of the Law is to fulfil the Law, according to that ſaying: *He that ſhall do thoſe things ſhall live in them*, The Righteouſneſs of Faith is to believe, according to that ſaying: *The righteous Man doth live by Faith.* The Law therefore requireth that we ſhould yield ſomewhat unto God. But Faith requireth no Works of us, or that we ſhould give any thing unto God, but that we believing the Promiſe of God, ſhould receive of him. Therefore the Office of the Law is to work, as the Office of Faith is to aſſent unto the Promiſes. For Faith is the Faith of the Promiſe, and the Work is the Work of the Law. *Paul* therefore ſtandeth upon this Word Doing: And that he may plainly ſhew what is the Confidence of the Law, and what is the Confidence of Works, he compareth the one with the other, the Promiſe with the Law, and Faith with Works. He ſaith, that of the Law there cometh nothing elſe but only Doing: But Faith

is a clean contrary thing, namely, that which aſſenteth to the Promiſe, and layeth hold upon it.

Theſe four things therefore muſt be perfectly diſtinguiſhed. For as the Law hath his proper Office: ſo hath the Promiſe. To the Law pertaineth doing, and to the Promiſe believing. Wherefore, as far as the Law and the Promiſe are ſeparate aſunder, ſo far alſo are doing and believing. By the which Diſtinction *Paul* here goeth about to ſeparate Charity from Faith, and to teach that Charity juſtifieth not, becauſe the Law worketh or helpeth nothing to Juſtification. Faith alone therefore juſtifieth and quickneth: And yet it ſtandeth not alone, that is to ſay, it is not idle, albeit that in her Degree and Office it ſtandeth alone. Ye ſee the Cauſe then why *Paul* here alledgeth this Place, namely that he may ſeparate Faith and Charity far aſunder.

Fie upon the Sophiſters therefore with their curſed Gloſs and their blind Diſtinction of Faith formed and unformed. For theſe new forged Terms, Faith formed, Faith unformed, Faith gotten by Man's Induſtry, and ſuch like, are very Monſters deviſed by the Devil, to no other End but to deface and deſtroy the true Chriſtian Doctrine and Faith, to blaſpheme and tread Chriſt under Foot, and to eſtabliſh the Righteouſneſs of Works. Indeed Works muſt follow Faith, but Faith muſt not be Works, or Works Faith; but the Bounds and the Kingdoms of the Law or Works, and of Faith, muſt be rightly diſtinguiſhed the one from the other.

When we believe therefore, we live only by Faith in Chriſt, who is without Sin, who is alſo our Mercy-ſeat and Remiſſion of Sins. Contrariwiſe, when we obſerve the Law, we work indeed, but we have no Rignteouſneſs nor Life. For the Office of the Law is not to juſtify and give Life, but to ſhew forth Sin, and to deſtroy. Indeed the Law ſaith: *He that ſhall do thoſe things ſhall live in them.* But where is he which doth the Law: that is, *which loveth God with all his Heart, and his Neighbour as himſelf?* Therefore no Man doth the Law, and although he go about to do it never ſo much: yet in doing it, he doth it not: therefore he abideth under the Curſe. But Faith worketh not, but believeth in Chriſt the Juſtifier. Therefore a Man liveth not becauſe of his Doing, but becauſe of his Believing. But a faithful Man performeth the Law, and that which he doth not, is forgiven him through the Remiſſion of Sins for Chriſt's ſake, and that which is remaining is not imputed unto him.

Paul therefore in this Place, and in the tenth Chapter to the *Romans*, compareth the Righteouſneſs of the Law and of Faith together, where he ſaith, *He that ſhall do thoſe Things, ſhall live in thtm.* As though he would ſay, It were indeed a goodly Matter if we could accompliſh the Law: but becauſe no Man doth it, we muſt fly unto Chriſt, *who is the End of the Law to Righteouſneſs to every one that believeth. He was made under the Law, that he might redeem us that were under the Law,* (Rom. x. 4. Gal. iv. 4.) Believing in him we receive the Holy Ghoſt, and we begin to do the Law: and that which we do not, is not imputed unto us becauſe of our Faith in Chriſt. But in the Life to come we ſhall no more have need of Faith, (1 *Cor.* xiii. 12.) For then we ſhall not ſee darkly through a Glaſs (as we now do) but we ſhall ſee Face to Face: that is to ſay, there ſhall be a moſt glorious Brightneſs of the eternal Majeſty, in which we ſhall ſee God even as he is. There ſhall be a true and a perfect Knowledge and Love of God, a perfect Light of Reaſon and a good Will: Not ſuch a moral and philoſophical

cal Will as the Popiſh Schoolmen dream of, but an heavenly, divine, and enternal Will. Here in the mean Time, in Spirit by Faith, we look for the Hope of Righteouſneſs. Contrariwiſe, they that ſeek Forgiveneſs of Sins by the Law and not by Chriſt, do never perform the Law, but abide under the Curſe.

Paul therefore calleth them only righteous, which are juſtified through the Promiſe, or through Faith in the Promiſe without the Law. Wherefore, they that are of the Works of the Law, and will ſeem to do the Law, do it not. For the Apoſtle generally concludeth, that all they which are of the Works of the Law, are under the Curſe: under the which they ſhould not be, if they fulfilled the Law. Indeed it is true, that a Man doing the Works of the Law, ſhall live in them, that is, ſhall be bleſſed: but ſuch a one cannot be found. Now ſeeing there is a double Uſe of the Law, the one politick, and the other ſpiritual, he that will underſtand this Sentence civilly, may do it after this ſort: *He that ſhall do thoſe things ſhall live in them*: that is, if a Man obey the Magiſtrate outwardly and in the politick Goverment, he ſhall avoid Puniſhment and Death: For then the civil Magiſtrate hath no Power over him. This is the politick Uſe of the Law, which ſerveth to bridle thoſe that are rude and untractable. But *Paul* here ſpeaketh not of this Uſe, but entreateth of this Place like a Divine: therefore there is a Condition neceſſarily included. As if he ſaid: If Men could keep the Law, they ſhould be happy. But where are they? They are not therefore Doers of the Law, except they be juſtified before and without the Law, through Faith.

Wherefore, when *Paul* curſeth and condemneth thoſe which are of the Works of the Law, he ſpeaketh not of ſuch as are juſtified through Faith, but of ſuch as go about to be juſtified by Works, without Faith in Chriſt. This I ſay, leſt any Man ſhould follow the fond Imagination of *Jerome*, who being deceived by *Origen*, underſtood nothing at all in *Paul*, but took him as a mere civil Lawyer. Hereupon he reaſoneth after this Manner: The holy Patriarchs, Prophets and Kings were circumciſed and offered Sacrifice: therefore they obſerved the Law. But it were a wicked Thing to ſay, that they are under the Curſe: therefore all they that are of the Works of the Law are not under the Curſe. Thus he ſetteth himſelf againſt *Paul* without all Judgement, making no Difference between the true Doers of the Law juſtified by Faith, and thoſe Workers which ſeek to be juſtified by the Law, without Faith.

But *Paul* ſpeaketh here nothing againſt thoſe that are juſtified by Faith, and are true Doers of the Law indeed, for they are not of the Works of the Law: but againſt thoſe which, not only do not keep the Law, but alſo ſin againſt the ſame. For the Lord commandeth that we ſhould fear, love, and worſhip God with a true Faith. This they do not, but chooſe out new kinds of Worſhip and Works which were never commanded of God, by the which God is not pacified, but more provoked to Anger, according to that ſaying: *They worſhip me in vain with the Commandments of Men*, (Matt. xv. 9.) Therefore they are full of Impiety, Rebels againſt God, and Idolaters, ſinning grievouſly againſt the firſt Commandment above all the reſt. Moreover, they are full of wicked Concupiſcence, Wrath and other great Paſſions. Briefly, there is no good Thing in them, but that outwardly they would ſeem to be be righteous and to accompliſh the Law.

So we alſo which are juſtified by Faith, as were the Patriarchs, Prophets and all the Saints, are not of the Works of the Law, as concerning Juſtification. But in that we are in the Fleſh, and have as yet the Remnants of Sin in us, we are under the Law, and yet not under the Curſe, becauſe the Remnants of Sin are not imputed unto us for Chriſt's ſake, in whom we believe. For the Fleſh is an Enemy unto God, and that Concupiſcence which yet remaineth in us, not only fulfilleth not the Law, but alſo ſinneth againſt the ſame, rebelling againſt us and leading us captive into Bondage, (*Rom.* vii.) Now if the Law be not fulfilled in the Saints, but that many Things are done in them contrary to the Law, if evil Concupiſcence and the Remnants of Sin are yet remaining in them, which do ſo hinder them that they cannot fear and love God, they cannot call upon God with aſſured Truſt, they cannot praiſe God and reverence his Word as they ſhould do: Much more is this true in a Man which is not yet juſtified by Faith, but is an Enemy unto God, and with all his Heart deſpiſeth and hated the Word and Work of God. Ye ſee then that *Paul* ſpeaketh here of ſuch as will fulfil the Law, and be juſtified thereby, although they have not yet received Faith, and not of the Fathers and Saints (as *Jerome* imagineth) which are juſtified by Faith already.

Verſe 13. *Chriſt has redeemed us from the Curſe of the Law, when he was made a Curſe for us. (For it is written: Curſed is every one that hangeth on a Tree)* (Deut. xxi. 23.)

Here again *Jerome* and the Popiſh Sophiſters which follow him, are much troubled, and miſerably rack this moſt comfortable Place, ſeeking, as they would ſeem with a godly Zeal to turn away this Reproach from Chriſt, that he ſhould be called a Curſe or Execration. They ſhift off this Sentence after this Manner: That *Paul* ſpake not here in good Earneſt: And therefore they moſt wickedly affirm, that the Scripture in *Paul* agreeth not with itſelf. And this they prove after this Manner: The Sentence, ſay they, of *Moſes*, which *Paul* here alledgeth, ſpeaketh not of Chriſt. Moreover this general Clauſe [*whoſoever*] which *Paul* alledgeth, is not added in *Moſes*. Again, *Paul* omitteth this Word [*of God*] which is in *Moſes*. To conclude, it is evident enough, that *Moſes* ſpeaketh of a Thief or a Malefactor, which by his evil Deeds hath deſerved the Gallows, as the Scripture plainly witneſſeth in the twenty-firſt Chapter of *Deuteronomy*. Therefore they aſk this Queſtion, how this Sentence may be applied to Chriſt, that he is accurſed of God and hanged upon a Tree, ſeeing that he is no Malefactor or Thief, but righteous, and holy? This may peradventure move the ſimple and ignorant, thinking that the Sophiſters do ſpeak it, not only wittily, but alſo very godly, and thereby do defend the Honour and Glory of Chriſt, and give warning to all Chriſtians to beware that they think not ſo wickedly of Chriſt, that he ſhould be made a Curſe, *&c.* Let us ſee therefore what the Meaning and Purpoſe of *Paul* is.

But here again we muſt make a Diſtinction, as the Words of *Paul* do plainly ſhew. For he ſaith not, that Chriſt was made a Curſe for himſelf, but for us. Therefore all the Weight of the Matter ſtandeth in this Word, *For us.* For Chriſt is innocent as concerning his own Perſon, and therefore he ought not to have been hanged upon a Tree: But becauſe, according to the

the Law of *Moſes*, every Thief and Malefactor ought to be hanged, therefore Chriſt alſo, according to the Law ought to be hanged, for he ſuſtained the Perſon of a Sinner and of a Thief, not of one, but of all Sinners and Thieves. For we are Sinners and Thieves, and therefore guilty of Death and everlaſtlng Damnation. But Chriſt took all our Sins upon him and for them died upon the Croſs: Therefore it behoved that he ſhould become a Tranſgreſſor, and (as *Iſaiah* the Prophet ſaith Chap. liii.) *to be reckoned and accounted among Tranſgreſſors and Treſpaſſers.*

And this, no doubt, all the Prophets did foreſee in Spirit, that Chriſt ſhould become the greateſt Tranſgreſſor, Murderer, Adulterer, Thief, Rebel and Blaſphemer, that ever was or could be in the World. For he being made a Sacrifice for the Sins of the whole Wold, is not now an innocent Perſon and without Sins, is not now the Son of God born of the Virgin *Mary*: But a Sinner, which hath and carrieth the Sin of *Paul*, who was a Blaſphemer, an Oppreſſor and a Perſecutor; of *Peter* which denied Chriſt; of *David* which was an Adulterer, a Murderer, and cauſed the *Gentiles* to blaſpheme the Name of the Lord: And briefly, which hath and beareth all the Sins of all Men in his Body; not that he himſelf committed them, but for that he received them being committed or done of us, and laid them upon his own Body, that he might make Satsfaction for them with his own Blood. (*Iſa.* liii. 5. *Matt.* viii. 17.) Therefore this general Sentence of *Moſes* comprehendeth him alſo (albeit in his own Perſon he was innocent) becauſe it found him amongſt Sinners and Tranſgreſſors: Like as the Magiſtrate taketh him for a Thief, and puniſheth him whom he findeth among other Thieves and Tranſgreſſors, though he never committed any Thing worthy of Death, Now, Chriſt was not only found amongſt Sinners, but, of his own Accord, and by the Will of his Father, he would alſo be a Companion of Sinners, taking upon him the Fleſh and Blood of thoſe which were Sinners, Thieves, and plunged into all kinds of Sin. When the Law therefore, found him among Thieves, it condemned and killed him as a Thief.

The Popiſh Sophiſters do ſpoil us of this Knowledge of Chriſt and moſt heavenly Comfort, (namely, that Chriſt was made a Curſe, that he might deliver us from the Curſe of the Law) when they ſeparate him from Sins and Sinners, and only ſet him out unto us as an Example to be followed. By this Means they make Chriſt, not only unprofitable unto us, but alſo a Judge and a Tyrant, which is angry with our Sins, and condemneth Sinners. But we muſt as well wrap Chriſt, and know him to be wrapped in our Sins, in our Malediction, in our Death, and in all our Evils, as he is wrapped in our Fleſh and in our Blood.

But ſome Man will ſay: It is very adſurd and ſlanderous, to call the Son of God a curſed Sinner. I anſwer: If thou wilt deny him to be a Sinner and to be accurſed, deny alſo that he was crucified and died. For it is no leſs abſurd to ſay, that the Son of God (as our Faith confeſſeth and believeth) was crucified and ſuffered the Pains of Sin and Death, than to ſay that he is a Sinner and accurſed. But if it be not abſurd to confeſs and believe, that Chriſt was crucified between two Thieves, then it is not abſurd to ſay alſo that he was accurſed, and of all Sinners the greateſt. Theſe Words of *Paul* are not ſpoken in vain: *Chriſt was made a Curſe for us, God made Chriſt which knew no Sin, to become Sin for us, that we in him might be made the Righteouſneſs of God.* 2 Cor. v.

After

After the ſame Manner *John the Baptiſt* calleth him, *The Lamb of God, which taketh away the Sins of the World.* (John i. 29.) He verily is innocent, becauſe he is the unſpotted and undefiled Lamb of God. But becauſe he beareth the Sins of the World, his Innocency is burdened with the Sins and Guilt of the whole World. Whatſoever Sins, I, thou, and we all have done, or ſhall do hereafter, they are Chriſt's own Sins as verily as if he himſelf had done them. To be brief, our Sins muſt needs become Chriſt's own Sin, or elſe we ſhall periſh for ever. This true Knowledge of Chriſt, which *Paul* and the Prophets have moſt plainly delivered unto us, the wicked Sophiſters have darkned and defaced.

Iſaiah ſpeaketh thus of Chriſt: *God*, ſaith he, *laid the Iniquity of us all upon him.* (Iſa. liii.) We muſt not make theſe Words leſs than they are, but leave them in their own proper Signification. For God dallieth not in the Words of the Prophet, but ſpeaketh earneſtly, and of great Love; to wit, that Chriſt this Lamb of God ſhould bear the Sins of us all. But what is it to bear? The Sophiſters anſwer, To be puniſhed. Very well: But wherefore is Chriſt puniſhed? Is it not becauſe he hath Sin and beareth Sin? Now that Chriſt hath Sin, the Holy Ghoſt witneſſeth in the xlth *Pſalm*—*My Sins have taken ſuch hold of me, that I am not able to look up, yea they are more in Number than the Hairs of my Head.* In this *Pſalm*, and certain others, the Holy Ghoſt ſpeaketh in the Perſon of Chriſt, and in plain Words witneſſeth that he had Sins. For this Teſtimony is not the Voice of an Innocent, but of a ſuffering Chriſt, which took upon him to bear the Perſon of all Sinners, and therefore was made guilty of the Sins of the whole World.

Wherefore Chriſt was not only crucified and died, but Sin alſo (through the Love of the divine Majeſty) was laid upon him. When Sin was laid upon him, then cometh the Law and ſaith: *Every Sinner muſt die.* Therefore, O Chriſt, if thou wilt anſwer, become guilty, and ſuffer Puniſhment for Sinners, thou muſt alſo bear Sin and Malediction. *Paul* therefore doth very well alledge this general Sentence out of *Moſes* as concerning Chriſt: *Every one that hangeth upon the Tree, is the Accurſed of God:* But Chriſt hath hanged upon the Tree, therefore Chriſt is the Accurſed of God.

And this is a ſingular Conſolation for all Chriſtians, ſo to cloath Chriſt with our Sins, and to wrap him in my Sins, thy Sins, and the Sins of the whole World, and ſo to behold him bearing all our Iniquities. For the beholding of him after this Manner, ſhall eaſily vanquiſh all the fantaſtical Opinions of the Papiſts, concerning the Juſtification of Works. For they do imagine (as I have ſaid) a certain Faith formed and adorned with Charity. By this (ſay they) Sins are taken away, and Men are juſtified before God. And what is this elſe (I pray you) but to unwrap Chriſt, and to ſtrip him quite out of our Sins, to make him innocent, and to charge and overwhelm ourſelves with our own Sins, and to look upon them, not in Chriſt, but in ourſelves? yea, what is this elſe but to take Chriſt clean away, and to make him utterly unprofitable unto us? For if it be ſo that we put away Sin by the Works of the Law and Charity, then Chriſt taketh them not away. For if he be the Lamb of God ordained from everlaſting to take away the Sins of the World; and moreover, if he be ſo wrapped in our Sins that he became accurſed for us, it muſt needs follow that we cannot be juſtified by Works. For God hath laid our Sins, not upon us, but upon his Son Chriſt, that he, bearing the Puniſhment therof, might be our Peace; and that, by his Stripes, we

might

might be healed, (*Iſa.* liii. 5.) Therefore they cannot be taken away by us. To this all the Scripture beareth Witneſs: And we alſo do confeſs the ſame in the Articlesof the Chriſtian Belief, when we ſay: *I believe in Jeſus Chriſt, the Son of God, which ſuffered, was crucified and died for us.*

Hereby it appeareth that the Doctrine of the Goſpel (which of all other is moſt ſweet and full of ſingular Conſolation) ſpeaketh nothing of our Works or of the Works of the Law, but of the ineſtimable Mercy and Love of God towards us moſt wretched and miſerable Sinners: to wit, that our moſt merciful Father ſeeing us to be oppreſſed and overwhelmed with the Curſe of the Law, and ſo to be holden under the ſame, that we could never be delivered from it by our own Power, ſent his only Son into the World, and laid upon him all the Sins of all Men, ſaying: Be thou *Peter* that Denier: *Paul* that Perſecutor, Blaſphemer, and cruel Oppreſſor: *David* that Adulterer: That Sinner which did eat the Apple in Paradiſe: That Thief which hanged upon the Croſs, and briefly, be thou the Perſon which hath committed the Sins of all Men: See therefore that thou pay and ſatisfy for them. Here now cometh the Law and ſaith; I find him a Sinner, and that ſuch a one, as hath taken upon him the Sins of all Men, and I ſee no Sins elſe but in him: Therefore let him die upon the Croſs: And ſo he ſetteth upon him, and killeth him. By this means the whole World is purged and cleanſed from all Sins, and ſo delivered from Death and all Evils. Now Sin being vanquiſhed and Death aboliſhed by this one Man, God would ſee nothing elſe in the whole world if it did believe, but a meer cleanſing and Righteouſneſs. And if any Remnants of Sin ſhould remain, yet for the great Glory that is in Chriſt, God would wink at them and would not ſee them.

Thus we muſt magnify the Article of Chriſtian Righteouſneſs againſt the Righteouſneſs of the Law and Works: Albeit no Eloquence is able ſufficiently to ſet forth the ineſtimable Greatneſs thereof. Wherefore the Argument that *Paul* handleth in this Place of all other is moſt mighty againſt all the Righteouſneſs of the Law. For it containeth this invincible Oppoſition: that is, if the Sins of the whole World be in that one Man Jeſus Chriſt, then are they not in the World. But if they be not in him, then are they yet in the World. Alſo, if Chriſt be made guilty of all the Sins which we all have committed, then are we delivered from all Sins, but not by ourſelves, nor by our own Works or Merits, but by him. But if he be innocent and bear not our Sins, then do we bear them, and in them we ſhall die and be damned. *But Thanks be to God who hath given us Victory by our Lord Jeſus Chriſt. Amen.* (1 Cor. xv. 57.)

But now let us ſee by what Means theſe two Things ſo contrary and ſo repugnant, may be reconciled in this one Perſon Chriſt. Not only my Sins and thine, but alſo the Sins of the whole World, either paſt, preſent, or to come, take hold upon him, go about to condemn him, and do indeed condemn him. But becauſe in the ſelf-ſame Perſon, which is the higheſt, the greateſt and the only Sinner, there is alſo an everlaſting and invincible Righteouſneſs: Therefore theſe two do encounter together, the higheſt, the greateſt and the only Sin, and the higheſt, the greateſt, and the only Righteouſneſs. Here one of them muſt needs be overcome and give place to the other, ſeeing they fight together with ſo great Force and Power. The Sin therefore of the whole World cometh upon Righteouſneſs with all might and main. In this Combat what is done? Righteouſneſs is everlaſting, im-

mortal and invincible. Sin alſo is a moſt mighty and cruel Tyrant, ruling and reigning over the whole World, ſubduing and bringing all Men into Bondage. To conclude, Sin is a mighty and a ſtrong God, which devoureth all Mankind, learned, unlearned, holy, mighty, and wiſe Men. This Tyrant, I ſay, flieth upon Chriſt, and will needs ſwallow him up, as he doth all other. But he ſeeth not that he is a Perſon of invincible and everlaſting Righteouſneſs. Therefore in this Combat Sin muſt needs be vanquiſhed and killed, and Righteouſneſs muſt overcome, live and reign. So in Chriſt all Sin is vanquiſhed, killed and buried, and Righteouſneſs remaineth a Conqueror and reigneth for ever.

In like manner, Death which is an omnipotent Queen and Empreſs of the whole World, killing Kings, Princes, and generally all Men, doth mightily encounter with Life, thinking utterly to overcome it and to ſwallow it up: and that which it goeth about, it bringeth to paſs indeed. But becauſe Life was immortal, therefore when it was overcome, yet did it overcome and get the Victory, vanquiſhing and killing Death. Death therefore through Chriſt is vanquiſhed and aboliſhed throughout the whole World, ſo that now it is but a painted Death, which loſing his Sting, can no more hurt thoſe that believe in Chriſt, who is become the Death of Death, as *Hoſea* the Prophet ſaith: *O Death, I will be thy Death.* (Hoſ. xiii. 14.)

So the Curſe, which is the Wrath of God upon the whole World, hath the like Conflict with the Bleſſing: that is to ſay, with Grace and the eternal Mercy of God in Chriſt. The Curſe therefore fighteth againſt the Bleſſing, and would condemn it and bring it to nought: but it cannot do ſo. For the Bleſſing is divine and everlaſting, and therefore the Curſe muſt needs give place. For if the Bleſſing in Chriſt could be overcome, then ſhould God himſelf alſo be overcome. But this is impoſſible: therefore Chriſt the Power of God, Righteouſneſs, Bleſſing, Grace and Life, overcometh and deſtroyeth theſe Monſters, Sin, Death and the Curſe, without War or Weapons, in his own Body, and in himſelf, as *Paul* delighteth to ſpeak: *Spoiling*, ſaid he, *all Principalities and Powers, and triumphing over them in himſelf*, (Col. ii. 15.) ſo that they cannot any more hurt thoſe that do believe.

And this Circumſtance, *in himſelf*, maketh that Combat much more wonderful and glorious. For it ſheweth that it was neceſſary, that theſe ineſtimable Things ſhould be accompliſhed in that one only Perſon (to wit, that the Curſe, Sin and Death ſhould be deſtroyed, and the Bleſſing, Righteouſneſs and Life ſhould ſucceed in their Place) and that ſo the whole Creature through this one Perſon ſhould be renewed. Therefore if thou look upon this Perſon Chriſt, thou ſhalt ſee Sin, Death, the Wrath of God, Hell, the Devil and all Evils vanquiſhed and mortified in him. Foraſmuch then as Chriſt reigneth by his Grace in the Hearts of the Faithful, there is no Sin, no Death, no Curſe: but where Chriſt is not known, there all theſe Things do ſtill remain. Therefore all they which believe not, do lack this ineſtimable Benefit and glorious Victory. *For this* (as St. *John* ſaith) *is our Victory that overcometh the World, even our Faith.* (1 John v. 4.)

This is the principal Article of all Chriſtian Doctrine, which the Popiſh Schoolmen have altogether darkned. And here ye ſee how neceſſary a Thing it is to believe and to confeſs the Article of the Divinity of Chriſt: which when *Arius* denied, he muſt needs alſo deny the Article of our Redemption. For to overcome the Sin of the World, Death, the Curſe and the Wrath of God

God in himſelf, is not the Work of any Creature, but of the divine Power. Therefore he which in himſelf ſhould overcome theſe, muſt needs be truly and naturally God. For againſt this mighty Power of Sin, Death and the Curſe (which of itſelf reigneth throughout the World, and in the whole Creature) it was neceſſary to ſet a more high and a mighty Power. But beſides the ſovereign and divine Power, no ſuch Power can be found. Wherefore, to aboliſh Sin, to deſtroy Death, to take away the Curſe in himſelf: and again, to give Righteouſneſs, to bring Life to Light, and to give the Bleſſing, are the Works of the divine Power only and alone. Now becauſe the Scripture doth attribute all theſe to Chriſt, therefore he in himſelf is Life, Righteouſneſs and Bleſſing, which is, naturally and ſubſtantially God. Wherefore they that deny the Divinity of Chriſt, do loſe all Chriſtianity and become altogether *Gentiles* and *Turks*. We muſt learn therefore diligently the Article of Juſtification (as I often admoniſh you.) For all the other Articles of our Faith are comprehended in it: and if that remain ſound, then are all the reſt ſound. Wherefore, when we teach that Men are juſtified by Chriſt, that Chriſt is the Conqueror of Sin, Death, and the everlaſting Curſe: we witneſs therewithal that he is naturally and ſubſtantially God.

Hereby we may plainly ſee how horrible the Wickedneſs and blindneſs of the *Papiſts* was, which taught that theſe cruel and mighty Tyrants, Sin, Death, and the Curſe (which ſwallow up all Mankind) muſt be vanquiſhed) not by the Righteouſneſs of the Law of God (which although it be juſt, good and holy, can do nothing but bring Men under the Curſe:) but by the Righteouſneſs of Man's own Works, as by Faſting, Pilgrimages, Maſſes, Vows, and ſuch other like Paltry. But, I pray you, was there ever any found that being furniſhed with this Armour, overcame Sin, Death, and the Devil? *Paul* in the ſixth Chapter to the *Epheſians*, 13, 14, *&c.* deſcribeth a far other manner of Armour, which we muſt uſe againſt theſe moſt cruel and raging Beaſts. Therefore in that theſe blind Buzzards and Leaders of the Blind, have ſet us naked and without Armour before theſe invincible and moſt mighty Tyrants, they have not only delivered us unto them to be devoured, but alſo have made us ten times greater and more wicked Sinners than either Thieves, Whores, or Murderers. For it belongeth only to the divine Power to deſtroy Sin and to aboliſh Death, to create Righteouſneſs and to give Life. They have attributed this divine Power to our own Works, ſaying: If thou do this Work or that, thou ſhalt overcome Sin, Death, and the Wrath of God: And by this means they ſet us in God's Place, making us in very Deed naturally, if I may ſo ſay, God himſelf. And herein the *Papiſts* under the Name of Chriſt, have ſhewed themſelves to be ſeven-fold more wicked Idolaters, than ever were the *Gentiles*. (1 Pet. ii. 22.) For it happeneth to them, as it doth to the Sow, which after ſhe is waſhed, walloweth herſelf again in the Mire. And as Chriſt ſaith: *After they are fallen away from Faith, an evil Spirit entereth again into the Houſe, out of the which he was driven, and taketh unto him ſeven worſe Spirits than himſelf, and there dwelleth: And then the latter End of that Man is worſe than the Beginning.* (Luke xi. 26.)

Let us therefore receive this moſt ſweet Doctrine and full of Comfort, with Thankſgiving, and with an aſſured Faith, which teacheth that Chriſt being made a Curſe for us (that is, a Sinner ſubject to the Wrath of God) did put

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upon him our Perſon, and laid our Sins upon his own Shoulders, ſaying: I have committed the Sins which all Men have committed. Therefore he was made a Curſe indeed according to the Law, not for himſelf, but, as *Paul* ſaith, for us. For unleſs he had taken upon himſelf my Sins and thine, and the Sins of the whole World, the Law had had no right over him, which condemneth none but Sinners only, and holdeth them under the Curſe. Wherefore he could neither have been made a Curſe nor die, ſince the only Cauſe of the Curſe and of Death is Sin, from the which he was free. But becauſe he had taken upon him our Sins, not by Conſtraint, but of his own good Will; it behoved him to bear the Puniſhment and Wrath of God: not for his own Perſon (which was juſt and invincible, and therefore could be found in no wiſe guilty) but for our Perſon.

So making a happy Change with us, he took upon him our ſinful Perſon, and gave unto us his innocent and victorious Perſon: wherewith we being now cloathed, are freed from the Curſe of the Law. For Chriſt was willingly made a Curſe for us, ſaying: As touching my own Perſon, I am bleſſed, and need nothing. But I will abaſe myſelf, and will put upon me your Perſon, (*Phil.* ii. 7.) that is to ſay, your human Nature, and I will walk in the ſame among you, and will ſuffer Death, to deliver you from Death. Now, he thus bearing the Sin of the whole World in our Perſon, was taken, ſuffered, was crucified and put to Death, and became a Curſe for us. But becauſe he was a Perſon divine and everlaſting, it was impoſſible that Death ſhould hold him. Wherefore he roſe again the third Day from Death, and now liveth for ever: and there is neither Sin nor Death found in him any more, but mere Righteouſneſs, Life and everlaſting Bleſſedneſs.

This Image and this Mirror we muſt have continually before us, and behold the ſame with a ſtedfaſt Eye of Faith. He that doth ſo, hath this Innocency and Victory of Chriſt, although he be never ſo great a Sinner. By Faith only therefore we are made righteous, for Faith layeth hold upon this Innocency and this Victory of Chriſt. Look then how much thou believeſt this, ſo much thou doſt enjoy it. If thou believe Sin, Death and the Curſe to be aboliſhed, they are aboliſhed. For Chriſt hath overcome and taken away theſe in himſelf, and will have us to believe, that like as in his own Perſon there is now no Sin nor Death, even ſo there is none in ours, ſeeing he hath performed and accompliſhed all Things for us.

Wherefore if Sin vex thee and Death terrify thee, think that it is (as it is indeed) but an Imagination, and a falſe Illuſion of the Devil. For in very Deed there is now no Sin, no Curſe, no Death, no Devil to hurt us any more, for Chriſt hath vanquiſhed and aboliſhed all theſe Things. Therefore the Victory of Chriſt is moſt certain, and there is no Defect in the Thing itſelf (ſince it is moſt true) but in our Incredulity: for to Reaſon it is a hard matter to believe theſe ineſtimable good Things and unſpeakable Riches. Moreover, Satan with his fiery Darts, and his Miniſters with their wicked and falſe Doctrine, go about to wreſt from us and utterly to deface this Doctrine. And ſpecially for this Article, which we ſo diligently teach, we ſuſtain the Hatred and cruel Perſecution of Satan and of the World. For Satan feeleth the Power and Fruit of this Article.

And that there is no more Sin, Death, or Malediction, ſince Chriſt now reigneth, we daily confeſs alſo in the Creed of the Apoſtles, when we ſay: *I believe that there is an holy Church.* Which indeed is nothing elſe but as if

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we ſhould ſay: I believe that there is no Sin, no Malediction, no Death in the Church of God. For they which do believe in Chriſt, are no Sinners, are not guilty of Death, but are holy and righteous, Lords over Sin and Death, and living for ever. But Faith only ſeeth this: For we ſay, I believe that there is an holy Church. But if thou believe Reaſon and thine own Eyes, thou wilt judge clean contrary. For thou ſeeſt many things in the Godly which offend thee. Thou ſeeſt them ſometime to fall into Sin, and to be weak in Faith, to be ſubject unto Wrath, Envy, and ſuch other evil Affections: therefore the Church is not holy. I deny the Conſequence. If I look upon mine own Perſon, or the Perſon of my Brother, it ſhall never be holy. But if I behold Chriſt who hath ſanctified and cleanſed his Church, then is it altogether holy: for he hath taken away the Sins of the whole World.

Therefore where Sins are ſeen and felt, there are they indeed no Sins. For according to *Paul*'s Divinity, there is no Sin, no Death, no Malediction any more in the World but in Chriſt, who is the Lamb of God that hath taken away the Sins of the World: who is made a Curſe, that he might deliver us from the Curſe. Contrariwiſe, according to Philoſophy and Reaſon, Sin, Death and the Curſe, are no where elſe but in the World, in the Fleſh, or in Sinners. For a Sophiſtical Divine can ſpeak no otherwiſe of Sin, than doth the heathen Philoſopher. Like as the Colour, ſaith he, cleaveth in the Wall, even ſo doth Sin in the World, in the Fleſh, or in the Conſcience: Therefore it is to be purged by contrary Operations, to wit, by Charity. But the true Divinity teacheth that there is no Sin in the World any more: for Chriſt, upon whom the Father hath caſt the Sins of the whole World, hath vanquiſhed and killed the ſame in his own Body. (*Iſa.* liii. 6.) He once dying for Sin and raiſed up again, dieth no more. Therefore whereſoever is a true Faith in Chriſt, there Sin is aboliſhed, dead and buried. But where no Faith in Chriſt is, there Sin doth ſtill remain. And albeit the Remnants of Sin be as yet in the Saints becauſe they believe not perfectly, yet are they dead in that they are not imputed unto them becauſe of their Faith in Chriſt.

This is therefore a ſtrong and a mighty Argument, which *Paul* here proſecuteth againſt the Righteouſneſs of Works. It is not the Law nor Works that do deliver us from the everlaſting Curſe, but Chriſt alone. See therefore, good Chriſtian Reader, I beſeech thee, that thou diſtinguiſh Chriſt from the Law, and diligently mark how *Paul* ſpeaketh and what he ſaith. *All*, ſaith he, *which do not fulfil the Law, are neceſſarily under the Curſe. But no Man fulfilleth the Law: therefore all Men are under the Curſe.* He addeth moreover another Propoſition: *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us:* therefore it followeth, that the Law and Works do not redeem us from the Curſe, but bring us rather under the Curſe. Charity therefore (which, as the Schoolmen ſay, giveth Form and Perfection unto Faith) hath not only not redeemed us from the Curſe, but rather it wrappeth us more and more in the Curſe.

This Text then is plain, that all Men, yea the Apoſtles, Prophets and Patriarchs had remained under the Curſe, if Chriſt had not ſet himſelf againſt Sin, Death, the Curſe of the Law, the Wrath and Judgment of God, and overcome them in his own Body: for no Power of Fleſh and Blood could overcome theſe huge and hideous Monſters. But now, Chriſt

is not the Law, or the Work of the Law, but a divine and human Perſon, which took upon him Sin, the Condemnation of the Law and Death, not for himſelf, but for us: Therefore all the Weight and Force hereof conſiſteth in this Word, *for us.*

We muſt not then imagine Chriſt to be innocent, and as a private Perſon (as do the Schoolmen, and almoſt all the Fathers have done) which is holy and righteous for himſelf only. True it is indeed, that Chriſt is a Perſon moſt pure and unſpotted: but thou muſt not ſtay there: for thou haſt not yet Chriſt, although thou know him to be God and Man: but then thou haſt him indeed, when thou believeſt that this moſt pure and innocent Perſon is freely given unto thee of the Father to be thy High-Prieſt and Saviour, yea rather thy Servant, that he putting off his Innocency and Holineſs, and taking thy ſinful Perſon upon him, might bear thy Sin, thy Death, and thy Curſe, and might be made a Sacrifice and a Curſe for thee, that by this Means he might deliver thee from the Curſe of the Law.

Ye ſee then with what an apoſtolic Spirit *Paul* handleth this Argument of the Bleſſing and of the Curſe, whilſt he not only maketh Chriſt ſubject to the Curſe, but ſaith alſo that he is made a Curſe. So in 2 *Cor.* v. he calleth him Sin, when he ſaith: *He hath made him to be Sin for us, which knew no Sin, that we ſhould be made the Righteouſneſs of God in him.* And although theſe Sentences may be well expounded after this Manner: Chriſt is made a Curſe, that is to ſay, a Sacrifice for the Curſe: and Sin, that is, a Sacrifice for Sin, yet in my Judgment it is better to keep the proper Signification of the Words, becauſe there is a greater Force and Vehemency therein. For when a Sinner cometh to the Knowledge of himſelf indeed, he feeleth not only that he is miſerable, but Miſery itſelf: not only that he is a Sinner and is accurſed, but even Sin and Malediction itſelf. For it is a terrible Thing to bear Sin, the Wrath of God, Malediction and Death. Wherefore that Man which hath a true Feeling of theſe things (as Chriſt did truly and effectually feel them for all Mankind) is made even Sin, Death, Malediction, *&c.*

Paul therefore handleth this Plece with a true apoſtolical Spirit. There is neither Sophiſter, nor Lawyer, nor *Jew*, nor *Anabaptiſt*, nor any other that ſpeaketh as he doth. For who durſt alledge this Place out of *Moſes: Accurſed is every one that hangeth on a Tree*, and apply it unto Chriſt? Like as *Paul* then applied this Sentence to Chriſt, even ſo may we apply it unto Chriſt, not only that whole twenty-ſeventh Chapter of *Deuteronomy*, but alſo may gather all the Curſes of *Moſes* Law together, and expound the ſame of Chriſt. For as Chriſt is innocent in this general Law, touching his own Perſon: ſo is he alſo in all the reſt. And as he is guilty in this general Law, in that he is made a Curſe for us, and is hanged upon the Croſs as a wicked Man, a Blaſphemer, a Murderer and a Traiter: even ſo is he alſo guilty in all others. For all the Curſes of the Law are heaped together and laid upon him, and therefore he did bear and ſuffer them in his own body for us. He was therefore not only accurſed, but alſo was made a Curſe for us.

This is to interpret the Scriptures truly and like an Apoſtle. For a Man is not able to ſpeak after this Manner without the Holy Ghoſt: that is to ſay, to comprehend the whole Law in this one ſaying: *Chriſt is made a Curſe for us*, and lay the ſame altogether upon Chriſt: and contrariwiſe to comprehend all the Promiſes of the Scriptures, and ſay, that they are all at once fulfilled in Chriſt. Wherefore this is indeed an apoſtolic and invincible Argument,

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not taken out of one Place of the Law, but out of the whole Law: which *Paul* alſo uſeth as a ſure Ground.

Here we may ſee with what Diligence *Paul* read the holy Scriptures, and how exactly he weighed every Word of this Place: *In thy Seed ſhall all the Nations of the Earth be bleſſed.* Firſt, out of this Word Bleſſing he gathered this Argument: If Bleſſing ſhall be given unto all Nations, then are all Nations under the Curſe, yea the *Jews* alſo, who have the Law. And he alledgeth a Teſtimony of the Scripture, whereby he proveth that all the *Jews* which are under the Law, are under the Curſe: *Curſed is every one that abideth not in all the things that are written in this Book.*

Moreover, he diligently weigheth this Clauſe: *All Nations.* Out of the which he gathereth thus: that the Bleſſing belongeth not only to the *Jews*, but alſo to all the Nations of the whole World. Seeing then it belongeth to all Nations, it is impoſſible that it ſhould be obtained through the Law of *Moſes*, foraſmuch as there was no Nation that had the Law, but only the *Jews*. And although they had the Law, yet were they ſo far off from obtaining the Bleſſing through it, that the more they endeavoured to accompliſh it, the more they were ſubject to the Curſe of the Law. Wherefore there muſt needs be another Righteouſneſs, which muſt be far more excellent than the Righteouſneſs of the Law, through the which, not only the *Jews*, but alſo all Nations throughout the whole World, muſt obtain the Bleſſing.

Finally, theſe Words: *In thy Seed*, he expoundeth after this Manner: that a certain Man ſhould iſſue out of the Seed of *Abraham*, that is to ſay, Chriſt, through whom the Bleſſing ſhould come afterwards upon all Nations. Seeing thereforere it was Chriſt that ſhould bleſs all Nations, it was he alſo that ſhoule take away the Curſe from them. But he could not take it away by the Law, for by the Law it is more and more increaſed. What did he then? He joined himſelf to the Company of the accurſed, taking unto him their Fleſh and their Blood, and to ſet himſelf for a Mediator between God and Men, ſaying: Although I be Fleſh and Blood, and now dwell among the accurſed, yet notwithſtanding I am that bleſſed one, through whom all Men muſt be bleſſed. So in one Perſon he joineth God and Man together, and being united unto us which were accurſed, he was made a Curſe for us, and hid his Bleſſing in our Sin, in our Death, and in our Curſe, which condemned him and put him to Death. But becauſe he was the Son of God, he could not be holden of them, but overcame them, led them captive and triumphed over them: and whatſoever did hang upon the Fleſh, which for our Sake he took upon him, he carried it with him. Wherefore all they that cleave unto this Fleſh, are bleſſed and delivered from the Curſe, that is, from Sin and everlaſting Death.

They that underſtand not this Benefit of Chriſt (whereof the Goſpel eſpecially entreateth) and know not another Righteouſneſs beſides the Righteouſneſs of the Law, when they hear that the Works of the Law are not neceſſary to Salvation, but that Men do obtain the ſame by only hearing and believing that Chriſt the Son of God hath taken upon him our Fleſh, and joined himſelf to the accurſed, to the End that all Nations might be bleſſed, they, I ſay, are offended: for all this they underſtand nothing, or elſe they underſtand it carnally. For their Minds are occupied with other Cogitations and fantaſtical Imaginations: therefore theſe things ſeem unto them ſtrange Matters. Yea even unto us which have received the firſt Fruits of the Spirit,

it is impoſſible to underſtand theſe Things perfectly: for they mightily fight againſt Reaſon.

To conclude, all Evils ſhould have overwhelmed us, as they ſhall overwhelm the wicked for ever. But Chriſt being made for us a Tranſgreſſor of all Laws, guilty of all our Malediction, our Sins, and all our Evils, cometh between as a Mediator, embracing us wicked and damnable Sinners. He took upon him and bore all our Evils, which ſhould have oppreſſed and tormented us for ever: and theſe caſt him down for a little while, and ran over his Head like Water, as the Prophet in the Perſon of Chriſt complaineth when he ſaith: *Thy Indignation ſore preſſeth me, and thou haſt vexed me with all thy Storms.* Again: *Thine Indignations have gone over me, and thy Terrors have troubled me.* By this Means we being delivered from theſe everlaſting Terrors and Anguiſh through Chriſt, ſhall enjoy an everlaſting and ineſtimable Peace and Felicity, ſo that we believe this.

Theſe are the reverend Myſteries of the Scripture, which *Moſes* alſo ſomewhat darkly in ſome Places did foreſhew: which alſo the Prophets and Apoſtles did know, and did deliver to their Poſterity. For this Knowledge and Benefit of Chriſt to come, the Saints of the Old Teſtament rejoiced more, than we now do when he is ſo comfortably revealed and exhibited unto us. Indeed we do acknowledge that this Knowledge of Chriſt and of the Righteouſneſs of Faith, is an ineſtimable Treaſure: but we conceive not thereby ſuch a full Joy of Spirit, as the Prophets and Apoſtles did. Hereof it cometh, that they, and eſpecially *Paul*, ſo plentifully ſet forth and ſo diligently taught the Article of Juſtification. For this is the proper Office of an Apoſtle, to ſet forth the Glory and Benefit of Chriſt, and thereby to raiſe up and comfort troubled and afflicted Conſciences.

Verſe 14. *That the Bleſſing of* Abraham *might come upon the* Gentiles *through Chriſt Jeſus.*

Paul hath always this Place before his Eyes: *In thy Seed*, &c. For the Bleſſing promiſed unto *Abraham*, could not come upon the *Gentiles*, but only by Chriſt the Seed of *Abraham*, and that by this Means, that it behoved him to be made a Curſe, that this Promiſe made unto *Abraham: In thy Seed ſhall all Nations be bleſſed*, might ſo be fulfilled. Therefore by no other means could this be done that here is promiſed, but that Chriſt Jeſus muſt needs become a Curſe, and join himſelf to thoſe that were accurſed, that ſo he might take away the Curſe from them, and through his Bleſſing might bring unto them Righteouſneſs and Life. And here mark (as I have alſo forewarned you) that this Word, Bleſſing, is not in vain, as the *Jews* dream, who expound it to be but a Salutation by Word of Mouth or by Writing. But *Paul* entreateth here of Sin and Righteouſneſs, of Death and Life before God. He ſpeaketh therefore of ineſtimable and incomprehenſible Things, when he ſaith: *that the Bleſſing of* Abraham *might come upon the* Gentiles, *through Jeſus Chriſt.*

Ye ſee moreover what Merits we bring, and by what Means we obtain this Bleſſing. This is the Merit of Congruence and Worthineſs, theſe are the Works preparative, whereby we obtain this Righteouſneſs, that Chriſt Jeſus was made a Curſe for us. For we are ignorant of God, Enemies of God, dead in Sin, and accurſed: and what is our Deſert then? What can he de-

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ſerve that is accurſed, ignorant of God, dead in Sins, and ſubject to the Wrath and Judgment of God? When the Pope excommunicateth a Man, whatſoever he doth, is accounted accurſed. How much more then may we ſay, that he is accurſed before God (as all we are before we know Chriſt) which doth nothing elſe but accurſed Things? Wherefore there is no other Way to avoid the Curſe, but to believe, and with aſſured Confidence to ſay: Thou Chriſt art my Sin and my Curſe, or rather I am thy Sin, thy Curſe, thy Death, thy Wrath of God, thy Hell: and contrariwiſe, thou art my Righteouſneſs, my Bleſſing, my Life, my Grace of God and my Heaven. For the Text ſaith plainly: *Chriſt is made a Curſe for us.* Therefore we are the Cauſe that he was made a Curſe: nay rather we are his Curſe.

This is an excellent Place, and full of ſpiritual Conſolation, and albeit it ſatisfy not the blind and hard-hearted *Jews*, yet it ſatisfieth us that are baptized and have received this Doctrine, and concludeth moſt mightily, that we are bleſſed through the Curſe, the Sin, and the Death of Chriſt, that is to ſay, we are juſtified and quickned unto Life. So long as Sin, Death and the Curſe do abide in us, Sin terrifieth, Death killeth, and the Curſe condemneth us. But when theſe are tranſlated and laid upon Chriſt's Back, then are all theſe Evils made his own, and his Benefits are made ours. Let us therefore learn in all Temptations to tranſlate Sin, Death, the Curſe and all Evils which oppreſs us, from ourſelves unto Chriſt: and again, from him unto ourſelves, Righteouſneſs, Mercy, Life and Bleſſing. For he beareth all our Evils and our Miſeries, *God the Father caſt the Iniquities of us all*, as *Iſaiah* the Prophet ſaith, *upon him:* And he hath taken them upon him willingly, which was not guilty. But this he did, that he might fulfil the Will of his Father, by the which we are ſanctified for ever.

This is that infinite and unmeaſurable Mercy of God, which *Paul* would gladly amplify with all Eloquence and Plenty of Words, but the ſlender Capacity of Man's Heart cannot comprehend, and much leſs utter that unſearchable Depth and burning Zeal of God's Love towards us. And verily the ineſtimable Greatneſs of God's Mercy, not only engendereth in us an Hardneſs to believe, but alſo Incredulity itſelf. For I do not only hear that this Almighty God the Creator and Maker of all Things is good and merciful, but alſo that the ſame high Sovereign Majeſty was ſo careful for me a damnable Sinner, a Child of Wrath and of everlaſting Death, that he ſpared not his own dear Son, but delivered him to a moſt ſhameful Death, that he hanging between two Thieves, might be made a Curſe and Sin for me a curſed Sinner, that I might be made bleſſed, that is to ſay, the Child and Heir of God. Who can ſufficiently praiſe and magnify this exceeding great Goodneſs of God? Not all the Angels in Heaven. Therefore the Doctrine of the Goſpel ſpeaketh of far other Matters than any Book of Policy or Philoſophy, yea or the Book of *Moſes* himſelf: to wit, of the unſpeakable and moſt divine Gifts of God, which far paſs the Capacity and Underſtanding both of Men and Angels.

Verſe 14. *That we might receive the Promiſe of the Spirit through Faith.*

This is a Phraſe of the *Hebrew: The Promiſe of the Spirit:* that is to ſay, the Spirit Promiſed. Now, the Spirit is Freedom from the Law, Sin, Death, the Curſe, Hell, and from the Wrath and Judgment of God.

Here is no Merit or Worthineſs of ours, but a free Promiſe and Gift given through the Seed of *Abraham*, that we may be free from all Evils, and obtain all good things. And this Liberty and Gift of the Spirit, we receive not by any other Merits than by Faith alone. For that only taketh hold of the Promiſes of God, as *Paul* plainly ſaith in this Place: *that we might receive the Promiſe of the Spirit, not by Works, but by Faith.*

This is indeed a ſweet and a true apoſtolick Doctrine, which ſheweth that thoſe things are fulfilled for us, and now given to us which many Prophets and Kings deſired to ſee and hear. And ſuch like Places as this one is, were gathered together out of divers Sayings of the Prophets, which foreſaw long before in Spirit, that all Things ſhould be changed, repaired, and governed by this Man Chriſt. The *Jews* therefore although they had the Law of God, notwithſtanding beſides that Law, looked for Chriſt. None of the Prophets or Governers of the People of God, did make any new Law, but *Eli*, *Samuel*, *David*, and all the other Prophets did abide under the Law of *Moſes:* they did not appoint any new Tables, or a new Kingdom and Prieſthood: for that new Change of the kingly Prieſthood of the Law, and the Worſhip, was referred and kept to him only, of whom *Moſes* had propheſied long before: *The Lord thy God ſhall raiſe up a Prophet unto thee of thine own Nation and from among thy Brethren: Him ſhalt thou hear.* As if he ſhould ſay: Thou ſhalt hear him only, and none beſides him.

This the Fathers well underſtood, for none could teach greater and higher Points than *Moſes* himſelf, who made excellent Laws of high and great Matters, as are the Ten Commandments, eſpecially the Firſt Commandment: *I am the Lord thy God: Thou ſhalt have none other Gods but me: Thou ſhalt love the Lord thy God with all thy Heart*, &c. (Exod. xx 2.) This Law concerning the Love of God, comprehended the very Angels alſo. Therefore it is the Head-ſpring of all divine Wiſdom. And yet was it neceſſary notwithſtanding, that another Teacher ſhould come, that is to ſay, Chriſt, which ſhould bring and teach another Thing for paſſing the excellent Laws: to wit, Grace and Remiſſion of Sins. This Text therefore is full of Power: For in this ſhort Sentence: *That we might receive the Promiſe of the Spirit by Faith: Paul* poureth out at once whatſoever he was able to ſay. Therefore when he can go no further (for he could not utter any greater or more excellent Thing) he breaketh off, and here he ſtayeth.

Verſe 15. *Brethren, I ſpeak according to Man: Though it be but a Man's Covenant, when it is confirmed, yet no Man doth abrogate it, or addeth any Thing thereto.*

After this principal and invincible Argument, *Paul* addeth another, grounded upon the Similitude of a Man's Teſtament: which ſeemeth to be very weak, and ſuch as the Apoſtle ought not to uſe for the Confirmation of a Matter of ſo great Importance. For in high and weighty Matters, we ought to confirm earthly Things by divine Things, and not divine and heavenly Things by earthly and worldly Things. And indeed it is true, that theſe Arguments of all other are moſt weak, when we go about to prove and confirm heavenly Matters with earthly and corruptable Things, as *Scotus* is wont to do. A Man, ſaith he, is able to love God above all Things, for he loveth himſelf above all Things: therefore much more is he able to love God above all

all Things. For a good Thing, the greater it is, the more it is to be loved. And hereof he inferreth, that a Man is able, *ex puris naturalibus*, that is to ſay, even of his own pure natural Strength, eaſily to fulfil that high Commandment: *Thou ſhalt love the Lord thy God with all thy Heart*, &c. For, ſaith he, a Man is able to love the leaſt good Thing above all Things: yea he ſetteth at nought his Life (of all other Things moſt dear unto him) for a little vile Money: therefore he can much more do it for God's Cauſe.

Ye have oftentimes heard of me, that civil Ordinances are of God: for God hath ordained them and alloweth them, as he doth the Sun, the Moon, and other Creatures. Therefore an Argument taken of the Ordinance or of the Creatures of God, is good, ſo that we uſe the ſame rightly. So the Prophets have very often uſed Similitudes and Compariſons taken of Creatures, calling Chriſt the Sun, the Church the Moon: the Preachers and Teachers of the Word the Stars. Alſo there are many Similitudes in the Prophets, of Trees, Thorns, Flowers, and Fruits of the Earth. The New-Teſtament likewiſe is full of ſuch Similitudes. Therefore where God's Ordinance is in the Creature, there may an Argument be well borrowed and applied to divine and heavenly Things.

So our Saviour Chriſt in *Matt.* vii. arguing from earthly Things to heavenly Things, when he ſaith: *If ye then which are evil can give to your Children good Gifts, how much more ſhall your Father which is in Heaven, give good Things to them that aſk him?* Likewiſe *Paul*: *We muſt obey Men: therefore much more muſt we obey God* (Acts v. 29.) *Jeremy* alſo in Chap. xxxv. *The* Recabites *obeyed their Father: how much more ought ye to have obeyed me?* Now, theſe Things are appointed of God, and are his Ordinances, that Fathers ſhould give unto their Children, and that Children ſhould obey their Parents. Therefore ſuch Manner of Arguments are good, when they are grounded upon the Ordinance of God. But if they be taken from Mens corrupt Affections, they are naught. Such is the Argument of *Scotus*: I love the leſſer good Thing, therefore I love the greater more. I deny the Conſequence. For my loving is not God's Ordinance, but a deviliſh Corruption. Indeed it ſhould be ſo, that I loving myſelf or another Creature, ſhould much more love God the Creator: but it is not ſo. For the love wherewith I love myſelf, is corrupt and againſt God.

This I ſay leſt any Man ſhould cavil, that an Argument taken of corruptible Things, and applied to divine and ſpiritual Matters, is nothing worth. For this Argument, as I have ſaid, is ſtrong enough, ſo that we ground the ſame upon the Ordinance of God, as we ſee in this Argument which we have in Hand. For the civil Law which is an Ordinance of God, ſaith that it is not lawful to break or to change the Teſtament of a Man. Yea it commandeth that the laſt will and Teſtament of a Man be ſtraitly kept: For it is one of the holieſt and moſt laudable Cuſtoms that are among Men. Now therefore upon this Cuſtom of Man's Teſtament, *Paul* argueth after this Manner: How cometh it to paſs that Man is obeyed and not God? Politick and civil Ordinances, as concerning Teſtaments and other Things, are diligently kept. There nothing is changed, nothing is added or taken away. But the Teſtament of God is changed: that is to ſay, his Promiſe concerning the ſpiritual Bleſſing, that is, concerning heavenly and everlaſting Things, which the whole World ought not only to receive with great Zeal and Affection,

fection, but alſo ought moſt religiouſly to reverence and honour. This perſuadeth vehemently, when we ſo argue from the Examples and Laws o Men. Therefore he ſaith, I ſpeak after the Manner of Men: that is to ſay, I bring unto you a Similitude taken of the Cuſtom and Manner of Men. As if he ſhould ſay, The Teſtaments of Men and ſuch other corruptible Things are ſtraitly executed, and that which the Lord commandeth, is diligently obſerved and kept. For when a Man maketh his laſt Will, bequeathing his Lands and Goods to his Heirs, and thereupon dieth, this laſt Will is confirmed and ratified by the Death of the Teſtator, ſo that nothing may now be either added to it, or taken from it, according to all Law and Equity. Now, if a Man's Will be kept with ſo great Fidelity, that nothing is added to it or taken from it after his Death: how much more ought the laſt Will of God to be faithfully kept, which he promiſed and gave unto *Abraham* and his Seed after him? For when Chriſt died then was it confirmed in him, and after his Death the Writing of his laſt Teſtament was opened: that is to ſay, *the Promiſed Bleſſing of* Abraham *was preached among all Nations diſperſed throughout the whole World* This was the laſt Will and Teſtament of God the great Teſtator, confirmed by the Death of Chriſt: therefore no Man ought to change it or add any thing to it, as they that teach the Law and Man's Traditions do. For they ſay, unleſs thou be circumciſed, keep the Law, do many Works, and ſuffer many Things, thou canſt not be ſaved. This is not the laſt Will and Teſtament of God. For he ſaid not unto *Abraham*, if thou do this or that, thou ſhalt obtain the Bleſſing: or they that be circumciſed and keep the Law ſhall obtain the ſame: but he ſaith, *In thy Seed ſhall all the Nations of the Earth be bleſſed.* As if he ſhould ſay, I of meer Mercy do promiſe unto thee, that Chriſt ſhall come of thy Seed, who ſhall bring the Bleſſing upon all Nations oppreſſed with Sin and Death: that is to ſay, which ſhall deliver the Nations from the everlaſting Curſe, to wit, from Sin and Death, receiving this Promiſe by Faith: *In thy Seed*, &c. Wherefore, even as the falſe Apoſtles were in Time paſt, ſo are all the *Papiſts* and Juſticiaries at this Day Perverters and Deſtroyers, not of Man's Teſtament (becauſe they are forbidden by the Law) but of God's Teſtament, whom they fear nothing at all, although he be a conſuming Fire. For ſuch is the Nature of all Hypocrites, that they will obſerve Man's Law exactly: but the Laws of God they do deſpiſe, and moſt wickedly tranſgreſs. But the Time ſhall come when they ſhall bear an horrible Judgment, and ſhall feel what it is to contemn and pervert the Teſtament of God. This Argument then grounded upon the Ordinance of God, is ſtrong enough.

Verſe 16. *Now to* Abraham *and his Seed where the Promiſes made. He ſaith not: And to the Seeds, as ſpeaking of many: But, and to thy Seed, as of one, which is Chriſt.*

Here by a new Name he calleth the Promiſes of God made unto *Abraham*, concerning Chriſt that ſhould bring the Bleſſing upon all Nations, a Teſtament. And indeed the Promiſe is nothing elſe but a Teſtament, not yet revealed but ſealed up. Now, a Teſtament is not a Law, but a Donation or free Gift. For Heirs look not for Laws, Exactions, or any Burdens to be laid upon them by the Teſtament, but they look for the Inheritance confirmed thereby.

First of all therefore he expoundeth the Words. Afterwards he applieth the Similitude, and ſtandeth upon this Word *Seed*. There were no Laws given unto *Abraham*, ſaith he, but a Teſtament was made and delivered unto him: that is to ſay, the Promiſes were pronounced unto him as touching the ſpiritual Bleſſing: therefore ſomewhat was promiſed and given unto him. If then the Teſtament of a Man be kept, why ſhould not rather the Teſtament of God be kept? whereof the Teſtament of Man is but a Sign. Again, if we will keep the Signs, why do we not rather keep the Things which they ſignify?

Now, the Promiſes are made unto him, not in all the *Jews* or in many Seeds, but in one Seed, which is Chriſt. The *Jews* will not receive this Interpretation of *Paul*: For they ſay that the ſingular Number is here put for the plural, one for many. But we gladly receive this Meaning and Interpretation of *Paul*, who oftentimes repeateth this Word *Seed*, and expoundeth this *Seed* to be Chriſt: and this he doth with an apoſtolick Spirit. Let the *Jews* deny it as much as they will: we notwithſtanding have Arguments ſtrong enough, which *Paul* hath before rehearſed, which alſo confirm this Thing, and they cannot deny them. Hitherto, as touching the Similitude of God's Ordinance, that is to ſay, of Man's Teſtament. Now he expoundeth and amplifieth the ſame.

Verſe 17, *And this I ſay, that the Law which was 430 Years after cannot diſannul the Covenant that was confirmed before of God in reſpect of Chriſt, that it ſhould make the Promiſe of none Effect.*

Here the *Jews* might object, that God was not only content to give Promiſes to *Abraham*, but alſo after 430 Years he made the Law. God therefore miſtruſting his own Promiſes, as unſufficient to juſtify, addeth thereto a better Thing: that is to ſay, the Law, to the end that when the ſame, as a better Succeſſor, was come, not the Idle, but the Doers of the Law might be made righteous thereby. The Law therefore which followed the Promiſe, did abrogate the Promiſe. Such Evaſions and Starting-holes the *Jews* ſeek out.

To this Cavillation *Paul* anſwereth very well and to the Purpoſe, and ſtrongly confuteth the ſame. The Law, ſaith he, was given 430 Years after this Promiſe was made: *In thy Seed*, &c. and it could not make the Promiſe void and unprofitable. For the Promiſe is the Teſtament of God, confirmed by God himſelf in Chriſt ſo many Years before the Law. Now, that which God once hath promiſed and confirmed, he calleth not back again, but it remaineth ratified and ſure for ever.

Why then was the Law added? Indeed it was delivered ſo many Ages after, to the Poſterity of *Abraham*, not to the end he might through it obtain the Bleſſing (for it is the Office of the Law to bring Men under the Curſe, and not to bleſs:) but that there might be in the World a certain People which might have the Word and Teſtimony of Chriſt, out of the which, Chriſt alſo according to the Fleſh, might be born: and that Men being kept and ſhut up under the Law, might ſigh and groan for their Deliverance through the Seed of *Abraham*, which is Chriſt, which only ſhould and could bleſs, that is to ſay, deliver all Nations from Sin and everlaſting Death. Moreover, the Ceremonies commanded in the Law, did

foreſhadow Chriſt. Wherefore the Promiſe was not aboliſhed either by the Law, or by the Ceremonies of the Law: but rather by the ſame, as by certain Seals it was for a Time confirmed, until the Letters themſelves or the Writing of the Teſtament (to wit, the Promiſe) might be opened, and by the Preaching of the Goſpel might be ſpread abroad among all Nations.

But let us ſuffer the Law and the Promiſe to encounter together, and then ſhall we ſue which of them is the ſtronger: that is to ſay, whether the Promiſe be able to aboliſh the Law, or the Law the Promiſe. If the Law aboliſh the Promiſe, then it followeth, that we by our Works make God a Liar, and his Promiſe of none Effect. For if the Law do juſtify us and deliver us from Sin and Death, and conſequently our Works and our own Strength accompliſhing the Law, then the Promiſe made unto *Abraham* is utterly void and unprofitable, and ſo conſequently God is a Liar and a Diſſembler. For when he which promiſeth, will not perform his Promiſe, but maketh it of none Effect, what doth he elſe but ſhew himſelf to be a Liar and a Diſſembler? But it is impoſſible that the Law ſhould make God a Liar, or that our Works ſhould make the Promiſe void, nay rather it muſt needs be firm and ſtable for ever (for God promiſeth not in vain) although we were able to keep and fulfil the Law. And let us admit that all Men were as holy as Angels, ſo that they ſhould not need the Promiſe (which notwithſtanding is impoſſible:) yet muſt we think that the ſame Promiſe abideth moſt ſure and certain, or elſe God ſhould be found a Liar, which either hath promiſed in vain, or elſe will not, or cannot perform his Promiſes. Therefore like as the Promiſe was before the Law, ſo is it far more excellent than the Law.

And God did excellently well in that he gave the Promiſe ſo long before the Law. Which he did of Purpoſe and to this End, that it ſhould not be ſaid, that Righteouſneſs was given through the Law, aud not through the Promiſe. For if he would that we ſhould have been juſtified by the Law then would he have given the Law 430 Years before the Promiſe, or elſe together with the Promiſe. But now at the firſt he ſpeaketh not a Word as concerning the Law, but at the length after 430 Years he giveth the Law. In the mean while, all that Time he ſpeaketh only of his Promiſes. Therefore the Bleſſing and free Gift of Righteouſneſs came before the Law through the Promiſe: The Promiſe therefore is far more excellent than the Law. And ſo the Law doth not aboliſh the Promiſe, but Faith in the Promiſe (whereby the Believers even before Chriſt's Time were ſaved) which is now publiſhed by the Goſpel throughout the whole World, deſtroyeth the Law, ſo that it cannot increaſe Sin any more, terrify Sinners, or bring them into Deſperation, laying hold upon the Promiſe through Faith.

And in this alſo lieth a certain Vehemency ſpecially to be noted, that he expreſly ſetteth down the Number of 430 Years. As if he would ſay: Conſider with yourſelves how long it was between the Promiſe given, and the Law. It is plain that *Abraham* received the Promiſe a long Time before the Law. For the Law was given to the People of *Iſrael* 430 Years after. And this is an invincible Argument gathered and grounded upon a certain Time. And he ſpeaketh not here of the Law in general, but only of the written Law. As if he would ſay: God could not then have regard to the Ceremonies and Works of the Law, and give Righteouſneſs to the Obſervers

vers thereof. For as yet the Law was not given, which commandeth Ceremonies, requireth Works, and promiſes Life to thoſe that obſerve them, ſaying: The Man that ſhall do theſe Things, ſhall live in them. And although it promiſe ſuch Things, yet it followeth not therefore that we obtain theſe Promiſes: For it ſaith plainly: *The Man that ſhall do theſe Things*, &c. Now, it is certain that no Man can do them. Moreover, *Paul* ſaith that the Law cannot aboliſh the Promiſe: therefore that Promiſe made unto *Abraham* 430 Years before the Law, remaineth firm and conſtant. And that the Matter may be better underſtood, I will declare the ſame by a Similitude. If a rich Man, not conſtrained, but of his own good Will, ſhould adopt one to be his Son, whom he knoweth not, and to whom he oweth nothing, and ſhould appoint him to be the Heir of all his Lands and Goods, and certain Years after that he hath beſtowed this Benefit upon him, he ſhould lay upon him a Law to do this or that: he cannot now ſay that he hath deſerved this Benefit by his own Works, ſeeing that many Years before, he aſking nothing, had received the ſame freely and of mere Favour: So, God could not reſpect our Works and Deſerts going before Righteouſneſs: for the Promiſe and the Gift of the Holy Ghoſt was 430 Years before the Law.

Hereby it appeareth that *Abraham* obtained not Righteouſneſs before God through the Law. For there was yet no Law. If there were yet no Law, then was their neither Work nor Merit. What then? Nothing elſe but the mere Promiſe. This Promiſe *Abraham* believed, and it was counted to him for Righteouſneſs. By the ſelf-ſame Means then that the Father obtained this Promiſe, the Children do alſo obtain it and retain it. So ſay we alſo at this Day: Our Sins were purged by the Death of Chriſt above a thouſand and five hundred Years ago, when there were yet no religious Orders, no Cannon or Rule of Penance, no Merits of Congruence and Worthineſs, We cannot now therefore begin to aboliſh the ſame by our own Works and Merits.

This *Paul* gathereth Arguments of Similitudes, of a certain Time, and of Perſons, ſo ſure and ſtrong on every Side, that no Man can deny them. Let us therefore arm and fortify our Conſciences with ſuch like Arguments: For it helpeth us exceedingly to have them always ready in Temptations. For they lead us from the Law and Works, to the Promiſe and to Faith: from Wrath to Grace: from Sin to Righteouſneſs, and from Death to Life. Therefore theſe two Things (as I do often repeat:) to wit, the Law and the Promiſe, muſt be diligently diſtinguiſhed. For in Time in Place, and in Perſon, and generally in all other Circumſtances they are ſeperate as far aſunder as Heaven and Earth, the beginning of the World and the latter end. Indeed They are near Neighbours, for they are joined together in one Man or in one Soul: But in the outward Affection and as touching their Office, they ought to be ſeparate far aſunder: ſo that the Law may have Dominion over the Fleſh, and the Promiſe may ſweetly and comfortably reign in the Conſcience, When thou haſt thus appointed unto them both their own proper Place, then thou walkeſt ſafely between them both in the Heaven of the Promiſe and in the Earth of the Law. In Spirit thou walkeſt in the Paradiſe of Grace and Peace: In the Fleſh thou walkeſt in the Earth of Works and of the Croſs. And now the Troubles which the Fleſh is compelled to bear ſhall not be hard unto thee, becauſe of the ſweetneſs of the Promiſe,

which

which comforteth and rejoiceth the Heart exceedingly. But now, if thou confound and mingle theſe two together, and place the Law in the Conſcience, and the Promiſe of Liberty in the Fleſh, then thou makeſt a Confuſion (ſuch as was in Popery:) ſo that thou ſhalt not know what the Law, what the Promiſe, what Sin, or what Righteouſneſs is.

Wherefore if thou wilt rightly divide the Word of Truth, thou muſt put a great Difference between the Promiſe and the Law, as touching the inward Affections and whole practice of Life. It is not for naught that *Paul* proſecuteth this Argument ſo diligently. For he foreſaw in Spirit that this Miſchief ſhould creep into the Church, that the Word of God ſhould be confounded: that is to ſay, that the Promiſe ſhould be mingled with the Law, and ſo the Promiſe ſhould be utterly loſt. For when the Promiſe is mingled with the Law, it is now made nothing elſe but the very Law. Therefore accuſtom thyſelf to ſeparate the promiſe and the Law aſunder, even in reſpect of Time, that when the Law cometh and accuſeth thy Conſcience, thou maiſt ſay: Lady Law, thou comeſt not in Seaſon, for thou comeſt too ſoon: Tarry ye until 430 Years be expired, and when they are paſt, then come and ſpare not. But if thou come then, yet ſhalt thou come too late For then hath the Promiſe prevented thee 430 Years: to the which I aſſent, and ſweetly repoſe myſelf in the ſame. Therefore I have nothing to do with thee: I hear thee not. For now I live with the believing *Abraham*, or rather ſince Chriſt is now revealed and given unto me, I live in him: who is my Righteouſneſs, who alſo hath aboliſhed thee, O Law. And thus let Chriſt be always before thine Eyes, as a certain Summary of all Arguments for the Defence of Faith, againſt the Righteouſneſs of the Fleſh, againſt the Law, and againſt all Works and Merits whatſoever.

Hitherto I have rehearſed almoſt all, but ſpecially the principal Arguments which the Apoſtle *Paul* handleth in this Epiſtle, for the Confirmation of this Doctrine of Juſtification. Among which, the Argument as touching the Promiſe made unto *Abraham* and to the other Fathers, is the weightieſt and of greateſt Efficacy: which *Paul* doth chiefly proſecute both here and in the Epiſtle to the *Romans*, the Words whereof he diligently weigheth, and moreover intreateth both of the Times and Perſons. Alſo he ſtandeth upon this Word *Seed*, applying the ſame unto Chriſt. Finally, he declareth by the contrary, what the Law worketh: namely, that it holdeth Men under the Curſe. And thus he fortifieth the Article of Chriſtian Righteouſneſs with ſtrong and mighty Arguments. On the other Side, he overthroweth the Arguments of the falſe Apoſtles, which they uſed in Defence of the Righteouſneſs of the Law, and turneth them upon their own Heads; that is to ſay, whereas they contended that Righteouſneſs and Life is obtained by the Law, *Paul* ſheweth that it worketh nothing but Malediction and Death in us. Ye contend ſaith he, that the Law is neceſſary to Salvation. Have ye not read that it ſaith: *He that ſhall do theſe Things ſhall live in them?* (Levit. xviii. 5.) Now, who is he that performeth and accompliſheth them? No Man living. Therefore, *as many as are of the Works of the Law are under the Curſe.* (Gal. iii. 10.) And again, in another Place: *The Sting of Death is Sin, and the Strength of Sin is the Law.* (1 Cor. xv. 56.) Now followeth the Concluſion of all theſe Arguments.

Verſe

Verſe 18. *For if the Inheritance be of the Law, it is no more by the Promiſe*, &c.

So he ſaith in the fourth to the *Romans*: *For if they which be of the Law be Heirs, then is Faith but vain, and the Promiſe of none Effect.* And it cannot otherwiſe be: For this Diſtinction is plain, that the Law is a Thing far differing from the Promiſe. Yea natural Reaſon, although it be never ſo blind is compelled to confeſs, that it is one Thing to promiſe, and another Thing to require: one Thing to give, and another Thing to take. The Law requireth and exacteth of us our Works: the Promiſe of the *Seed* doth offer unto us the ſpiritual and everlaſting Benefits of God, and that freely for Chriſt's ſake. Therefore we obtain the Inheritance or Bleſſing through the Promiſe and not through the Law. For the Promiſe ſaith: *In thy Seed ſhall all Nations of the Earth be bleſſed.* Therefore he that hath the Law, hath not enough, becauſe he hath not yet the Bleſſing, without the which he is compelled to abide under the Curſe. The Law therefore cannot juſtify, becauſe the Bleſſing is not joined unto it. Moreover, if the Inheritance were of the Law, then ſhould God be found a Liar, and the Promiſe ſhould be in vain. Again, if the Law could obtain the Bleſſing, why did God then make this Promiſe, *In thy Seed*, &c? Why did he not rather ſay: Do this and thou ſhalt receive the Bleſſing? Or elſe, by keeping of the Law, thou mayſt deſerve everlaſting Life? this Argument is grounded upon Contraries: The Inheritance is given by the Promiſe: Therefore not by the Law.

Verſe 18. *But God gave it unto* Abraham *by Promiſe.*

It cannot be denied but that God, before the Law was, gave unto *Abraham* the Inheritance or Bleſſing by the Promiſe: that is to ſay, Remiſſion of Sins, Righteouſneſs, Salvation and everlaſting Life, that we would be Sons and Heirs of God, and fellow-heirs with Chriſt. For it is plainly ſaid in *Geneſis*: *In thy Seed ſhall all Nations be bleſſed.* There the Bleſſing is given freely without Reſpect of the Law or Works. For God gave the Inheritance before *Moſes* was born, or before any Man had yet once thought of the Law. Why vaunt ye then, that Righteouſneſs cometh by the Law, ſeeing that Righteouſneſs, Life and Salvation was given to your Father *Abraham* without the Law, yea before there was any Law? He that is not moved with theſe Things is blind and obſtinate. But this Argument of the Promiſe I have before handled more largely, and therefore I will but touch it by the Way.

Hitherto we have heard the Principal Part of this Epiſtle. Now the Apoſtle goeth about to ſhew the Uſe and Office of the Law, adding certain Similitudes of the School-maſter, and of the little Heir: Alſo the Allegory o the two Sons of *Abraham*, *Iſaac and Iſhmael*, &c. Laſt of all he ſetteth forth certain Precepts concerning Manners.

Verſe 19. *Wherefore then ſerveth the Law?*

When we teach that a Man is juſtified without the Law and Works, then doth this Queſtion neceſſarily follow: If the Law doth not juſtify, why

then was it given? Alſo: why doth God charge us and burden us with the Law, if it do not juſtify? What is the cauſe that we are ſo hardly exerciſed and vexed with it, if they which work but one Hour, are made equal with us which have born the Heat and Burden of the Day? When as that Grace is once publiſhed unto us which the Goſpel ſetteth out, by-and-by ariſeth this great Murmuring: without the which the Goſpel cannot be preached. The *Jews* had this Opinion, that if they kept the Law, they ſhould be juſtified thereby. Therefore when they heard that the Goſpel was preached concerning Chriſt, who came into the World to ſave, not the Righteous, but Sinners, and that they ſhould go before them into the Kingdom of God, (*Matt.* xxii. 31.) they were wonderfully offended, complaining that they had born the heavy Yoke of the Law ſo many Years with great Labour and Toil, and that they were miſerably vexed and oppreſſed with the Tyranny of the Law, without any Profit, yea rather to their great Hurt: Again, that the *Gentiles* who where Idolaters obtained Grace without any Labour or Travel. So do our *Papiſts* murmur at this Day, ſaying: What hath it profited us that we have lived in a Cloiſter twenty, thirty, or forty Years: that we have vowed Chaſtity, Poverty, Obedience: that we have ſaid ſo many Pſalters, and ſo many canonical Hours, and ſo many Maſſes: that we have ſo puniſhed our Bodies with Faſting, Prayers, Chaſtiſements, *&c.* if a Huſband, a Wife, a Prince, a Governor, a Maſter, a Scholar, if an Hireling or a Drudge bearing Sacks, if a Wench ſweeping the Houſe ſhall not only be made equal with us, but alſo be accepted as better and more worthy before God than we?

This is therefore an hard Queſtion, whereunto Reaſon cannot anſwer, but is greatly offended with it. Reaſon after a Sort underſtandeth the Righteouſneſs of the Law, which alſo it teacheth and urgeth, and imagineth that the Doers of it are righteous: but it underſtandeth not the Office and End of the Law. Therefore when it heareth this Sentence of *Paul* (which is ſtrange and unknown to the World) *that the Law was given for Tranſgreſſions*, thus it judgeth: *Paul* aboliſheth the Law, for he ſaith that we are not juſtified through it: Yea, he is a Blaſphemer againſt God which gave the *Law*, when he ſaith, *that the Law was given for Tranſgreſſions.* Let us live therefore as *Gentiles* which have no Law. *Yea, let us Sin and abide in Sin that grace may abound:* Alſo, *let us do Evil that Good may come thereof.* This happened to the Apoſtle *Paul.* And the ſelf-ſame happeneth at this Day unto us. For when the common People hear out of the Goſpel, that Righteouſneſs cometh by the mere Grace of God through Faith only, without the Law and without Works, they gather by-and-by of it, as did the *Jews* in Times paſt: If the Law do not juſtify, then let us work nothing: and this do they truly perform.

What ſhould we then do? This Impiety doth indeed very much vex us, but we cannot remedy it. For when Chriſt preached, he muſt needs hear, that he was a Blaſphemer and a Seditious Perſon: that is to ſay, that through his Doctrine he deceived Men, and made them Rebels againſt Cæſer. The ſelf-ſame Thing happened to *Paul* and all the Reſt of the Apoſtles. And what Marvel is it if the World in like Manner accuſe us at this Day? Let it accuſe us, let it ſlander us, let it perſecute us and ſpare not: yet muſt not we therefore hold our Peace, but ſpeak freely, that afflicted Conſciences may be delivered out of the Snares of the Devil. And we muſt not

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regard the fooliſh and ungodly People, in that they do abuſe our Doctrine: For, whether they have the Law or no Law, they cannot be reformed. But we muſt conſider how afflicted Conſciences may be comforted, that they periſh not with the Multitude. If we ſhould diſſemble and hold our Peace, miſerable and afflicted Conſciences ſhould have no Comfort, which are ſo entangled and ſnared with Mens Laws and Traditions, that they can wind themſelves out by no Means.

As *Paul* therefore, when he ſaw that ſome reſiſted his Doctrine, and other ſome ſought the Liberty of the Fleſh, and thereby became worſe, comforted himſelf after this Sort: That he was an Apoſtle of Jeſus Chriſt, ſent to preach the Faith of God's Elect; and that he muſt ſuffer all Things for the Elect's ſake, that they alſo might obtain Salvation: So we, at this Day, do all Things for the Elect's ſake; whom we know to be edified and comforted through our Doctrine. But as for the Dogs and Swine, (of whom the one Sort perſecuteth our Doctrine, and the other Sort treadeth under Foot the Liberty which we have in Chriſt Jeſus) I am ſo offended with them, that in all my Life, for their Sakes, I would not utter ſo much as one Word; but I would rather wiſh that theſe Swine, together with our Adverſaries the Dogs, were yet ſtill ſubject to the Pope's Tyranny, rather than that the holy Name of God ſhould be ſo blaſphemed and evil ſpoken of through them.

Therefore, albeit not only the fooliſh and ignorant People, but they alſo which ſeem, in their own Conceits, to be very wiſe, do argue after this Sort: If the Law do not juſtify, then it is in vain and of none effect; yet is it not therefore true. For, like as this Conſequence is nothing worth, Money doth not juſtify or make a Man righteous, therefore it is unprofitable; The Eyes do not juſtify, therefore they muſt be plucked out; the Hands make not a Man righteous, therefore they muſt be cut off. So is this naught alſo, The Law doth not juſtify, therefore it is unprofitable: For we muſt attribute unto every thing his proper Effect and Uſe. We do not therefore deſtroy and condemn the Law, becauſe we ſay that it doth not juſtify; but we anſwer otherwiſe to this Queſtion, To what End then ſerveth the Law? than our Adverſaries do, who do wickedly and perverſly counterfeit an Office and Uſe of the Law which belongeth not unto it.

Againſt this Abuſe and forged Office of the Law, we diſpute and anſwer with *Paul*, that *the Law doth not juſtify*. But, in ſo ſaying, we affirm not that the Law is unprofitable, as they do by-and-by gather. If the Law do not juſtify, (ſay they) then is it given in vain. No, not ſo. For it hath his proper Office and Uſe; but not that which the Adverſaries do imagine, namely, to make Men righteous: but it accuſeth, terrifieth and condemneth them. We ſay with *Paul*, that the Law is good, if a Man do rightly uſe it; that is to ſay, if he uſe the Law as the Law. If I give unto the Law his proper Definition, and keep it within the Compaſs of his Office and Uſe, it is an excellent Thing. But if I tranſlate it to another Uſe, and attribute that unto it which I ſhould not, then do I not only pervert the Law, but alſo the whole Scripture.

Therefore *Paul* fighteth here againſt thoſe peſtilent Hypocrites, who could not abide this Sentence: *The Law was added for Tranſgreſſions*. For they think that the Office of the Law is to juſtify. And this is the gene-

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ral Opinion of Man's Reaſon among the Sophiſters, and throughout the whole World that Righteouſneſs is gotten through the Works of the Law. And Reaſon will by no Means ſuffer this pernicious Opinion to be wreſted from it, becauſe it underſtandeth not the Righteouſneſs of Faith. Hereof it cometh that the *Papiſts* both fooliſhly and wickedly do ſay: The Church hath the Law of God, the Traditions of the Fathers, the Decrees of Councils: If it live after them, it is holy. No Man ſhall perſuade theſe Men, that, when they keep theſe Things, they pleaſe not God, but provoke his Wrath. To conclude, they that truſt in their own Righteouſneſs, think to pacify the Wrath of God by their Will-worſhip and voluntary Religion. Therefore this Opinion of the Righteouſneſs of the Law is the Sink of all Evils, and the Sin of Sins of the whole World. For groſs Sins and Vices may be known and ſo amended, or elſe repreſſed by the Puniſhment of the Magiſtrate. But this Sin, to wit, Man's Opinion concerning his own Righteouſneſs, will not only be counted no Sin, but alſo will be eſteemed for an high Religion and Righteouſneſs. This Peſtilent Sin, therefore, is the mighty Power of the Devil over the whole World, the very Head of the Serpent, and the Snare whereby the Devil intangleth and holdeth all Men captive. For naturally all Men have this Opinion, that they are made righteous by keeping of the Law. *Paul* therefore, to the End he might ſhew the true Office and Uſe of the Law, and might root out of Men's Hearts that falſe Opinion concerning the Righteouſneſs thereof, anſwereth to this Objection, Wherefore then ſerveth the Law, if it juſtify not? after this Sort: It was not given to make Men righteous, (ſaith he) but,

Verſe 16. *It was added becauſe of Tranſgreſſions.*

As Things are divers and diſtinct, ſo the Uſes thereof are divers and diſtinct: Therefore they may not be confounded. For, if they be, there muſt needs be a confuſion of the Things alſo. A Woman may not wear a Man's Apparel, nor a Man a Woman's Attire. Let a Man do the Works that belong to a Man, and the Woman the Works that belong to a Woman. Let every Man do that which his Vocation and Office requireth. Let Paſtors and Preachers teach the Word of God purely. Let Magiſtrates govern their Subjects, and let Subjects obey their Magiſtrates. Let every Thing ſerve in his due Place and Order. Let the Sun ſhine by Day; the Moon and the Stars by Night. Let the Sea give Fiſhes; the Earth Grain; the Woods wild Beaſts and Trees, *&c.* In like Manner let not the Law uſurp the Office and Uſe of another, that is to ſay, of Juſtification; but let it leave this only to Grace, to the Promiſe, and to Faith. What is then the Office of the Law? Tranſgreſſions; or elſe, (as he ſaith in another Place) *The Law entereth in that Sin ſhould abound.* (Rom. v. 20.) A goodly Office forſooth! *The Law*, ſaith he, *was added for Tranſgreſſions*; that is to ſay, it was added beſides and after the Promiſe, until Chriſt the Seed ſhould come, unto whom it was promiſed.

Of the double Uſe of the Law.

HERE you muſt underſtand that there is a double Uſe of the Law. One is civil: For God hath ordained civil Laws, yea all Laws to puniſh Tranſgreſſions. Every Law then is given to reſtrain Sin. If it reſtrain Sin, then it maketh Men righteous. No, nothing leſs. For in that I do not kill, I do not commit Adultery, I do not ſteal, or in that I abſtain from other Sins, I do it not willingly or for the Love of Virtue, but I fear the Priſon, the Sword, and the Hangman. Theſe do bridle and reſtrain me that I Sin not, as Bonds and Chains do reſtrain a Lion or a Bear, that he tear and devour not every Thing that he meeteth: Therefore the reſtraining from Sin is not Righteouſneſs, but rather a Signification of Unrighteouſneſs. For, as a mad or a wild Beaſt is bound, leſt he ſhould deſtroy every Thing that he meeteth; even ſo the Law doth bridle a mad and a furious Man, that he Sin not after his own Luſt. This Reſtraint ſheweth plainly enough, that they which have need of the Law (as all they have which are without Chriſt) are not righteous, but rather wicked and mad Men, whom it is neceſſary, by the Bonds and Priſon of the Law, ſo to bridle, that they ſin not. Therefore the Law juſtifieth not.

The firſt Uſe then of the Law, is to bridle the Wicked. For the Devil reigneth throughout the whole Church, and enforceth Men to all Kinds of horrible Wickedneſs. Therefore God hath ordained Magiſtrates, Parents, Miniſters, Laws, Bonds, and all civil Ordinances, that, if they can do no more, yet, at the leaſt, they may bind the Devil's Hands, that he rage not in his Bondſlaves after his own Luſt. Like as therefore they that are poſſeſſed, in whom the Devil mightily reigneth, are kept in Bonds and Chains, leſt they ſhould hurt other; even ſo, in the World, which is poſſeſſed of the Devil, and carried headlong into all Kinds of Wickedneſs, the Magiſtrate is preſent with his Bonds and Chains; that is to ſay, with his Laws, binding his Hands and Feet, that he run not headlong into all Miſchief. And, if he ſuffer not himſelf to be bridled after this Sort, then he loſeth his Head. This civil Reſtraint is very neceſſary, and appointed of God, as well for public Peace, as alſo for the Preſervation of all Things, but ſpecially leſt the Courſe of the Goſpel ſhould be hindred by the Tumult and Seditions of wicked, outrageous, and proud Men. But *Paul* intreateth not here of this civil Uſe and Office of the Law. It is indeed very neceſſary, but it juſtifieth not. For, as a poſſeſſed or a mad Man is not therefore free from the Snares of the Devil, or well in his Mind, becauſe he hath his Hands and his Feet bound, and can do no hurt; even ſo, the World, although it be bridled by the Law from outward Wickedneſs and Miſchief, yet it is not therefore righteous, but ſtill continueth wicked; Yea, this Reſtraint ſheweth plainly that the World is wicked and outrageous, ſtirred up and enforced to all Wickedneſs by this Prince the Devil; for, otherwiſe, it need not be bridled by Laws that it ſhould not Sin.

Another Uſe of the Law, is divine and ſpiritual, which is (as *Paul* ſaith) *to increaſe Tranſgreſſions*; that is to ſay, to reveal unto a Man his Sin, his Blindneſs, his Miſery, his Impiety, Ignorance, Hatred and Contempt of God, Death, Hell, the Judgment and deſerved Wrath of God. Of this Uſe the Apoſtle intreateth notably in the ſeventh to the *Romans*. This

is altogether unknown to Hypocrites, to the Popiſh Sophiſters and School-Divines, and to all that walk in the Opinion of the Righteouſneſs of the Law, or of their own Righteouſneſs. But to the End that God might bridle and beat down this Monſter and this mad Beaſt, (I mean the Preſumption of Man's Righteouſneſs and Religion) which naturally maketh Men proud, and puffeth them up in ſuch Sort, that they think themſelves thereby to pleaſe God highly; it behoveth him to ſend ſome *Hercules* which might ſet upon this Monſter, with all Force and Courage, to overthrow him, and utterly to deſtroy him; that is to ſay, he was conſtrained to give a Law in Mount *Sinai*, with ſo great Majeſty and with ſo terrible a Shew, that the whole Multitude was aſtoniſhed, (*Exod.* xix. xx.)

This, as it is the proper and the principal Uſe of the Law; ſo is it very profitable and alſo moſt neceſſary. For if any be not a Murderer, an Adulterer, a Thief, and outwardly refrain from Sin, as the *Phariſee* did, which is mentioned in the Goſpel, he would ſwear (becauſe he is poſſeſſed with the Devil) that he is righteous, and therefore he conceiveth an Opinion of Righteouſneſs, and preſumeth of his good Works and Merits. Such a one God cannot otherwiſe mollify and humble, that he may acknowledge his Miſery and Damnation, but by the Law. For that is the Hammer of Death, the Thundring of Hell, and the Lightning of God's Wrath, that beateth to Powder the obſtinate and ſenſeleſs Hypocrites. Wherefore this is the proper and true Uſe of the Law, by Lightning, by Tempeſt, and by the Sound of the Trumpet (as in Mount *Sinai*) to terrify, and by Thundering to beat down and rent in Pieces that Beaſt which is called the Opinion of Righteouſneſs. Therefore, ſaith God by *Jeremy* the Prophet, *My Word is a Hammer, breaking Rocks.* (Jer. xxv. 29.) For as long as the Opinion of Righteouſneſs abideth in Man, ſo long there abideth alſo in him incomprehenſible Pride, Preſumption, Security, Hatred of God, Contempt of his Grace, and Mercy, Ignorance of the Promiſes and of Chriſt. The Preaching of free Remiſſion of Sins, through Chriſt, cannot enter into the Heart of ſuch a one, neither can he feel any Taſte or Savour thereof. For that mighty Rock and adamant Wall, to wit, the Opinion of Righteouſneſs, wherewith the Heart is environed, doth reſiſt it.

As therefore the Opinion of Righteouſneſs is a great and an horrible Monſter, a rebellious, obſtinate and ſtiff-necked Beaſt; ſo, for the deſtroying and overthrowing thereof, God hath need of a mighty Hammer; that is to ſay, the Law: Which then is in his proper Uſe and Office, when it accuſeth and revealeth Sin after this Sort: Behold, thou haſt tranſgreſſed all the Commandments of God, *&c.* and ſo it ſtriketh a Terror into the Conſcience, ſo that it feeleth God to be offended and angry indeed, and itſelf to be guilty of eternal Death. Here the poor afflicted Sinner feelleth the intolerable Burden of the Law, and is beaten down even to Deſperation, ſo that now, being oppreſſed with great Anguiſh and Terror, he deſireth Death, or elſe ſeeketh to deſtroy himſelf. Wherefore the Law is that Hammer, that Fire, that mighty ſtrong Wind, and that terrible Earthquake renting the Mountains, and breaking the Rocks, (1 *Kings* xix. 11, 22, 23.) that is to ſay, the proud and obſtinate Hypocrites. *Elijah*, not being able to abide theſe Terrors of the Law, which by theſe Things are ſignified, covered his Face with his Mantle. Notwithſtanding,

when

when the Tempeſt ceaſed, of which he was a Beholder, there came a ſoft and a gracious Wind, in the which the Lord was. But it behoved that the Tempeſt of Fire, of Wind, and the Earthqake ſhould paſs, before the Lord ſhould reveal himſelf in that gracious Wind.

This terrible Shew and Majeſty wherein God gave his Law in Mount *Sinai*, did repreſent the Uſe of the Law. There was in the People of *Iſrael* which came out of *Egypt*, a ſingular Holineſs. They gloried and ſaid: *We are the People of God. We will do all thoſe Things which the Lord our God hath commanded.* (Exod. xix. 8.) Moreover, *Moſes* did ſanctify the People, and bad them waſh their Garments, refrain from their Wives, and prepare themſelves againſt the third Day. There was not one of them but he was full of Holineſs. The third Day *Moſes* bringeth the People out of their Tents to the Mountain into the Sight of the Lord, that they might hear his Voice. What followed then? When the Children of *Iſrael* did behold the horrible Sight of the Mount ſmoaking and burning, the black Clouds and the Lightnings flaſhing up and down in this horrible Darkneſs, and heard the Sound of the Trumpet blowing long and waxing louder and louder: and moreover, when they heard the Thundrings and Lightnings, they were afraid, and ſtanding afar off, they ſaid unto *Moſes*: *We will do all Things willingly, ſo that the Lord ſpeak not unto us, leſt that we die, and this great Fire conſume us. Teach thou us, and we will hearken unto thee.* (Exod. xx. 19. Deut. v. 24. xviii. 16.) I pray you, what did their purifying, their holineſs, their white Garments, and refraining from their Wives profit them? Nothing at all. There was not one of them that could abide this Preſence of the Lord in his Majeſty and Glory: but all being amazed and ſhaken with Terror, fled back as if they had been driven by the Devil. *For God is a conſuming Fire, in whoſe Sight no Fleſh is able to ſtand.* (Deut. iv. 24.)

The Law of God therefore hath properly and peculiarly that Office which it had then in mount *Sinai*, when it was firſt given, and was firſt heard of them that were waſhed, righteous, purified and chaſte: and yet notwithſtanding it brought that holy People into ſuch a Knowledge of their own Miſery, that they were thrown down even to Death and Deſperation. No Purity nor Holineſs could then help them: but there was in them ſuch a Feeling of their own Uncleanneſs, Unworthineſs and Sin, and of the Judgment and Wrath of God, that they fled from the Sight of the Lord, and could not abide to hear his Voice. *What Fleſh was there ever*, ſay they, *that heard the Voice of the living God ſpeaking out of the midſt of the Fire, and yet lived? This Day have we ſeen that God talketh with Man, and yet he liveth.* (Deut. v. 26.) They ſpeak now far otherwiſe than they did a little before, when they ſaid: *We are the holy People of God, whom the Lord hath choſen for his own peculiar People before all the Nations upon the Earth. We will do all Things which the Lord hath ſpoken.* So it happeneth at length to all Juſticiaries, who being drunken with the Opinion of their own Righteouſneſs, do think, when they are out of Temptation, that they are beloved of God, and that God regardeth their Vows, their Faſtings, their Prayers, and their Will-works, and that for the ſame he muſt give unto them a ſingular Crown in Heaven. But when that Thundring, Lightning, Fire, and that Hammer which breaketh in Pieces the Rocks, that is to ſay, the Law of God, cometh ſuddenly upon them, revealing unto them

them their Sin, the Wrath and Judgment of God: then the ſelf-ſame Thing happeneth unto them which happened to the *Jews* ſtanding at the Foot of Mount *Sinai*.

Here I admoniſh all ſuch as fear God, and ſpecially ſuch as ſhall become Teachers of others hereafter, that they diligently learn out of *Paul* to underſtand the true and proper Uſe of the Law: which, I fear, after our Time will be troden under Foot, and utterly aboliſhed by the Enemies of the Truth. For even now while we are yet living, and employ all our Diligence to ſet forth the Office and Uſe both of the Law and the Goſpel, there be very few, yea even among thoſe which will be counted Chriſtians, and make a Profeſſion of the Goſpel with us, that underſtand theſe Things rightly, and as they ſhould do. What think ye then ſhall come to paſs when we are dead and gone? I ſpeak nothing of the *Anabaptiſts*, of the new *Arians*, and ſuch other vain Spirits, who are no leſs ignorant of theſe Matters, than are the *Papiſts*, although they talk never ſo much to the contrary. For they are revolted from the pure Doctrine of the Goſpel, to Laws and Traditions, and therefore they teach not Chriſt. They brag and they ſwear that they ſeek nothing elſe but the Glory of Chriſt and the Salvation of their Brethren, and that they teach the Word of God purely: but in very deed they corrupt it and wreſt it to another Senſe, ſo that they make it to ſound according to their own Imagination. Therefore under the Name of Chriſt, they teach nothing elſe but their own Dreams, and under the Name of the Goſpel, Ceremonies and Laws. They are like therefore unto themſelves, and ſo they ſtill continue: that is to ſay, Monks, Workers of the Law, and Teachers of Ceremonies, ſaving that they deviſe new Names and new Works.

It is no ſmall Matter then to underſtand rightly what the Law is, and what is the true Uſe and Office thereof. And foraſmuch as we teach theſe Things both diligently and faithfully, we do thereby plainly teſtify that we reject not the Law and Works, as our Adverſaries do falſly accuſe us: but we do altogether ſtabliſh the Law, and require the Works thereof, and we ſay that the Law is good and profitable, but in his own proper Uſe: which is, firſt to bridle civil Tranſgreſſions, and then to reveal and to increaſe ſpiritual Tranſgreſſions. Wherefore the Law is alſo a Light, which ſheweth and revealeth, not the Grace of God, not Righteouſneſs and Life: But Sin, Death, the Wrath and Judgment of God. For, as in the Mount *Sinai* the Thundring, Lightning, the thick and dark Cloud, the Hill ſmoaking and flaming, and all that terrible ſhew did not rejoice nor quicken the Children of *Iſrael*, but terrified and aſtoniſhed them, and ſhewed how unable they were, with all their Purity and Holineſs, to abide the Majeſty of God ſpeaking to them out of the Cloud: even ſo the Law, when it is in his true Uſe, doth nothing elſe but reveal Sin, ingender Wrath, accuſe and terrify Men, ſo that it bringeth them to the very Brink of Deſperation. This is the Proper Uſe of the Law, and here it hath an End, and it ought to go no further.

Contrariwiſe, the Goſpel is a Light which lightneth, quickneth, comforteth and raiſeth up fearful Conſciences. For it ſheweth that God for Chriſt's ſake is merciful unto Sinners, yea and to ſuch as are moſt unworthy, if they Believe that by his Death they are delivered from the Curſe, that is to ſay, from Sin and everlaſting Death, and that through his

his Victory, the Bleſſing is freely given unto them; that is to ſay, Grace, Forgiveneſs of Sins, Righteouſneſs and everlaſting Life. Thus, putting a Difference between the Law and the Goſpel, we give to them both their own proper Uſe and Office. Of this Difference between the Law and the Goſpel, there is nothing to be found in the Books of the Monks, Canoniſts, Schoolmen; no, nor in the Books of the ancient Fathers. *Auguſtine* did ſomewhat underſtand this Difference, and ſhewed it. *Jerom* and others knew it not. Briefly, there was wonderful Silence many Years as touching this Difference in all Schools and Churches: And this brought Men's Conſciences into great Danger. For, unleſs the Goſpel be plainly diſcerned from the Law, the true Chriſtian Doctrine cannot be kept ſound and uncorrupt. Contrariwiſe, if this Difference be well known, then is alſo the true Manner of Juſtification known, and then it is an eaſy Matter to diſcern Faith from Works, Chriſt from *Moſes*, and all politic Works. For all Things without Chriſt are the Miniſters of Death for the puniſhing of the Wicked. Therefore *Paul* anſwereth to this Queſtion after this Manner:

Verſe 19. *The Law was added, becauſe of Tranſgreſſions.*

That is to ſay, that Tranſgreſſions might increaſe, and be no more known and ſeen. And indeed ſo it cometh to paſs. For when Sin, Death, the Wrath and Judgment of God, and Hell, are revealed to a Man through the Law, it is unpoſſible but that he ſhould become impatient, murmur againſt God, and deſpiſe his Will. For he cannot bear the Judgment of God, his own Death and Damnation; and yet notwithſtanding he cannot eſcape them. Here he muſt needs fall into the Hatred of God, and Blaſphemy againſt God. Before, when he was out of Temptation, he was a very holy Man; he worſhipped and praiſed God; he bowed his Knee before God, and gave him Thanks as the *Phariſee* did, *Luke* xviii. But now, when Sin and Death is revealed unto him, he wiſheth that there were no God. The Law therefore, of itſelf, bringeth a ſpecial Hatred of God. And thus Sin is not only revealed and known by the Law, but alſo is increaſed and ſtirred up by the Law. Therefore, *Paul* ſaith, *Sin, that it might appear to be Sin, wrought Death in me by that which was good, that Sin might be out of Meaſure ſinful by the Commandment.* (Rom. vii.) There he entreateth of this Effect of the Law very largely.

Paul anſwereth therefore to this Queſtion, If the Law do not juſtify, to what End then ſerveth it? Although (ſaith he) it juſtify not, yet is it very profitable and neceſſary. For firſt it civilly reſtraineth ſuch as are carnal, rebellious and obſtinate. Moreover it is a Glaſs that ſheweth unto a Man himſelf, that he is a Sinner, guilty of Death, and worthy of God's everlaſting Wrath and Indignation. To what End ſerveth this humbling, this bruiſing and beating down by this Hammer, the Law I mean? To this End, that we may have an Entrance into Grace. So then the Law is a Miniſter that prepareth the Way unto Grace. For God is the God of the humble, the miſerable, the afflicted, the oppreſſed and the deſperate, and of thoſe that are brought even to nothing: And his Nature is to exalt the Humble, to feed the Hungry, to give Sight to the Blind, to comfort the miſerable, the afflicted, the bruiſed and broken-hearted, to juſtify Sinners,

to quicken the Dead, and to ſave the very deſperate and damned. For he is an Almighty Creator, making all Things of nothing. Now that pernicious and peſtilent Opinion of Man's own Righteouſneſs, which will not be a Sinner, unclean, miſerable and damnable; but righteous and holy; ſuffereth not God to come to his own natural and proper Work. Therefore God muſt needs take this Maul in hand, (the Law I mean) to drive down, to beat in Pieces, and to bring to nothing this Beaſt, with her vain Confidence, Wiſdom, Righteouſneſs and Power, that ſhe may ſo learn at the length by her own Miſery and Miſchief, that ſhe is utterly forlorn, loſt and damned. Here now, when the Conſcience is thus terrified with the Law, then cometh the Doctrine of the Goſpel and Grace, which raiſeth up and comforteth the ſame again, ſaying, Chriſt came into the World, not to break the bruiſed Reed, nor to quench the ſmoaking Flax; but to preach the Goſpel of glad Tidings to the Poor, to heal the broken and contrite in Heart, to preach Forgiveneſs of Sins to the Captives, *&c.* (*Iſa.* xliii, 3. *Matt.* xii. 20.)

But here lieth all the Difficulty of this Matter, that when a Man is terrified and caſt down, he may be able to raiſe up himſelf again, and ſay: Now I am bruiſed and afflicted enough. The Time of the Law hath tormented and vexed me ſharply enough. Now is the Time of Grace; now is the Time to hear Chriſt: Out of whoſe Mouth proceed the Words of Grace and Life. Now is the Time to ſee, not the ſmoaking and burning Mount *Sina*, but the Mount *Moria*; where is the Throne, the Temple, the Mercy-Seat of God, that is to ſay, Chriſt, who is the King of Righteouſneſs and Peace. There will I hearken what the Lord ſpeaketh unto me, who ſpeaketh nothing elſe but Peace unto his People.

Nay, the fooliſhneſs of Man's Heart is ſo great, that, in this Conflict of Conſcience, when the Law hath done his Office and exerciſed his true Miniſtry, he doth not only lay hold upon the Doctrine of Grace, which promiſeth moſt aſſuredly the Forgiveneſs of Sins for Chriſt's Sake, but ſeeketh and procureth to himſelf more Laws to ſatisfy and quiet his Conſcience. If I live, ſaith he, I will amend my Life. I will do this; I will do that. Here, except thou do the quite contrary; that is to ſay, except thou ſend *Moſes* away with his Law, to thoſe that are ſecure, proud and obſtinate, and in theſe Terrors and in this Anguiſh lay hold upon Chriſt, who was crucified and died for thy Sins, look for no Salvation.

So the Law with his Office helpeth by Occaſion to Juſtification, in that it driveth a Man to the Promiſe of Grace, and maketh the ſame ſweet and comfortable unto him. Wherefore we do not abrogate the Law, but we ſhew the true Office and Uſe of the Law; to wit, that it is a true and a profitable Miniſter, which driveth a Man to Chriſt. Therefore, after that the Law hath humbled thee, terrified thee, and utterly beaten thee down, ſo that now thou art at the very Brink of Deſperation, ſee that thou learn how to uſe the Law rightly. For the Office and Uſe of it is not only to reveal Sin and the Wrath of God, but alſo to drive Men unto Chriſt. This Uſe of the Law the Holy Ghoſt only ſetteth forth in the Goſpel, where he witneſſeth that God is preſent unto the afflicted and broken-hearted. Wherefore, if thou be bruiſed with this Hammer, uſe not this Bruiſing perverſly, ſo that thou load thyſelf with more Laws, but hear Chriſt ſaying, *Come unto me, all ye that labour and are heavy laden, and I will*

will refreſh you. (Matt. xi. 28.) When the Law ſo oppreſſeth thee, that all Things ſeem to be utterly deſperate, and thereby driveth thee unto Chriſt to ſeek Help and Succour at his Hands, then is the Law in his true Uſe; and, through the Goſpel, it helpeth to Juſtification. And this is the beſt and moſt perfect Uſe of the Law.

Wherefore *Paul* here beginneth afreſh to intreat of the Law, and defineth what it is, taking Occaſion of that which he ſaid before; to wit, that the Law juſtifieth not. For Reaſon, hearing this, by-and-by doth thus infer: Then God gave the Law in vain. It was neceſſary, therefore, to ſeek how to define the Law truly, and to ſhew what the Law is, and how it ought to be underſtood, that it be not taken more largely or more ſtraitly than it ſhould be. There is no Law (ſaith he) that is of itſelf neceſſary to Juſtification. Therefore, when we reaſon as touching Righteouſneſs, Life, and everlaſting Salvation, the Law muſt be utterly removed out of our Sight, as if it had never been, or never ſhould be, but as though it were nothing at all. For, in the Matter of Juſtification, no Man can remove the Law far enough out of his Sight, or behold the only Promiſe of God ſufficiently and as he ſhould do. Therefore I ſaid before that the Law and the Promiſe muſt be ſeparate far aſunder as touching the inward Affections and the inward Man, albeit indeed they are nearly joined together.

Vere 19. *Until the Seed came, unto the which the Promiſe was made.*

Paul maketh not the Law perpetual, but he ſaith that it was given and added to the Promiſes for Tranſgreſſions; that is to ſay, to reſtrain them civilly, but ſpecially to reveal and to increaſe them ſpiritually, that not continually, but for a Time. Here it is neceſſary to know how long the Power and the Tyranny of the Law ought to endure, which diſcovereth Sin, ſheweth unto us what we are, and revealeth the Wrath of God. They, whoſe Hearts are touched with an inward Feeling of theſe Matters, ſhould ſuddenly periſh, if they ſhould not receive Comfort. Therefore, if the Days of the Law ſhould not be ſhortened, no Man ſhould be ſaved. A Time therefore muſt be ſet, and Bounds limited to the Law, beyond which it may not reign. How long then ought the Dominion of the Law to endure? Until the Seed come; to wit, that Seed of which it is written, *In thy Seed ſhall all the Nations of the Earth be bleſſed.* The Tyranny of the Law then muſt ſo long continue unto the Fulneſs of the Time, and until that Seed of the Bleſſing come; not to the End that the Law ſhould bring this Seed or give Righteouſneſs, but that it ſhould civilly reſtrain the rebellious and obſtinate, and ſhut them up, as it were, in Priſon; and ſpiritually ſhould reprove them of Sin, humble them and terrify them; and, when they are thus humbled and beaten down, it ſhould conſtrain them to look up to that bleſſed Seed.

We may underſtand the Continuance of the Law both according to the Letter and alſo ſpiritually: According to the Letter thus, that the Law continueth until the Time of Grace. *The Law and the Prophets*, ſaith Chriſt, *prophefied until* John. *From the Time of* John, *until this Day, the Kingdom of Heaven ſuffereth Violence, and the Violent take it by Force.* (Matt. xi. 12, 13.) In this Time Chriſt was baptized, and began to preach:

preach: At what Time alſo, after the Letter, the Law and all the Ceremonies of *Moſes* ceaſed.

Spiritualy the Law may be thus underſtood, that it ought not to reign in the Conſcience any longer than to the appointed Time of this bleſſed Seed. When the Law ſheweth unto me my Sin, terrifieth me, and revealeth the Wrath and Judgment of God, ſo that I begin to tremble and to deſpair: there hath the Law his Bounds, his Time and his End limited, ſo that he now ceaſeth to exerciſe his Tyranny any more. For when he hath done his Office ſufficiently, he hath revealed the Wrath of God, and terrified enough. Here we muſt ſay; Now leave off, Law: thou haſt done enough; thou haſt terrified and tormented me enough *All thy Floods have run over me, and thy Terrors have troubled me. Lord, turn not away thy Face in thy Wrath from thy Servant: Rebuke me not, I beſeech thee, in thine Anger*, &c. (Pſ. xlii. 7. lxix. 2. xxvi. 9. vi. 2.) When theſe Terrors and Troubles come, then is the Time and Hour of the bleſſed Seed come. Let the Law then give Place, which indeed is added to reveal and to increaſe Tranſgreſſions, and yet no longer, but, until that bleſſed Seed be come. When that is come, then let the Law leave off to reveal Sin and to terrify any more: And let him deliver up his Kingdom to another; that is to ſay, to the bleſſed Seed, which is Chriſt: who hath gracious Lips, wherewith he accuſeth and terrifieth not, but ſpeaketh of far better Things than doth the Law, namely of Grace, Peace, Forgiveneſs of Sins, Victory over Sin, Death, the Devil and Damnation, gotten up by his Death and Paſſion unto all Believers.

Paul therefore ſheweth by theſe Words: *Uutil the Seed ſhall come, unto whom the Bleſſing was promiſed*, how long the Law ſhould endure literally and ſpiritually. According to the Letter, it ceaſed after the bleſſed Seed came into the World, taking upon him our Fleſh, giving the Holy Ghoſt, and writing a new Law in our Hearts. But the ſpiritual Time of the Law doth not end at once, but continueth faſt rooted in the Conſcience. Therefore it is a hard Mattet for a Man which is exerciſed with the ſpiritual Uſe of the Law, to ſee the End of the Law. For in theſe Terrors and Feeling of Sin, the Mind cannot conceive this Hope, that God is merciful, and that he will forgive Sins for Chriſt's Sake: But it judgeth only that God is angry with Sinners, and that he accuſeth and condemneth them. If Faith come not here to raiſe up again the troubled and afflicted Conſcience, or elſe, according to that ſaying of Chriſt, *Where two or three are gathered together in my Name*, &c. (*Matt.* xviii. 20.) there be ſome faithful Brother at Hand that may comfort him by the Word of God, which is ſo oppreſſed and beaten down by the Law, Deſperation and Death muſt needs follow. Therefore it is a perilous Thing for a Man to be alone. *Wo be to him that is alone* (ſaith the Preacher) *for when he falleth he hath none to raiſe him up*, (Eccleſ. iv. 10.) Wherefore they that ordained that curſed monkiſh and ſolitary Life, gave occaſion to many thouſands to deſpair. If a Man ſhould ſeparate himſelf from Company of others for a Day or two to be occupied in Prayer (as we read of Chriſt, that ſometime he went aſide alone into the Mount, and by Night continued in Prayer) there were no Danger therein. (*Matt.* xxvi. 39. *Luke* xxvii. 41.) But when they conſtrained Men continually to live a ſolitary

tary Life, it was a Device of the Devil himſelf. For when a Man is tempted and is alone, he is not able to raiſe up himſelf, no not in the leaſt Temptation that can be.

Verſe 19. *And it was ordained by Angels in the Hand of a Mediator.*

This is a little Digreſſion from this Purpoſe, which he neither declareth nor finiſheth, but only toucheth it by the Way and ſo proceedeth. For he returneth incontinent to his Purpoſe, when he ſaith: *What is the Law then contrary to the Promiſes of God?* Now, this was the Occaſion of his Digreſſion. He fell into this Difference between the Law and the Goſpel, that the Law added to the Promiſes, did differ from the Goſpel, not only in reſpect of the Time, but alſo of the Author and the efficient Cauſe thereof. For the Law was delivered by the Angels, (*Heb.* i.) but the Goſpel by the Lord himſelf. Wherefore the Goſpel is far more excellent than the Law. For the Law is the Voice of the Servants, but the Goſpel is the Voice of the Lord himſelf. Therefore to abaſe and to diminiſh the Authority of the Law, and to exalt and magnify the Goſpel, he ſaith, that the Law was a Doctrine given to continue but for a ſmall Time, (for it endured but only until the Fulneſs of the Promiſe, that is to ſay, until the bleſſed Seed came which fulfilled the Promiſe:) but the Goſpel was for ever. For all the Faithful have had always one and the ſelf-ſame Goſpel from the Beginning of the World, and by that they were ſaved. The Law therefore is far inferior to the Goſpel, becauſe it was ordained by the Angels which are but Servants, and endured but for a ſhort Time, whereas the Goſpel was ordained by the Lord himſelf, to continue for ever. (*Heb.* i.) For it was promiſed before all Worlds. (*Tit.* i.)

Moreover the Word of the Law was not only ordained by the Angels being but Servants, but alſo by another Servant far inferior to the Angels, namely by a Man, that is, (as here he ſaith) by the Hand of a Mediator, that is to ſay, *Moſes*. Now, Chriſt is not a Servant, but the Lord himſelf. He is not a Mediator between God and Man according to the Law, as *Moſes* was: But he is a Mediator of a better Teſtament. The Law therefore was ordained by Angels as Servants. For *Moſes* and the People heard God ſpeaking in the Mount *Sinai*: That is to ſay, they heard the Angels ſpeaking in the Perſon of God. Therefore *Stephen* in the ſeventh Chapter of the Acts ſaith: *Ye have received the Law by the Miniſtry of Angels, and ye have not regarded it.* Alſo the Text in the third of *Exodus* ſheweth plainly that the Angel appeared unto *Moſes* in a Flame of Fire, and ſpake unto him from the midſt of the Buſh.

Paul therefore ſignifieth that Chriſt is a Mediator of a far better Teſtament than *Moſes*. And here he alludeth to that Hiſtory in *Moſes* concerning the giving of the Law, which ſaith, *that* Moſes *led the People out of their Tents to meet with God, and that he placed them at the Foot of the Mount* Sinai. *There was an heavy and an horrible Sight. The whole Mount was on a flaming Fire. When the People ſaw this they began to tremble: for they thought that they ſhould have been ſuddenly deſtroyed in this fearful Tempeſt. Becauſe therefore they could not abide the Law ſounding ſo horribly out of Mount* Sinai, (for that terrifying Voice of the Law would have killed the People) they ſaid unto *Moſes* their Mediator: *Come thou hither and hear what the*

Lord ſaith, and ſpeak thou unto us. And he anſwered: *I myſelf*, ſaith he, *was a Mediator, and one that ſtood between God and you*, &c. By theſe Places it is plain enough that *Moſes* was appointed a Mediator between the People and the Law ſpeaking.

Wherefore *Paul* by his Hiſtory goeth about to declare, that it is impoſſible that Righteouſneſs ſhould come by the Law. As if he ſhould ſay, how can the Law juſtify, ſeeing the whole People of *Iſrael*, being purified and ſanctified, yea, and *Moſes* himſelf the Mediator between God and the People, were afraid and trembled at the Voice of the Law, as it is ſaid in the Epiſtle to the *Hebrews? Here was nothing but Fear and trembling.* But what Righteouſneſs and Holineſs is this, not to be able to bear, yea not to be able or willing to hear the Law, but to fly from it and ſo to hate it, that it is impoſſible to hate and abhor any Thing more in the whole World? as the Hiſtory moſt plainly teſtifieth, that the People when they heard the Law, did hate nothing more than the Law, and rather wiſhed Death, than to hear the Law.

So, when Sin is diſcovered, as it were by certain bright Beams which the Law ſtriketh into the Heart, there is nothing more odious and more intolerable to Man than the Law is. Here he would rather chuſe Death, than be conſtrained to bear theſe Terrors of the Law never ſo little a Time: which is a moſt certain Token that the Law juſtifieth not. For if the Law did juſtify, then, no doubt, Men would love it, they would delight and take Pleaſure in it, and would embrace it with hearty Good-will. But where is this Good-will? No where: neither in *Moſes* nor in the whole People, for they were all aſtoniſhed and fled back. And how doth a Man love that which he flieth? Or how delighteth he in that which he deadly hateth?

Wherefore this Flight ſheweth a deadly hatred of Man's Heart againſt the Law, and ſo conſequently againſt God himſelf the Author of the Law. And if there were no other Argument to prove that Righteouſneſs cometh not by the Law, this one Hiſtory were enough, which *Paul* ſetteth out in theſe Words: *In the Hand of a Mediator.* As though he would ſay: Do ye not remember that your Fathers were ſo far unable to hear the Law, that they had need of *Moſes* to be their Mediator? And when he was appointed to that Office, they were ſo far from loving of the Law, that they by a fearful Flight, together with their Mediator, ſhewed themſelves to hate the ſame, as the Epiſtle to the *Hebrews* witneſſeth: And if they could, they would have gone even through an Iron Mountain back again into *Egypt*. But they were incloſed round about, ſo that they had no Way to eſcape. Therefore they cry unto *Moſes: Speak thou unto us: For if we hear the Voice of the Lord our God any more, we ſhall die*, (Exod. xx. 19. Deut. v. 24.) Now therefore, if they be not able to hear the Law, how ſhould they be able to accompliſh it?

Wherefore, if the People that were under the Law, were conſtrained of Neceſſity to have a Mediator, it followeth by an infallible Conſequence, that the Law juſtified them not. What did it then? Even the ſame Thing that *Paul* ſaith: *The Law is added that Sin might abound.* (Rom. v. 20.) The Law th erefore was a Light and a Sun which ſtruck his Beams into the Hearts of the Children of *Iſrael*, whereby it terrified them and ſtruck into them ſuch a Fear of God, that they hated both the Law and the Au-

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thor thereof; which is an horrible Impiety. Would ye now ſay that theſe Men were righteous? They are righteous which hear the Law, and with a Good-will embrace the ſame and delight therein. But the Hiſtory of giving the Law witneſſeth, that all Men in the whole World, be they never ſo holy (eſpecially ſeeing they which were purified and ſanctified could not hear the Law) do hate and abhor the Law, and wiſh that the Law were not. Therefore it is impoſſible that Men ſhould be juſtified by the Law: Nay it hath a clean contrary Effect.

Although *Paul* (as I have ſaid) doth but only touch this Place by the Way, and doth not throughly weigh it, nor fully finiſh the ſame, yet he that ſhall diligently and attentively read it, may eaſily underſtand that he ſpeaketh very well of both Mediators: that is to ſay, of *Moſes* and of Chriſt, and compareth the one with the other, as hereafter we will declare. If he would have proſecuted this Matter more largely, this only Place would have miniſtred unto him an Argument and Occaſion plentiful enough to write a new Epiſtle: and that Hiſtory alſo in the nineteenth and twentieth of *Exodus*, concerning the giving of the Law, would miniſter Matter enough to write a great Volume, although it were read but ſlightly and without Affection: albeit it may ſeem to be very barren to thoſe which know not the true Office and Uſe of the Law, if it be compared with other holy Hiſtories.

Hereby we may ſee that if all the World had ſtood at the Mount as the People of *Iſrael* did, they would have hated the Law and would have fled from it, as they did. The whole World therefore is an Enemy to the Law, and hateth it moſt deadly. But the Law is holy, righteous and good, and is the perfect Rule of the Will of God. How then can he be righteous which doth not only abhor and deteſt the Law and fly from it, but moreover is an Enemy of God, who is the Author of the Law? And true it is that the Fleſh can do no otherwiſe, as *Paul* witneſſeth, *Rom.* viii. *The Wiſdom of the Fleſh is Enmity againſt God: For it is not ſubject to the Law of God, neither indeed can it be.* Therefore it is an extreme Madneſs ſo to hate God and his Law, that thou canſt not abide to hear it, and yet notwithſtanding to affirm that we are made righteous thereby.

Wherefore the Sophiſters and School-divines are ſtark blind, and underſtand nothing at all of this Doctrine. They look only upon the outward Viſor of the Law, thinking that it is accompliſhed by civil Works, and that they are righteous before God, which do the ſame externally, not conſidering the true and ſpiritual Effect thereof: which is not to juſtify, and to quiet and pacify afflicted Conſciences, but to increaſe Sin, to terrify the Conſcience, and to engender Wrath. They being ignorant of this, do vaunt that a Man hath a good Will, and a right Judgment of Reaſon to do the Law of God. But whether this be true or no, aſk the People of the Law with their Mediator, who heard the Voice of the Law in the Mount *Sinai*. Aſk *David* himſelf, who as often as he complaineth in the *Pſalms*, that he was caſt from the Face of God, that he was even in Hell, and that he was terrified and oppreſſed with the Greatneſs of his Sin, with the Wrath and Judgment of God, ſet not Sacrifices nor yet the Law itſelf againſt theſe mighty Tyrants, but was raiſed up and comforted by the only free Mercy of God. Therefore the Law juſtifieth not.

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If the Law ſhould ſerve mine Affections, that is to ſay, if it ſhould approve mine Hypocriſy, mine Opinion and Confidence of mine own Righteouſneſs: if it ſhould ſay, that without the Mercy of God, and Faith in Chriſt, through the Help of it alone (as all the World naturally judgeth of the Law) I might be juſtified before God: And moreover if it ſhould ſay, that God is pacified and overcome by Works, and is bound to reward the Doers thereof, that ſo having no Need of God, I might be a God unto myſelf, and merit Grace by my Works, and ſetting my Saviour Chriſt apart, might ſave myſelf by my own Merits: If, I ſay, the Law ſhould thus ſerve mine Affections, then ſhould it be ſweet, delectable, and pleaſant indeed: So well can Reaſon flatter itſelf. Notwithſtanding this ſhould no longer continue, but until the Law ſhould come to his own Uſe and Office: then ſhould it appear that Reaſon cannot ſuffer thoſe bright Beams of the Law. There ſome *Moſes* muſt needs come between as a Mediator, and yet notwithſtanding without any Fruit, as I will declare hereafter.

To this Purpoſe ſerveth that Place, in the third Chapter of the ſecond Epiſtle to the *Corinthians*, concerning the covered Face of *Moſes*, where *Paul*, out of the Hiſtory of the twenty-fourth Chapter of *Exodus*, ſheweth that the Children of *Iſrael* not only did not know, but alſo could not abide the true and ſpiritual Uſe of the Law; firſt for that they could not look unto the End of the Law, (ſaith *Paul*) becauſe of the Veil which *Moſes* put upon his Face. Again, they could not look upon the Face of *Moſes*, being bare and uncovered, for the Glory of his Countenance. For when *Moſes* went about to talk with them, he covered his Face with a Veil, without which they could not bear his Talk; that is, they could not hear *Moſes* himſelf their Mediator, unleſs he had ſet another Mediator between, that is to ſay, the Veil. How then ſhould they hear the Voice of God, or of an Angel, when they could not hear the Voice of *Moſes*, being but a Man, yea and alſo their Mediator, except his Face had been covered? Therefore, except the bleſſed Seed come to raiſe up and comfort him which hath heard the Law, he periſheth through Deſperation, in deteſting of the Law, in hating and blaſpheming of God, and daily more and more offending againſt God. For this Fear and confuſion of Conſcience which the Law bringeth, the deeper it pierceth, and the longer it continueth, the more it Increaſeth Hatred and Blaſphemy againſt God.

The Hiſtory therefore teacheth what is the Power of Free-will. The People are ſtricken with Fear, they tremble, and they fly back. Where is now Free-will? Where is now that good Will, that good Intent, that right Judgment of Reaſon, which the *Papiſts* do ſo much brag of? What availeth Free-will here in theſe ſanctified and holy Men? It can ſay nothing. It blindeth their Reaſon; it perverteth their Will: It receiveth not, it ſaluteth not, it embraceth not, with Joy, the Lord coming, with Thundering, Lightening, and Fire into the Mount *Sinai*: It cannot hear the Voice of the Lord; but, contrariwiſe, it ſaith, *Let not the Lord ſpeak unto us, leſt we die.* We ſee then what the Strength and Power of Free-will is in the Children of *Iſrael*, who, though they were cleanſed and ſanctified, could not abide the hearing of one Syllable or Letter of the Law. Therefore theſe high Commendations, which the *Papiſts* give to their Free-will, are nothing elſe but mere Toys and doting Dreams.

Verſe

Verſe 20. *Now a Mediator is not a Mediator of one.*

Here he compareth theſe two Mediators together, and that with a marvellous Brevity; yet ſo notwithſtanding that he ſatisfieth the attentive Reader, who, becauſe this Word *Mediator* is general, by-and-by underſtandeth that *Paul* ſpeaketh of the Mediator generally, and not of *Moſes* only. *A Mediator*, ſaith he, *is not a Mediator for one* only. But this Word neceſſarily comprehendeth two, that is to ſay, him that is offended, and him that is the Offender; of whom, the one hath need of Interceſſion, and the other needeth none. Wherefore a Mediator is not of one, but of two, and of ſuch two as be at Variance between themſelves. So *Moſes*, by a general Definition, is a Mediator, becauſe he doth the Office of a Madiator between the Law and the People, which cannot abide the true and ſpiritual Uſe of the Law. The Law therefore muſt have a new Face, and his Voice muſt be changed; that is to ſay, the Voice of the Law muſt be made ſpiritual, or the Law muſt be made lively in the inward Affection, and muſt put on a Viſor or a Veil, that it may now become more tolerable, ſo that the People may be able to hear it by the Voice of *Moſes*.

Now the Law being thus covered, ſpeaketh no more in his Majeſty, but by the Mouth of *Moſes*. After this Manner it doth not his Office any more: that is, it terrifieth not the Conſcience. And this is the Cauſe that they do neither underſtand, nor regard it: by Means whereof they become ſecure, negligent, and preſumptuous Hypocrites. And yet notwithſtanding the one of theſe two muſt needs be done: to wit, that either the Law muſt be without his Uſe, and covered with a Veil (but then, as I have ſaid, it maketh Hypocrites) or elſe it muſt be in his Uſe without the Veil, and then it killeth. For Man's Heart cannot abide the Law in his true Uſe without the Veil. It behoveth thee therefore, if thou look to the End of the Law without the Veil, either to lay hold on that bleſſed Seed by Faith, that is to ſay, thou muſt look beyond the End of the Law, unto Chriſt, which is the Accompliſhment of the Law, which may ſay unto thee: The Law hath terrified thee enough: Be of good comfort, my Son, thy Sins are forgiven thee (whereof I will ſpeak more anon) or elſe ſurely thou muſt have *Moſes* for thy Mediator, with his Veil.

For this Cauſe *Paul* ſaith: *A Mediator is not a Mediator for one.* For it could not be that *Moſes* ſhould be a Mediator of God alone, for God needeth no Mediator. And again, he is not a Mediator of the People only, but he doth the Office of a Mediator between God and the People, which were at Variance with God. For it is the Office of a Mediator to pacify the Party that is offended, and to reconcile unto him the Party which is the Offender. Notwithſtanding *Moſes* is ſuch a Mediator (as I have ſaid) as doth nothing elſe but change the Voice of the Law, and maketh it tolerable, ſo that the People may abide the Hearing thereof, but he giveth no Power to accompliſh the ſame. To conclude, he is a Mediator of the Veil, and therefore he giveth no Power to perform the Law, but only in the Veil. Therefore his Diſciples, in that he is a Mediator of the Veil, muſt always be Hypocrites.

But what ſhould have come to paſs, think ye, if the Law had been given without *Moſes*, either elſe before or after *Moſes*, and that there had

been no Mediator, and moreover, that the People ſhould neither have been ſuffered to fly, nor to have a Mediator? Here the People being beaten down with intolerable Fear, ſhould either have periſhed forthwith, or if they ſhould have eſcaped, there muſt needs have come ſome other Mediator, which ſhould have ſet himſelf between the Law and the People, to the end that both the People might be preſerved, and the Law remain in his Force, and alſo an Atonement might be made between the Law and the People. Indeed *Moſes* cometh in the mean Time, and is made a Mediator; he putteth on a Veil and covereth his Face; but he cannot deliver Mens Conſciences from the Anguiſh and Terror which the Law bringeth. Therefore when the Poor Sinner at the Hour of Death or in the Conflict of Conſcience feeleth the Wrath and Judgment of God for Sin, which the Law revealeth and increaſeth: Here to keep him from Deſperation, ſetting *Moſes* aſide with his Law, he muſt have had a Mediator which may ſay unto him; Although thou be a Sinner, yet ſhalt thou remain, that is, thou ſhalt not die, although the Law, with his Wrath and Malediction do ſtill remain.

This Mediator is Jeſus Chriſt, which changeth not the Voice of the Law, nor hideth the ſame with a Veil as *Moſes* did, nor leadeth me out of the Sight of the Law: but he ſetteth himſelf againſt the Wrath of the Law and taketh it away, and ſatisfieth the Law in his own Body by himſelf. And by the Goſpel he ſaith unto me; *Indeed the Law threatneth unto thee the Wrath of God and eternal Death: but be not afraid: fly not away, but ſtand faſt, I ſupply and perform all Things for thee: I ſatisfy the Law for thee.* This is a Mediator which far excelleth *Moſes*, who ſetteth himſelf between God being offended, and the Offender. The Interceſſion of *Moſes* here profiteth nothing: he hath done his Office, and he with his Veil is now vaniſhed away. Here the miſerable Sinner being utterly deſperate, or a Man now approaching unto Death, and God being offended, do encounter together. Therefore there muſt come a far other Mediator than *Moſes*, which may ſatisfy the Law, take away the Wrath thereof, and may reconcile unto God which is angry, that poor Sinner, miſerable and guilty of eternal Death.

Of this Mediator *Paul* ſpeaketh briefly when he ſaith, *A Mediator is not a Mediator for one.* For this Word *Mediator* properly ſignifieth ſuch a one as doth the Office of a Mediator between the Party that is offended and the Offender. We are the Offenders. God, with his Law, is he which is offended. And the Offence is ſuch, that God cannot pardon it, neither can we ſatisfy for the ſame. Therefore, between God (who of himſelf is but one) and us, there is wonderful Diſcord. Moreover, God cannot revoke his Law, but he will have it obſerved and kept. And we, which have tranſgreſſed the Law, cannot fly from the Preſence of God. Chriſt therefore hath ſet himſelf a Mediator between two which are quite contrary and ſeparate aſunder with an infinite and everlaſting Separation, and hath reconciled them together. And how hath he done this? *He hath put away* (as *Paul* ſaith in another Place) *the Hand-writing which was againſt us, which by Ordinances* (that is, by the Law) *was contrary unto us, and he hath taken it and faſtened it to the Croſs, and hath ſpoiled Principalities and Powers, and hath made a ſhew of them openly, and hath triumphed over them by himſelf.*

himſelf. Therefore he is not a Mediator of one, but of two, utterly diſagreeing between themſelves.

This is alſo a Place full of Power and Efficacy to confound the Righteouſneſs of the Law, and to teach us, that, in the Matter of Juſtification, it ought to be utterly removed out of our Sight. Alſo this Word *Mediator* miniſtreth ſufficient Matter to prove that the Law juſtifieth not: For elſe what Need ſhould we have of a Mediator? Seeing then that Man's Nature cannot abide the Hearing of the Law, much leſs is it able to accompliſh the Law, or to agree with the Law.

This Doctrine (which I do ſo often repeat and not without Tediouſneſs do ſtill beat into your Heads) is the true Doctrine of the Law, which every Chriſtian ought with all Diligence to learn, that he may be able truly to define what the Law is, what is the true Uſe and Office, what are the Limits, what is the Power, the Time and the End thereof. For it hath an Effect clean contrary to the Judgment of all Men; which have this peſtilent and pernicious Opinion naturally rooted in them, that the Law juſtifieth. Therefore I fear leſt this Doctrine will be defaced and darkned again when we are dead. For the World muſt be repleniſhed with horrible Darkneſs and Errors before the latter Day come.

Whoſo therefore is able to underſtand this, let him underſtand it, that the Law, in true Chriſtian Divinity, and in his true and proper Definition, doth not juſtify, but hath a quite contrary Effect. For it ſheweth and revealeth unto us ourſelves; it ſetteth God before us in his Anger; it revealeth God's Wrath; it terrifieth us; and it doth not only reveal Sin, but alſo mightily increaſeth Sin, ſo that where Sin was before but little, now by the Law, which bringeth the ſame to Light, it becometh exceeding ſinful; ſo that a Man now beginneth to hate the Law and to fly from it, and with a perfect Hatred to abhor God the Maker of the Law. This is not to be juſtified by the Law (and that Reaſon itſelf is compelled to grant) but to commit a double Sin againſt the Law; Firſt, Not only to have a Will ſo diſagreeing from the Law that thou canſt not hear it, but alſo to do contrary to that which it commandeth: And ſecondly, ſo to hate it that thou wouldſt wiſh it where aboliſhed, together with God himſelf, who is the Author thereof, and abſolutely good.

Now what greater Blaſphemy, what Sin more horrible can be imagined than to hate God, to abhor his Law, and not to ſuffer the Hearing thereof, which notwithſtanding is good and holy? For the Hiſtory doth plainly witneſs that the People of *Iſrael* refuſed to hear that excellent Law, thoſe holy and moſt gracious Words, namely, *I am the Lord thy God, which brought thee out of the Land of* Egypt, *and out of the Houſe of Bondage. Thou ſhalt have none other Gods*, &c. *Shewing Mercy to Thouſands*, &c. *Honour thy Father and thy Mother, that it may go well with thee, and that thy Days may be prolonged upon the Earth*, &c. (Exod. xx. 2. Deut. v, 5.) and that they had need of a Mediator. They could not abide this moſt excellent, perfect and divine Wiſdom, this moſt gracious, ſweet and comfortable Doctrine. *Let not the Lord ſpeak unto us*, ſay they, *leſt we die. Speak thou unto us*, &c. Doubtleſs it is a mavelous Thing that a Man cannot hear that which is his whole Felicity, namely, that he hath a God, yea and a merciful God, which will ſhew Mercy unto him in many thouſands of

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Generations, *&c.* And moreover that he cannot abide that which is his chief Safety and Defence, namely, *Thou ſhalt not kill. Thou ſhalt not commit Adultry. Thou ſhalt not ſteal.* For by theſe Words the Lord hath defended and fortified the Life of Man, his Wife, his Children, and his Goods, as it were, with a Wall, againſt the Force and Violence of the Wicked.

The Law then can do nothing, ſaving that by his Light it lighteneth the Conſcience that it may know Sin, Death, the Judgment and the Wrath of God. Before the Law come, I am ſecure. I feel no Sin. But when the Law cometh, Sin, Death and Hell are revealed unto me. This is not to be made righteous, but guilty and the Enemy of God, to be condemned to Death and Hell-Fire. The principal Point therefore of the Law in true Chriſtian Divinity is to make Men not better but worſe; that is to ſay, It ſheweth unto them their Sin, that, by the Knowledge thereof, they may be humbled, terrified, bruiſed and broken, and by this Means may be driven to ſeek Comfort, and ſo to come to that bleſſed Seed.

Verſe 20. *But God is one.*

God offended no Man, and therefore needeth no Mediator. But we offend God, and therefore we have need of a Mediator, not *Moſes*, but Chriſt, which ſpeaketh far better Things for us, *&c.* Hitherto he hath continued in his Digreſſion. Now he returneth to his Purpoſe.

Verſe 21. *Is the Law then againſt the Promiſe of God?*

Paul ſaid before that the the Law juſtifieth not. Shall we then take away the Law? No, not ſo. For it bringeth with it a certain Commodity. What is that? It bringeth Men unto the Knowledge of themſelves. It diſcovereth and increaſeth Sin, *&c.* Here now ariſeth another Objection: If the Law do nothing elſe but make Men worſe, in ſhewing unto them their Sin, then is it contrary to the Promiſes of God. For it ſeemeth that God is but only provoked to Anger, and offended through the Law, and therefore he regardeth not, nor performeth his Promiſes. We *Jews* have thought the Contrary, to wit, That we are reſtrained and bridled by this external Diſcipline, to the End that God, being provoked thereby, might haſten the Performing of his Promiſe, and that by his Diſcipline we might deſerve the Promiſe.

Paul anſwereth: It is nothing ſo. But contrariwiſe, if ye have Regard to the Law, the Promiſe is rather hindered. For natural Reaſon offendeth God which ſo faithfully promiſeth, while it will not hear his good and holy Law. For it ſaith: *Let not the Lord ſpeak unto us*, &c. How can it be then that God ſhould perform his Promiſe unto thoſe, which, not only receive not his Law and his Diſcipline, but alſo with a mortal Hatred do ſhun it and fly from it: Here therefore, as I ſaid, riſeth this Objection: *Is the Law againſt the Promiſe of God?* This Objection *Paul* toucheth by the Way and briefly anſwereth, ſaying:

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Verſe 21. *God forbid.*

Why ſo? Firſt, for that God maketh no Promiſe unto us becauſe of our Worthineſs, our Merits, our good Works: but for his own Goodneſs and Mercies ſake in Chriſt. He ſaith not to *Abraham: All Nations ſhall be bleſſed in thee becauſe thou haſt kept the Law.* But when he was uncircumciſed, had no Law, and was yet an Idolater, he ſaid unto him: *Go out of thine own Land,* &c. *I will be thy Protector,* &c. Alſo: *In thy Seed ſhall all Nations be bleſſed.* (Gen. xii. 1. xv. 1, 12, 18.) Theſe are abſolute and mere Promiſes which God freely giveth unto *Abraham*, without any Condition or reſpect of Works either going before or coming after,

This maketh eſpecially againſt the *Jews*, which think that the Promiſes of God are hindred becauſe of their Sins. *God* (ſaith *Paul*) *doth not ſlack his Promiſes becauſe of our Sins, or haſten the ſame for our Righteouſneſs and Merits. He regardeth neither the one nor the other.* Wherefore, although we become more ſinful, and are brought into greater Contempt and Hatred of God by Means of the Law, yet notwithſtanding God is not moved thereby to defer his Promiſe. For his Promiſe doth not ſtand upon our Worthineſs, but upon his only Goodneſs and Mercy. Therefore, where the *Jews* ſay, the *Meſſias* is not yet come, becauſe our Sins do hinder his Coming, it is a deteſtable Dream. As though God ſhould become unrighteous becauſe of our Sins, or made a Liar becauſe we are Liars. He abideth always juſt and true: His Truth therefore is the only Cauſe that he accompliſheth and performeth his Promiſe.

Moreover, although the Law do reveal and increaſe Sin, yet is it not againſt the Promiſes of God, yea rather it confirmeth the Promiſes. For as concerning his proper Work and End, it humbleth and prepareth a Man (ſo that he uſeth it rightly) to ſigh and ſeek for Mercy. For when Sin is revealed to a Man and ſo encreaſed by the Law, then he beginneth to perceive the Wickedneſs and Hatred of Man's Heart againſt the Law, and againſt God himſelf the Author of the Law. Then he feeleth indeed that not only he loveth not God, but alſo hateth and blaſphemeth God who is full of Goodneſs and Mercy, and his Law which is juſt and holy. Then is he conſtrained to confeſs that there is no good Thing in him. And thus, when he is thrown down and humbled by the Law, he acknowledgeth himſelf to be moſt miſerable and damnable. When the Law therefore conſtraineth a Man ſo to acknowledge his own Corruption, and to confeſs his Sin from the Bottom of his Heart, then it hath done his Office truly, and his Time is accompliſhed and ended: And now is the Time of Grace, that the bleſſed Seed may come to raiſe up and comfort him that is ſo caſt down and humbled by the Law.

After this Manner the Law is not againſt the Promiſes of God. For, firſt, The Promiſe hangeth not upon the Law, but upon the Truth and Mercy of God only and alone. Secondly, When the Law is in his chief End and Office, it humbleth a Man, and, in humbling him, it maketh him to ſigh and groan, and to ſeek the Hand and Aid of the Mediator, and maketh his Grace and his Mercy exceeding ſweet and comfortable (as is ſaid, *Thy Mercy is ſweet*, Pſ. cix.) and this Gift precious and inеſtimable.

And by this Means it prepareth us, and maketh us apt to apprehend and to receive Chriſt. For, as the Poet ſaith,

Dulcia non meruit, qui non gaſtavit amara:
That is,
Whoſo hath not taſted the Things that are bitter,
Is not worthy to taſte the Things that are ſweeter.

There is a common Proverb, That Hunger is the beſt Cook.

Like as therefore the dry Earth coveteth the Rain, even ſo the Law maketh troubled and afflicted Souls to thirſt after Chriſt. To ſuch, Chriſt ſavoureth ſweetly: To them he is nothing elſe but Joy, Conſolation and Life. And there beginneth Chriſt and his Benefit rightly to be known.

This is then the principal Uſe of the Law, namely, when a Man can ſo uſe it, that it may humble him and make him to thirſt after Chriſt. And indeed Chriſt requireth thirſty Souls, whom he moſt lovingly and graciouſly allureth and calleth unto him when he ſaith, *Come unto me all ye that labour, and are heavy laden, and I will refreſh you.* (Iſaiah lxi. 1. Luke iv. 18.) He delighteth therefore to Water theſe dry Grounds. He poureth not his Waters upon fat and rank Ground, or ſuch as are not dry and covet no Water. His Benefits are ineſtimable, and therefore he giveth them to none but unto ſuch as have need of them, and earneſtly deſire them. He preached glad Tidings to the Poor: He giveth Drink to the Thirſty. *If any thirſt* (ſaith St. *John*) *let him come unto me*, &c. *He healeth the broken hearted*, &c. (John vii. 37. Pſal. cxlvii. 3.) That is, he comforteth thoſe that are bruiſed and afflicted by the Law. Therefore the Law is not againſt the Promiſes of God.

Verſe 21. *For if there had beed a Law given which bringeth Life, ſurely Righteouſneſs ſhould have been by the Law.*

By theſe Words *Paul* ſignifieth that no Law of itſelf is able to quicken or give Life, but only killeth. Therefore ſuch Works as are done, not only according to the Laws and Traditions of the Pope, but alſo according to the very Law of God, do not juſtify a Man before God, but make him a Sinner: they do not pacify the Wrath of God, but they kindle it: they obtain not Righteouſneſs, but they hinder it: they quicken not, but they kill and deſtroy. Therefore when he ſaith, *If a Law had been given which could have brought Life*, &c. he teacheth plainly that the Law of itſelf juſtifieth not, but that it hath a clean contrary Effect.

Although theſe Words of *Paul* be plain enough, yet are they obſcure and utterly unknown to the *Papiſts*. For if they did underſtand them indeed, they would not ſo magnify their Free-will, their natural Strength, the keeping of the Counſels, the Works of Super-erogation, *&c.* But leſt they ſhould ſeem to be manifeſtly wicked and plain Infidels in denying the Words of the Apoſtle of Chriſt ſo impudently, they have this peſtilent Gloſs always ready (whereby they pervert the Places of *Paul* concerning the Law, which revealeth Sin and engendereth Wrath, that is to ſay, the Ten Commandments) that *Paul* ſpeaketh only of the ceremonial and not of the moral Law. But *Paul* ſpeaketh plainly when he ſaith, *If a Law*

had been given, &c. And he excepteth no Law. Wherefore this Gloſs of the *Papiſts* is not worth a Ruſh. For the Laws of the Ceremonies were as well commanded of God, and as ſtrictly kept, as the moral Laws. The *Jews* alſo kept Circumciſion as preciſely as they did the Sabbath-day. It is evident enough therefore that *Paul* ſpeaketh of the whole Law.

Theſe words of the Apoſtle are ſung and ſaid in the Papacy and in all their Churches, and yet notwithſtanding they both teach and live quite contrary. *Paul* ſaith ſimply that no Law was given to quicken and to bring Life: but the *Papiſts* teach the contrary, and affirm that many and infinite Laws are given to quicken and to bring Life. Although they ſay not this in plain Words, yet in very deed ſuch is their Opinion, as their monkiſh Religion doth plainly witneſs, beſides many other Laws and Traditions of Men, their Works and Merits before Grace and after, and innumerable wicked Ceremonies and falſe Worſhippings, which they have deviſed of their own Heads, and thoſe only have they preached, treading the Goſpel under their Feet, and aſſuredly promiſing Grace, Remiſſion of Sins, and Life everlaſting to all ſuch as ſhould keep and accompliſh the ſame. This, I ſay, cannot be denied: for their Books which are yet extant, give certain Teſtimony thereof.

But contrariwiſe we affirm with *Paul* that there is no Law, whether it be Man's Law or God's Law, that giveth Life. Therefore we put as great Difference between the Law and Righteouſneſs, as is between Life and Death, between Heaven and Hell. And the Cauſe that moveth us ſo to affirm, is that plain and evident Place of *Paul*, where he ſaith, that the Law is not given to juſtify, to give Life, and to ſave, but only to kill and to deſtroy, contrary to the Opinion of all Men: for naturally they can judge no otherwiſe of the Law, but that it is given to work Righteouſneſs and to give Life and Salvation.

This Difference of the Offices of the Law and of the Goſpel, keepeth all Chriſtian Doctrine in his true and proper Uſe. Alſo it maketh a faithful Man Judge over all Kinds of Life, over the Laws and Decrees of all Men, and over all Doctrine whatſoever, and it giveth them Power to try all Manner of Spirits. On the other ſide the *Papiſts*, becauſe they confound and mingle the Law and the Goſpel together, can teach no certainty touching Faith, Works, the States and Conditions of Life, nor of the Difference of Spirits.

Now therefore after that *Paul* hath proſecuted his Confutations and Arguments ſufficiently and in good order, he teacheth that the Law (if ye conſider his true and perfect Uſe) is nothing elſe but as a certain Schoolmaſter to lead us unto Righteouſneſs. For it humbleth Men, it prepareth and maketh them apt to receive the Righteouſneſs of Chriſt, when it doth his own proper Work and Office, that is, when it maketh them guilty, terrifieth and bringeth them to the Knowledge of Sin, Wrath, Death and Hell. For when he hath done this, the Opinion of Man's own Righteouſneſs and Holineſs vaniſheth away, and Chriſt with his Benefits beginneth to wax ſweet unto him. Wherefore the Law is not againſt the Promiſes of God, but rather confirmeth them. True it is, that it doth not accompliſh the Promiſe, nor bring Righteouſneſs: Notwithſtanding it humbleth us with his Exerciſe and Office, and ſo maketh us more thirſty and more apt to receive the Benefit of Chriſt. Therefore, ſaith he, if any Law had been given which might have brought Righteouſneſs, and

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through Righteouſneſs Life (for no Man can obtain Life except firſt he be righteous) then indeed Righteouſneſs ſhould come by the Law. Moreover, if there were any State of Life, any Work, any Religion, whereby a Man might obtain Remiſſion of Sins, Righteouſneſs and Life, then ſhould theſe Things indeed juſtify and give Life. But this is impoſſible; for,

Verſe 22. *The Scripture hath concluded all Men under Sin.*

Where? Firſt in the Promiſes themſelves as touching Chriſt, as *Geneſis* iii. *The Seed of the Woman ſhall break the Head of the Serpent.* And *Geneſis* xxii. *In thy Seed*, &c. Whereſoever then is any Promiſe in the Scriptures made unto the Fathers concerning Chriſt, there the Bleſſing is promiſed, that is, Righteouſneſs, Salvation and eternal Life. Therefore by the contrary it is evident, that they which muſt receive the Bleſſing are ſubject to the Curſe, that is to ſay, Sin and Eternal Death: For elſe to what End was the Bleſſing promiſed?

Secondly, the Scripture ſhutteth Men under Sin and under the Curſe, eſpecially by the Law, becauſe it is his peculiar Office to reveal Sin and engender Wrath, as we have declared throughout this Epiſtle, but chiefly by this Sentence of *Paul: Whoſoever are of the Works of the Law, are under the Curſe:* (Gal. iii. 10.) Alſo by that Place which the Apoſtle alledgeth out of the twenty ſeventh Chapter of *Deuteronomy: Curſed is every one that abideth not in all the Words of this Law to do them*, &c. For theſe Sentences in plain Words do ſhut under Sin and under the Curſe, not only thoſe which ſin manifeſtly againſt the Law, or do not outwardly accompliſh the Law: But alſo thoſe which are under the Law, and with all Endeavour go about to perform the ſame, and ſuch were the *Jews*, as before I have ſaid. Much more then doth the ſame Place of *Paul*, ſhut up under Sin and under the Curſe, all Monks, Friers, Hermits, Carthuſians and ſuch like, and with their Profeſſions, Rules, and Religions, to the which they attributed ſuch Holineſs, that when a Man had once made a Vow of his Profeſſion, if he died by-and-by, they dreamed that he went ſtrait to Heaven. But here ye hear plainly that the Scripture ſhutteth all under Sin. Therefore neither the Vow nor the Religion of the Cathuſian, be it never ſo angelical, is Righteouſneſs before God: for the Scripture hath ſhut all under Sin, all are accurſed and damned. Who pronounceth this Sentence? The Scripture. And where? Firſt by this Promiſe: *The Seed of the Woman ſhall bruiſe the Serpents Head. In thee ſhall be bleſſed*, &c. and ſuch like Places: Moreover, by the whole Law, whereof the principal Office is to make Men guilty of Sin. Therefore no Monk, no Carthuſian, no Celeſtine bruiſeth the Serpent's Head, but they abide bruiſed and broken under the Head of the Serpent, that is, under the Power of the Devil. Who will believe this?

Briefly, whatſoever is without Chriſt and his Promiſe, whether it be the Law of God or the Law of Man, the ceremonial or the moral Law, without all Exception is ſhut under Sin: for the Scripture ſhutteth all under Sin. Now, he that ſaith *All*, excepteth nothing. Therefore we conclude with *Paul* that the Policies and Laws of all Nations, be they never ſo good and neceſſary, with all Ceremonies and Religions, without Faith

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in Chriſt, are and abide under Sin, Death and eternal Damnation, except Faith in Jeſus Chriſt go withal or rather before, as followeth in the next. Of this Matter we have ſpoken largely before.

Wherefore this is a true Propoſition: Only Faith juſtifieth without Works (which notwithſtanding our Adverſaries can by no Means abide:) For *Paul* here ſtrongly concludeth that the Law doth not quicken nor give Life, becauſe it is not given to that End If then the Law do not juſtify and give Life, much leſs do Works juſtify. For when *Paul* ſaith that the Law giveth not Life, his Meaning is, that Works alſo do not give Life. For it is more to ſay that the Law quickneth and giveth Life, than to ſay that Works do quicken and give Life. If then the Law itſelf being fulfilled (although it be impoſſible that it ſhould be accompliſhed) do not juſtify, much leſs no Works juſtify. I conclude therefore that Faith only juſtifieth and bringeth Life, without Works. *Paul* cannot ſuffer this Addition, Faith joined with Works juſtifieth: But he proceedeth ſimply by the Negative, (*Rom.* iii.) as he doth alſo before in the ſecond Chapter: *Therefore by the Works of the Law* (ſaith he) *ſhall no Fleſh be juſtified.* And again in this Place: *The Law is not given to bring Life.*

Verſe 22. *That the Promiſe by the Faith of Jeſus Chriſt ſhould be given to them that believe.*

He ſaid before that the Scripture hath ſhut all under Sin. What! forever? No; but until the Promiſe ſhould be given. Now, the Promiſe is the Inheritance itſelf, or the Bleſſing promiſed to *Abraham:* to wit, the Deliverance from the Law, Sin, Death, and the Devil, and a free giving of Grace, Righteouſneſs, Salvation, and eternal Life. This Promiſe, ſaith he, is not obtained by any Merit, by any Law, or by any Work, but it is Given. To whom? To thoſe that believe. In whom? in Jeſus Chriſt, who is the bleſſed Seed, which hath redeemed all Believers from the Curſe, that they might receive the Bleſſing. Theſe Words be not obſcure, but plain enough: notwithſtanding we muſt mark them diligently, and weigh well the Force and Weight thereof. For if all be ſhut under Sin, it followeth that all Nations are accurſed and are deſtitute of the Grace of God: Alſo that they are under the Wrath of God, and the Power of the Devil, and that no Man can be delivered from them by any other Means than by Faith in Jeſus Chriſt. With theſe Words therefore *Paul* inveigheth mightily againſt the fantaſtical Opinions of the *Papiſts* and all Juſticiaries touching the Law and Works: when he ſaith, *That the Promiſe by Faith in Jeſus Chriſt might be given to all Believers.*

Now, how we ſhould anſwer to thoſe Sentences which ſpeak of Works and Rewards, I have ſufficiently declared before. And the Matter requireth not now, that we ſhould ſpeak any Thing of Works. For we have not here taken in hand to intreat of Works, but of Juſtification: to wit, that it is not obtained by the Law and Works, ſince all Things are ſhut under Sin and under the Curſe: but by Faith in Chriſt. When we are out of the Matter of Juſtification, we cannot ſufficiently praiſe and magnify thoſe Works which are commanded of God. For who can ſufficiently commend and ſet forth the Profit and Fruit of one only Work, which a Chriſtian doth through Faith and in Faith? Indeed it is more precious than

Heaven and Earth. The whole World therefore is not able to give a worthy Recompence to ſuch a good Work. Yea the World hath not the Grace to magnify the holy Works of the Faithful as they are worthy, and much leſs to reward them: For it ſeeth them not, or if it do, it eſteemeth them not as good Works, but as moſt wicked and deteſtable Crimes, and riddeth the World of thoſe which are the Doers thereof, as moſt peſtilent Plagues to Mankind.

So Chriſt the Saviour of the World, for a Recompence of his incomprehenſible and ineſtimable Benefits, was put to the moſt opprobrious Death of the Croſs. The Apoſtles alſo bringing the Word of Grace and eternal Life into the World, were counted the Off-ſcouring and Outcaſts of the whole World. This is the goodly Reward which the World giveth for ſo great and unſpeakable Benefits. But Works done without Faith, although they have never ſo goodly a ſhew of Holineſs, are under the Curſe. Wherefore ſo far off it is, that the Doers thereof ſhould deſerve Grace, Righteouſneſs and eternal Life, that rather they heap Sin upon Sin. After this Manner the Pope, that Child of Perdition, and all that follow him, do work. So work all Meritmongers and Hereticks which are fallen from the Faith.

Verſe 23. *But before Faith came.*

He proceedeth in declaring the Profit and Neceſſity of the Law. He ſaid before that the Law was added for Tranſgreſſions: Not that it was the principal Purpoſe of God to make a Law that ſhould bring Death and Damnation as he ſaith, *Rom.* vii. *Was that which was good,* ſaith he, *made Death unto me? God forbid.* For the Law is a Word that ſheweth Life, and driveth Men unto it. Therefore it is not only, given as a Miniſter of Death, but the principal Uſe and End thereof is to reveal Death, that ſo it might be ſeen and known how horrible Sin is. Notwithſtanding it doth not ſo reveal Death as though it tended to no other End but to kill and deſtroy: but to this End it revealeth Death, that when Men are terrified, caſt down, and humbled, they ſhould fear God. And this doth the twentieth Chapter of *Exodus* declare, *Fear not* (ſaith *Moſes*) *for God is come to prove you, and that his Fear may be before you, that ye ſin not,* (Exod. xx. 20.) The Office therefore of the Law is to kill, and yet ſo that God may revive and quicken again. The Law then is not given only to kill: but becauſe Man is proud and dreameth that he is wiſe, righteous and holy: therefore it is neceſſary he ſhould be humbled by the Law, that ſo this Beaſt, the Opinion of Righteouſneſs I ſay, might be ſlain: for otherwiſe no Man can obtain Life.

Albeit then that the Law killeth, yet God uſeth this Effect of the Law, this Death I mean, to a good End, that is to bring Life. For God ſeeing that this univerſal Plague of the whole World, to wit, Man's Opinion of his own Righteouſneſs, his Hypocriſy, and Confidence in his own Holineſs could not be beaten down by any other Means, he would that it ſhould be ſlain by the Law: not for ever, but that when it is once ſlain, Man might be raiſed up again above and beyond the Law, and there might hear this Voice, Fear not; I have not given the Law, and killed thee by the Law, that thou ſhouldeſt abide in this Death: But that thou

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ſhouldeſt fear me and live. For the preſuming of good Works and Righteouſneſs ſtandeth not with the Fear of God: And where the Fear of God is not, there can be no thirſting for Grace or Life. God muſt therefore have a ſtrong Hammer, or a mighty Maul to break the Rocks, and a hot burning Fire in the midſt of Heaven to overthrow the Mountains; that is to ſay, to deſtroy this furious and obſtinate Beaſt (this Preſumption I ſay); that when a Man, by his bruiſing and breaking, is brought to nothing, he ſhould deſpair of his own Strength, Righteouſneſs and Holineſs; and being thus throughly terrified, ſhould thirſt after Mercy and Remiſſion of Sins.

Verſe 23. *But before Faith came, we were under the Law, ſhut up unto the Faith which ſhould afterwards be revealed.*

This is to ſay, before the Time of the Goſpel and Grace came, the Office of the Law was, that we ſhould be ſhut and kept under the ſame, as it were, in Priſon. This is a goodly and a fit Similitude, ſhewing the Effect of the Law, and how righteous it maketh Men; therefore it is diligently to be weighed. No Thief, no Murderer, no Adulterer or other Malefactor loveth the Chains and Fetters, the dark and lothſome Priſon wherein he lieth faſt bound; but rather, if he could, he would beat and break into Powder the Priſon with his Irons and Fetters. Indeed, while he is in his Priſon, he refraineth from doing of Evil; but not of a good Will or for Righteouſneſs ſake, but becauſe the Priſon reſtraineth him that he cannot do it: And now, being faſt fettered, he hateth not this Theft and his Murder; (yea he is ſorry with all his Heart that he cannot rob and ſteal, cut and ſlay) but he hateth the Priſon; and, if he ſhould eſcape, he would rob and kill as he did before.

The Law ſhutteth Men uuder Sin two Ways, civilly and ſpiritually.

Such is the Force of the Law and the Righteouſneſs that cometh of the Law, compelling us to be outwardly good, when it threatneth Death or any other Puniſhment to the Tranſgreſſors thereof. Here we obey the Law indeed, but for fear of Puniſhment; that is, unwillingly, and with great Indignation. But what Righteouſneſs is this, when we abſtain from Evil for fear of Puniſhment? Wherefore this Righteouſneſs of Works is indeed nothing elſe but to love Sin and to hate Righteouſneſs, to deteſt God with his Law, and to love and reverence that which is moſt horrible and abominable? For look how heartily the Thief loveth the Priſon and hateth his Theft: So gladly do we obey the Law in accompliſhing that which it commandeth, and avoiding that which it forbiddeth.

Notwithſtanding this Fruit and this Profit the Law bringeth, although Mens Hearts remain never ſo wicked, that firſt outwardly and civilly, after a Sort, it reſtraineth Thieves, Murderers, and other Malefactors. For, if they did not ſee and underſtand, that Sin is puniſhed in this Life by Impriſonment, by the Gallows, by the Sword, and ſuch-like, and after this Life with eternal Damnation and Hell-fire, no Magiſtrate ſhould be able to bridle the Fury and Rage of Men by any Laws, Bonds or Chains. But the Threatnings of the Law ſtrike a Terror into the Hearts of the Wicked, whereby

whereby they are bridled after a Sort, that they run not headlong, as otherwiſe they would do, into all Kinds of Wickedneſs. Notwithſtanding they would rather that there were no Law, no Puniſhment, no Hell, and finally no God. If God had no Hell, or did not puniſh the Wicked, he ſhould be loved and praiſed of all Men. But becauſe he puniſheth the Wicked, and all are wicked; therefore inaſmuch as they are ſhut under the Law, they can do no otherwiſe, but mortally hate and blaſpheme God.

Furthermore, the Law ſhutteth Men under Sin, not only civilly, but alſo ſpiritually; that is to ſay, the Law is alſo a ſpiritual Priſon, and a very Hell. For when it revealeth Sin, threatneth Death, and the eternal Wrath of God, a Man cannot avoid it, nor find any Comfort. For it is not in the Power of Man to ſhake off theſe horrible Torrors which the Law ſtirreth up in the Conſcience, or any other Anguiſh or Bitterneſs of Spirit. Hereof come thoſe lamentatble Complaints of Saints, which are every where in the Pſalms: *In Hell, who ſhall confeſs thee*, &c.? Pſ. vi. 5. For then is a Man ſhut up in Priſon; out of the which he cannot eſcape, nor ſeeth how he may be delivered out of theſe Bonds, that is to ſay, theſe horrible Terrors.

Thus the Law is a Priſon both civilly and ſpiritually. For firſt it reſtraineth and ſhutteth up the Wicked, that they run not headlong according to their own Luſt into all Kinds of Miſchief. Again, it ſheweth unto us ſpiritually our Sin, terrifieth and humbleth us, that, when we are ſo terrified and humbled, we may learn to know our own Miſery and Condemnation. And this is the true and the proper Uſe of the Law, ſo that it be not perpetual. For this ſhutting and holding under the Law, muſt endure no longer, but until Faith come; and when Faith cometh, then muſt this ſpiritual Priſon have his End.

Here again we ſee, that although the Law and the Goſpel be ſeparate far aſunder, yet, as touching the inward Affections, they are very nearly joined the one with the other. This *Paul* ſheweth when he ſaith, *We were kept under the Law, and ſhut up unto the Faith which ſhould be revealed unto us.* Wherefore it is not enough that we are ſhut under the Law: For if nothing elſe ſhould follow, we ſhould be driven to Deſperation, and die in our Sins. But *Paul* addeth moreover, that we are ſhut up, and kept under a School-maſter (which is the Law) not for ever, but to bring us unto Chriſt, who is the End of the Law. Therefore this terrifying, this humbling, and this ſhutting-up muſt not always continue, but only until Faith be revealed; that is, it ſhall ſo long continue, as ſhall be for our Profit and our Salvation: So that when we are caſt down and humbled by the Law, then Grace, Remiſſion of Sins, Deliverance from the Law, Sin and Death, may become ſweet unto us; which are not obtained by Works, but are received by Faith alone.

He which, in Time of Temptation, can join theſe two Things together, ſo repugnant and contrary; that is to ſay, which, when he is throughly terrified and caſt down by the Law, doth know that the End of the Law, and the Beginning of Grace, or of Faith to be revealed, is now come, uſeth the Law rightly. All the Wicked are utterly ignorant of this Knowledge and this Cunning. *Cain* knew it not when he was ſhut up in the Priſon of the Law; that is, he felt no Terror, although he had now killed his Brother: but diſſembled the Matter craftily, and thought that God was ignorant thereof.

thereof. *Am I my Brother's Keeper*, ſaith he? but when he heard this Word: *What haſt thou done? Behold the Voice of the Blood of thy Brother crieth unto me from the Earth*, (Gen. iv. 9.) he began to feel this Priſon indeed. What did he then? He remained ſtill ſhut up in Priſon. He joined not the Goſpel with the Law, but ſaid: *My Puniſhment is greater than I can bear*, Verſe 13. He only reſpected the Priſon, not conſidering that his Sin was revealed unto him to this End, that he ſhould fly unto God for Mercy and Pardon. Therefore he diſpaired and denied God. He believed not that he was ſhut up to this End, that Grace and Faith might be revealed unto him: but only that he ſhould ſtill remain in the Priſon of the Law.

Theſe Words, *to be kept under, and to be ſhut up*, are not vain and unprofitable, but moſt true, and of great Importance. This keeping under, and this Priſon ſignifieth the true and ſpiritual Terrors, whereby the Conſcience is ſo ſhut up, that in the wide World it can find no Place where it may be in Safety. Yea as long as theſe Terrors endure, the Conſcience feeleth ſuch Anguiſh and Sorrow, that it thinketh Heaven and Earth, yea if they were Ten Times more wide and large than they are, to be ſtraiter and narrower than a Mouſe-hole. Here is a Man utterly deſtitute of all Wiſdom, Strength, Righteouſneſs, Counſel and Succour. For the Conſcience is a mavellous tender Thing, and therefore when it is ſo ſhut up under the Priſon of the Law, it ſeeth no Way how to get out: and this Straitneſs ſeemeth daily ſo to increaſe, as though it would never have an End. For then doth it feel the Wrath of God which is infinite and ineſtimable, whoſe Hand it cannot eſcape, as the 139th Pſalm witneſſeth: *Whither ſhall I fly from thy Preſence*, &c.

Like as therefore this worldly Priſon or ſhutting up is a bodily Affliction, and he that is ſo ſhut up can have no Uſe of his Body: Even ſo the Trouble and Anguiſh of Mind is a ſpiritual Priſon, and he that is ſhut up in this Priſon cannot enjoy the Quietneſs of Heart and Peace of Conſcience. And yet it is not ſo for ever, (as Reaſon judgeth when it feeleth this Priſon) but until Faith be revealed. The ſilly Conſcience therefore muſt be raiſed up, and comforted after this Sort: Brother, thou art indeed ſhut up: but perſuade thyſelf that this is not done to the End that thou ſhouldeſt remain in this Priſon for ever. For it is written, *that we are ſhut up unto the Faith which ſhall be revealed.* Thou art then afflicted in this Priſon, not to thy Deſtruction, but that thou mayſt be refreſhed by the bleſſed Seed. Thou art killed by the Law, that through Chriſt thou mayſt be quickned again and reſtored to Life. Deſpair not therefore, as *Cain*, *Saul* and *Judas* did, who being thus ſhut up, looked no farther but to their dark Priſon, and there ſtill remained: therefore they deſpaired. But thou muſt take another Way in theſe Terrors of Conſcience than they did: that is, thou muſt know that it is well done, and good for thee to be ſo ſhut up, confounded and brought to nothing. Uſe therefore this ſhutting up rightly and as thou ſhouldeſt do: that is to the End that when the Law hath done his Office, Faith may be revealed. For God doth not therefore afflict thee, that thou ſhouldeſt ſtill remain in this Affliction. He will not kill thee that thou ſhouldeſt abide in Death. *I will not the Death of a Sinner*, &c. (ſaith he by the Prophet *Ezekiel*, chap. xxxiii. 11.)

But he will afflict thee that ſo thou mayſt be humbled, and know that thou haſt need of Mercy, and the Benefit of Chriſt.

This holding in Priſon then under the Law, muſt not always endure, but muſt only continue to the coming or revealing of Faith: which this ſweet Verſe of the *Pſalm* doth teach us: *the Lord delighteth in thoſe that fear him:* (Pſalm cxlvii. 11.) that is to ſay, which are in Priſon under the Law. But by-and-by after he addeth, *and in thoſe that attend upon his Mercy.* Therefore we muſt join theſe two Things together, which indeed are as contrary the one to the other as may be. For what can be more contrary than to hate and abhor the Wrath of God: and again to truſt in his Goodneſs and Mercy? the one is Hell, the other is Heaven, and yet they muſt be nearly joined together in the Heart. By Speculation and naked Knowledge a Man may eaſily join them together: but by Experience and inward practice ſo to do, of all Things it is the hardeſt: which I myſelf have often proved by mine own Experience. Of this Matter the *Papiſts* and Sectaries know nothing at all. Therefore theſe Words of *Paul* are to them obſcure and altogether unknown: and when the Law revealeth unto them their Sin, accuſeth and terrifieth them, they can find no Counſel, no Reſt, no Help or Succour: but fall to Deſperation, as *Cain* and *Saul* did.

Seeing the Law therefore (as is ſaid) is our Tormenter and our Priſon, certain it is that we cannot love it, but hate it. He therefore that ſaith he loveth the Law, is a Liar, and knoweth not what he ſaith. A Thief and a Robber ſhould ſhew himſelf ſtark mad, that would love the Priſon, the Fetters and Chains. Seeing then the Law ſhutteth us up, and holdeth us in Priſon, it cannot be but we muſt needs be extreme Enemies to the Law. To conclude, ſo well we love the Law and the Righteouſneſs thereof, as a Murderer loveth the dark Priſon, the ſtrait Bonds and Irons. How then ſhould the Law juſtify us?

Verſe 23. *And ſhut up under the Faith which ſhould after be revealed.*

This *Paul* ſpeaketh in reſpect of the Fulneſs of the Time wherein Chriſt came. But we muſt apply it not only to that Time, but alſo to the inward Man. For that which is done as an Hiſtory, and according to the Time wherein Chriſt came, aboliſhing the Law, and bringing Liberty and eternal Life to Light, is always done ſpiritually in every Chriſtian: in whom is found continually, ſome while the Time of the Law, and ſome while the Time of Grace. For the Chriſtian Man hath a Body, in whoſe Members (as *Paul* ſaith in another Place) Sin dwelleth and warreth. Now, I underſtand Sin to be, not only the Deed or the Work, but alſo the Root and the Tree, together with the Fruits, as the Scripture uſeth to ſpeak of Sin. Which is yet not only rooted in the baptized Fleſh of every Chriſtian, but alſo is at deadly War within it, and holdeth it captive: if not to give conſent unto it, or to accompliſh the Work, yet doth it force him mightily thereunto. For albeit a Chriſtian Man do not fall into outward and groſs Sins, as Murder, Adultery, Theft and ſuch like: yet is he not free from Impatiency, murmuring, hating and blaſpheming of God: which Sins to Reaſon and the carnal Man, are altogether unknown.

Theſe

Theſe Sins conſtrain him, yea ſore againſt his Will, to deteſt the Law: they compel him to fly from the Preſence of God: they compel him to hate and blaſpheme God. For as carnal Luſt is ſtrong in a young Man, in a Man of full Age the Deſire and Love of Glory, and in an old Man Covetouſneſs: even ſo in a holy and a faithful ManImpatiency, murmuring, hatred, and Blaſphemy againſt God do mightily prevail. Examples hereof there are many in the *Pſalms*, in *Job*, in *Jeremy*, and throughout the whole Scripture. *Paul* therefore deſcribing and ſetting forth this ſpiritual Warfare, uſeth very vehement Words and fit for the Purpoſe, as of fighting, rebelling, holding and leading captive, *&c.*

Both theſe Times then (of the Law and the Goſpel I mean) are in a Chriſtian, as touching the Affections and inward Man. The Time of the Law is when the Law exerciſeth me, tormenteth me with Heavineſs of Heart, oppreſſeth me, bringeth me to the Knowledge of Sin, and encreaſeth the ſame. Here the Law is in his true Uſe and perfect Work: which a Chriſtian oftentimes feeleth as long as he liveth. So there was given unto *Paul* a Prick in the Fleſh, that is, *the Angel of Satan to buffet him* (2 Cor. xii. 7.) He would gladly have felt every Moment the Joy of Conſcience, the Laughter of the Heart, and the ſweet Taſte of eternal Life. Again, he would gladly have been delivered from all Trouble and Anguiſh of Spirit, and therefore he deſired that this Temptation might be taken from him. Notwithſtanding this was not done, but the Lord ſaid nnto him: *My Grace is ſufficient for thee: For my Power is made perfect through Weakneſs.* (2 Cor. xii. 9.) This Battle doth every Chriſtian feel. To ſpeak of myſelf, there are many Hours in the which I chide and contend with God, and impatiently reſiſt him. The Wrath and Judgment of God diſpleaſeth me: and again, my Impatiency, my Murmuring, and ſuch like Sins do diſpleaſe him. And this is the Time of the Law, under the which a Chriſtian Man continually liveth as touching the Fleſh. *For the Fleſh luſteth continually againſt the Spirit, and the Spirit againſt the Fleſh:* (Gal. v. 17.) but in ſome more and in ſome leſs.

The Time of Grace is, when the Heart is raiſed up again by the Promiſe of the free Mercy of God, and ſaith, *Why art thou heavy, O my Soul, and why doſt thou trouble me?* (Pſal. xlii. 5, 11.) Doſt thou ſee nothing but the Law, Sin, Terror, Heavineſs, Deſperation, Death, Hell and the Devil? Is there not alſo Grace, Remiſſion of Sins, Righteouſneſs, Conſolation, Joy, Peace, Life, Heaven, Chriſt and God? Trouble me no more, O my Soul. What is the Law, what is Sin, what are all Evils in compariſon of theſe Things? Truſt in God who hath not ſpared his own dear Son, but hath given him to the Death of the Croſs for thy Sins. This is then to be ſhut up under the Law after the Fleſh, not for ever, but till Chriſt be revealed. Therefore when thou art beaten down, tormented and afflicted by the Law, then ſay: Lady Law, thou art not alone, neither art thou all Things: but beſides thee there are yet other Things much greater and better than thou art, namely Grace, Faith, and Bleſſing. This Grace, this Faith and this Bleſſing do not accuſe me, terrify me, condemn me: but they comfort me, they bid me truſt in the Lord, and Promiſe unto me Victory and Salvation in Chriſt. There is no Cauſe therefore why I ſhould deſpair.

He that is ſkilful in this Art and this Cunning, may indeed be called a right Divine. The fantaſtical Spirits and their Diſciples at this Day, which continually brag of the Spirit, do perſuade themſelves that they are very expert and cunning therein. But I and ſuch as I am have ſcarcely learned the firſt Principles thereof. It is learned indeed, but ſo long as the Fleſh and Sin do endure, it can never be perfectly learned and as it ſhould be. So then a Chriſtian is divided into two Times. In that he is Fleſh, he is under the Law: in that he is Spirit, he is under Grace. Concupiſcence, Covetouſneſs, Ambition and Pride do always cleave to the Fleſh, alſo Ignorance, Contempt of God, Impatiency, Murmuring and Grudging againſt God, becauſe he hindreth and breaketh off our Couſels, our Devices and Enterprizes, and becauſe he ſpeedily puniſheth not ſuch as are wicked, rebellious and contemptuous Perſons, *&c.* Such Manner of Sins are rooted in the Fleſh of the Faithful. Wherefore, if thou behold nothing but the Fleſh, thou ſhalt abide always under the Time of the Law. But theſe Days muſt be ſhortned, or elſe no Fleſh ſhould be ſaved. The Law muſt have his Time appointed, wherein it muſt have his End. The Time of the Law therefore is not perpetual, but hath his End, which End is Jeſus Chriſt. But the Time of Grace is eternal. For *Chriſt being once dead, dieth no more.* (Rom. vi. 9.) He is eternal: therefore the Time of Grace alſo is eternal.

Such notable Sentences in *Paul*, we may not lightly paſs over, as the *Papiſts* and Sectaries are wont to do. For they contain Words of Life, which do wonderfully comfort and confirm afflicted Conſciences, and they which know and underſtand them well, can judge of Faith: they can diſcern a true Fear from a falſe Fear: they can judge of all inward Affections of the Heart, and diſcern all Spirits. The Fear of God is an holy and a precious Thing, but it muſt not always continue. Indeed it ought to be always in a Chriſtian, becauſe Sin is always in him: but it muſt not be alone: for then is it the Fear of *Cain*, *Saul* and *Judas*, that is to ſay, a ſervile and a deſperate Fear. A Chriſtian therefore muſt vanquiſh Fear by Faith in the Word of Grace. He muſt turn away his Eyes from the Time of the Law, and look unto Chriſt and unto Faith which is to be revealed. Here beginneth Fear to be ſweet unto us, and maketh us to delight in God. For if a man do only behold the Law and Sin, ſetting Faith aſide, he ſhall never be able to put away Fear, but ſhall at length fall to Deſperation.

Thus doth *Paul* very well diſtinguiſh the Time of the Law and Grace. Let us alſo learn rightly to diſtinguiſh the Time of them both, not in Words, but in the inward Affection: which is a very hard Matter. For albeit theſe two Things are ſeperate far aſunder, yet are they moſt nearly joined together in one Heart. Nothing is joined more nearly together than Fear and Truſt, than the Law and the Goſpel, than Sin and Grace. For they are ſo united together, that the one is ſwallowed up of the other. Wherefore there is no Conjunction like unto this.

At this Place, *Wherefore then ſerveth the Law? Paul* began to diſpute of the Law: alſo of the Uſe and the Abuſe thereof, taking Occaſion of that which before he had affirmed, that the Faithful do obtain Righteouſneſs by Grace only, and by the Promiſe, and not by the Law. Upon that

that Diſputation roſe this Queſtion: Wherefore then ſerveth the Law? For Reaſon hearing that Righteouſneſs or the Bleſſing is obtained by Grace and by the Promiſe, by-and-by inferreth: Then the Law profiteth nothing. Wherefore the Doctrine of the Law muſt be diligently conſidered, that we may know what and how we ought to judge thereof, leſt that either we reject the ſame altogether, as the fantaſtical Spirits do (which in the Year a thouſand five hundred twenty and five, ſtirring up the ruſtical People to Sedition, ſaid, that the Liberty of the Goſpel giveth Freedom to all Men from all Manner of Laws:) or elſe leſt we ſhould attribute the Force of Juſtification to the Law. For both ſorts do offend againſt the Law: the one on the right Hand, which will be juſtified by the Law, and the other on the left Hand, which will be clean delivered from the Law. We muſt therefore keep the Highway, ſo that we neither reject the Law, nor attribute more unto it than we ought to do.

That which I have before ſo often repeated concerning both the Uſes of the Law, namely, the civil and the ſpiritual Uſe, do ſufficiently declare that the Law isnot given for the Righteous: but (as *Paul* ſaith in another Place) for the Unrighteous and Rebellious. Now, of the Unrighteous there are two Sorts, that is to ſay, they which are to be juſtified, and they which are not to be juſtified. They are not to be juſtified muſt be bridled by the civil Uſe of the Law: for they muſt be bound with the Bonds of the Law, as ſavage and untamed Beaſts are bound with Cords and Chains. This Uſe of the Law hath no End: and of this *Paul* here ſpeaketh nothing. But they that are to be juſtified, are exerciſed with the ſpiritual Uſe of the Law for a Time: for it doth not always continue, as the civil Uſe of the Law doth: but it looketh to Faith which is to be revealed, and when Chriſt cometh it ſhall have his End. Hereby we may plainly ſee that all the Sentences wherein *Paul* intreateth of the ſpiritual Uſe of the Law, muſt be underſtood of thoſe which are to be juſtified, and not of thoſe which are juſtified already. For they which are juſtified already, in as much as they abide in Chriſt, are far above all Law. The Law then muſt be laid upon thoſe that are to be juſtified, that they may be ſhut up in the Priſon thereof, until the Righteouſneſs of Faith come: Not that they attain this Righteouſneſs through the Law (for that were not to uſe the Law rightly, but to abuſe it:) but that when they are caſt down and humbled by the Law, they ſhould fly unto Chriſt, *Who is the End of the Law to Righteouſneſs, to every one that believeth.* (Rom. x. 4.)

Now, the Abuſers of the Law, are Firſt of all the Juſticiaries and Hypocrites which dream that Men are juſtified by the Law. For that Uſe of the Law doth not exerciſe and drive a Man to Faith which is to be revealed, but it maketh careleſs, arrogant Hypocrites, ſwelling and preſuming of the Righteouſneſs of the Law, and hindreth the Righteouſneſs of Faith. Secondly, they abuſe the Law which will utterly exempt a Chriſtian Man from the Law, as the brain-ſick *Anabaptiſts* went about to do: which was the Occaſion that they raiſed up that Sedition of the ruſtical People. Of this Sort there are very many alſo at this Day which profeſs the Goſpel with us: who being delivered from the Tyranny of the Pope by the Doctrine of the Goſpel, do dream that the Chriſtian Liberty is a diſſolute and a carnal Liberty to do whatſoever they liſt. Theſe (as *Peter* ſaith, 1 *Pet.* ii. 16.) have the Liberty of the Spirit as a Cloak of Maliciouſneſs,

through which the Name of God and the Goſpel of Chriſt is ſlandered every where, and therefore they ſhall once ſuffer worthy Puniſhment for this their Ungodlineſs. Thirdly, ſuch do alſo abuſe the Law, who feeling the Terrors thereof, do not underſtand that ſuch Terrors ought no longer to continue, but unto Chriſt. This abuſe in them is the Cauſe that they fall to Deſperation: as in the Hypocrites it is the Cauſe of Arrogancy and Preſumption.

Contrariwiſe, the true Uſe of the Law can never be eſteemed and magnified as it is worthy, namely, that when the Conſcience ſhut up under the Law deſpaireth not, but being inſtructed by the Wiſdom of the Holy Ghoſt, concludeth with itſelf after this Sort: I am indeed ſhut up as a Priſoner under the Law, but not for ever: yea this ſhutting up ſhall turn to my great Profit. How ſo? Becauſe that I being thus ſhut up, ſhall be driven to ſigh and ſeek the Hand of an Helper, *&c.* After this Manner the Law is as an Inforcer, which by Compulſion bringeth the Hungry unto Chriſt, that he may ſatisfy them with his good Things. Wherefore the true Office of the Law is to ſhew unto us our Sins, to make us guilty, to humble us, to kill us, and to bring us down to Hell, and finally to take from us all Help, all Succour, all Comfort: but yet altogether to this End, that we may be juſtified, exalted, quickned to Life, carried up into Heaven, and obtain all good Things. Therefore it doth not only kill, but it killeth that we may live.

Verſe 24. *Wherefore the Law was our School-maſter to bring us to Chriſt.*

Here again he joineth the Law and the Goſpel together (which are ſeparate ſo far aſunder) as touching the Affections and inward Man, when he ſaith: the Law is a School-maſter to Chriſt. This Similitude alſo of the School-maſter is worthy to be noted. Although a School-maſter be very profitable and neceſſary to inſtruct and to bring up Children, yet ſhew me one Child or Scholar which loveth his Maſter. What Love and Obedience the *Jews* ſhewed unto their *Moſes*, it appeareth in that every Hour (as the Hiſtory witneſſeth) they would with all their Hearts have ſtoned him to Death. (*Exod.* xvii. 4.) It is not poſſible therefore that the Scholar ſhould love his Maſter. For how can he love him which keepeth him in Priſon, that is to ſay, which ſuffereth him not to do that which gladly he would? And if he do any Thing againſt his Commandment, by-and-by he is rebuked and chaſtiſed, yea and is conſtrained moreover to kiſs the Rod when he is beaten. Is not this (I pray you) a goodly Righteouſneſs and Obedience of the Scholar, that he obeyeth his Maſter ſeverely threatning and ſo ſharply correcting him, and kiſſeth the Rod? But doth he thus with a Good-will? As ſoon as his Maſter hath turned his Back, he breaketh the Rod, or caſteth it into the Fire. And if he had any Power over his Maſter, he would not ſuffer himſelf to be beaten of him, but rather he would beat him. And notwithſtanding, the School-maſter is very neceſſary for the Child, to inſtruct and to chaſtiſe him: otherwiſe the Child without his Diſcipline, Inſtruction, and good Education, ſhould be utterly loſt.

The School-maſter therefore is appointed for the Child to teach him, to bring him up, and to keep him, as it were in Priſon. But to what End, or how long? Is it to the End that this ſtrict and ſharp Dealing of the School-

School-maſter ſhould always continue? or that the Child ſhould remain in continual Bondage? Not ſo, but only for a Time, that this Obedience, this Priſon and Correction might turn to the Profit of the Child, that when the Time cometh he might be his Father's Heir. For it is not the Father's Will that his Son ſhould be always ſubject to the School-maſter and always beaten with Rods: but that by his Inſtruction and Diſcipline he might be made able and meet to be his Father's Succeſſor.

Even ſo the Law (ſaith *Paul*) is nothing elſe but a School-maſter: not for ever, but until it have brought us to Chriſt: as in other Words he ſaid alſo before: *The Law was given for Tranſgreſſions until the bleſſed Seed ſhould come.* Alſo, *the Scripture hath ſhut all under Sin*, &c. Again: *We were kept under, and ſhut up unto Faith which ſhould after be revealed.* Wherefore the Law is not only a School-maſter, but it is a School-maſter to bring us unto Chriſt. For what a School-maſter were he which would always torment and beat the Child, and teach him nothing at all? And yet ſuch School-maſters there were in Time paſt, when Schools were nothing elſe but a Priſon and a very Hell, the School-maſters cruel Tyrants and very Butchers. The Children were always beaten, they learned with continual Pain and Travel, and yet few of them came to any Proof. The Law is not ſuch a School-maſter. For it doth not only terrify and torment (as the fooliſh School-maſter beateth his Scholars and teacheth them nothing:) but with his Rods he driveth us unto Chriſt: like as a good School-maſter inſtructeth and exerciſeth his Scholars in Reading and Writing, to the End that they may come to the Knowledge of good Letters and other profitable Things, that afterwards they may have a Delight in doing of that, which before when they were conſtrained thereunto, they did againſt their Wills.

By this goodly Similitude *Paul* ſheweth what is the true Uſe of the Law, namely, that it juſtifieth not Hypocrites, for they remain without Chriſt in their Preſumption and Security: and contrariwiſe, that it leaveth not in Death and Damnation thoſe that are of a contrite Heart (ſo that they uſe it as *Paul* teacheth) but driveth them unto Chriſt. But they which in theſe Terrors continue ſtill in their Wickedneſs, and do not apprehend Chriſt by Faith, do fall at length into Deſperation. *Paul* therefore in this Allegory of the School-maſter, moſt lively expreſſeth the true Uſe of the Law. For like as the School-maſter reproveth his Scholars, grieveth them, and maketh them heavy, and yet not to the End that this Bondage ſhould always continue, but that it ſhould ceaſe when the Children are well brought up and inſtructed accordingly, and that afterwards without any Conſtraint of the School-maſter, they ſhould chearfully enjoy their Liberty and their Father's Goods: even ſo they which are vexed and oppreſſed with the Law, do know that theſe Terrors and Vexations ſhall not always continue, but that thereby they are prepared to come unto Chriſt which is to be revealed, and ſo to receive the Liberty of the Spirit, *&c.*

Verſe 24. *That we may be made righteous by Faith.*

The Law is not a School-maſter to bring us unto another Law-giver which requireth good Works, but unto Chriſt our Juſtifier and Saviour, that by Faith in him we might be juſtified, and not by Works. But when a Man

a Man feeleth the Force and Strength of the Law, he doth not underſtand nor believe this. Therefore he ſaith: I have lived wickedly; for I have tranſgreſſed all the Commandments of God, and therefore I am guilty of eternal Death. If God would prolong my Life certain Years, or at leaſt certain Months, I would amend my Life and live holily hereafter. Here, of the true Uſe of the Law he maketh an Abuſe. Reaſon being overtaken in theſe Terrors and Straits, is bold to promiſe unto God the fulfilling of all the Works of the whole Law. And hereof came ſo many Sects and Swarms of Monks and religious Hypocrites, ſo many Ceremonies and ſo many Works, deviſed to deſerve Grace and remiſſion of Sins. And they which deviſed theſe Things, thought that the Law was a School-maſter to lead them not unto Chriſt, but to a new Law, or unto Chriſt as a Law-giver, and not as one that hath aboliſhed the Law,

But the true Uſe of the Law is to teach me that I am brought to the Knowledge of my Sin and humbled, that ſo I may come unto Chriſt and may be juſtified by Faith. But Faith is neither Law nor Work, but an aſſured Confidence which apprehendeth Chriſt, *who is the End of the Law*, Rom. x. And how? Not that he hath aboliſhed the old Law and given a new: or that he is a judge which muſt be pacified by Works, as the *Papiſts* have taught: but he is the End of the Law to all thoſe that Believe: that is to ſay, every one that believeth in him is righteous, and the Law ſhall never accuſe him. The Law then is good, holy and juſt, ſo that a Man uſe it as he ſhould do. Now. they that abuſe the Law are firſt the Hypocrites which attribute unto the Law a Power to juſtify: and ſecondly they which do deſpair, not knowing that the Law is a School-maſter to lead Men unto Chriſt: that is to ſay, that the Law humbleth them not to their Deſtruction, but to their Salvation: For God woundeth that he may heal again: He killeth that he may quicken again.

Now, *Paul*, as before I have ſaid, ſpeaketh of thoſe that are to be juſtified, and not of thoſe which are juſtified already. Therefore when thou goeſt about to reaſon as concerning the Law, thou muſt take the Matter of the Law, or that whereupon the Law worketh, namely, the Sinner and the wicked Perſon, whom the Law juſtifieth not, but ſetteth Sin before his Eyes, caſteth him down, and bringeth him to the Knowledge of himſelf: It ſheweth unto him Hell, the Wrath and the Judgment of God, This is indeed the proper Office of the Law. Then followeth the Uſe of this Office: to wit, that the Sinner may know that the Law doth not reveal unto him his Sin and thus humbleth him, to the End he ſhould deſpair: but that by this accuſing and bruiſing, it may drive him unto Chriſt the Saviour and Comforter. When this is done, he is no longer under the Schoolmaſter. And this Uſe is very neceſſary. For ſeeing the whole World is overwhelmed with Sin, it hath need of this Miniſtry of the Law, that Sin may be revealed: otherwiſe no Man ſhould ever attain to Righteouſneſs, as before we have largely declared. But what worketh the Law in them that are already juſtified by Chriſt? *Paul* anſwereth by theſe Words: which are as it were an Addition to that which goeth before

Verſe 25, *But after that faith is come, we are no longer under a Schoolmaſter.*

That is to ſay: we are free from the Law, from the Priſon, and from our Schoolmaſter; for when faith is revealed, the Law terrifieth and tormenteth us no more. *Paul* here ſpeaketh of Faith as it was preached and publiſhed to the world by Chriſt in the Time before appointed. For Chriſt taking upon him our Fleſh, came once into the World: He aboliſhed the Law with all his Effects, and delivered from eternal Death all thoſe which receive his Benefit by Faith. If therefore ye look unto Chriſt and that which he hath done, there is now no Law. For he, coming in the Time appointed, took away the Law. Now, ſince the Law is gone, we are not kept under the Tyranny thereof any more; but we live in Joy and Safety under Chriſt, who now ſweetly reigneth in us by his Spirit. Now where the Lord reigneth, there is Liberty. Wherefore, if we could perfectly apprehend Chriſt, which hath aboliſhed the Law by his Death, and hath reconciled us unto his Father, that School-maſter ſhould have no Power over us at all. But the Law of the Members rebelling againſt the Law of the Mind, letteth us, that we cannot perfectly lay hold upon Chriſt. The lack therefore is not in Chriſt, but in us, which have not yet put off this Fleſh, to which Sin continually cleaveth as long as we live. Wherefore, as touching ourſelves, we are partly free from the Law, and partly under the Law. According to the Spirit, we ſerve with *Paul*, the *Law of God: but according to the Fleſh the Law of Sin*, Rom. vii.

Hereof it followeth, that, as touching the Conſcience, we are fully delivered from the Law, and therefore that Schoolmaſter muſt not rule in it; that is he muſt not afflict it with his Terrors, Threatnings and Captivity. And albeit it go about ſo to do never ſo much, yet is not the Conſcience moved therewith. For it hath Chriſt crucified before her Eyes, who hath removed all the Offices of the Law out of the Conſcience, putting out the Hand-writing of Ordinances that was againſt us, *&c.* (*Col.* ii.) Therefore, even as a Virgin knoweth no Man, ſo the Conſcience muſt not only be ignorant of the Law, but alſo it muſt be utterly dead unto the Law, and the Law likewiſe unto the Conſcience. This is not done by any Works, or by the Righteouſneſs of the Law, but by Faith, which apprehendeth and layeth hold upon Chriſt. Notwithſtanding Sin cleaveth ſtill in the Fleſh as touching the Effect thereof, which oftentimes accuſeth and troubleth the Conſcience. So long then as the Fleſh doth remain, ſo long this Schoolmaſter the Law doth alſo remain, which many Times terrifieth the Conſcience, and maketh it heavy by revealing of Sin and threatning of Death. Yet is it raiſed up again by the daily coming of Chriſt; who as he came once into the World in the Time before appointed, to redeem us from the hard and ſharp Servitude of our School-maſter: even ſo he cometh daily unto us ſpiritually, to the End that we may increaſe in Faith and in the Knowledge of him, that the Conſcience may apprehend him more fully and perfectly from Day to Day, and that the Law of the Fleſh and of Sin with the Terror of Death and all Evils that the Law bringeth with it, may daily be diminiſhed in us more and more. As long then as we live

in the Fleſh, which is not without Sin, the Law oſtentimes returneth and doth his Office, in one more and in another leſs, as their Faith is ſtrong or weak, and yet not to their Deſtruction, but to their Salvation. For this is the Exerciſe of the Law in the Saints, namely, the continual Mortification of the Fleſh, of Reaſon, and of our own Strength, and the daily renewing of our inward Man, as it is ſaid in 2 *Cor.* iv.

We receive then the Firſt-fruits of the Spirit: the Leaven is hid in the Maſs of the Dough: but all the Dough is not yet leavened: now it is yet but only begun to be leavened. If I behold the Leaven, I ſee nothing elſe but pure Leaven. But if I behold the whole Maſs, I ſee that it is not all pure Leaven; that is to ſay, if I behold Chriſt, I am altogether pure and holy, knowing nothing at all of the Law; for Chriſt is my Leaven, But if I behold my own Fleſh, I feel in myſelf Covetouſneſs, Luſt, Anger, Pride, and Arrogancy; alſo the Fear of Death, Heavineſs, Hatred, Murmuring, and Impatiency againſt God. The more theſe Sins are in me, the more Chriſt is abſent from me; or if he be preſent, he is felt but a little. Here have we need of a Schoolmaſter to exerciſe and vex this ſtrong Aſs the Fleſh, that by this Exerciſe Sins may be diminiſhed, and a Way prepared unto Chriſt. For as Chriſt came once corporally at the Time appointed, aboliſhed the whole Law, vanquiſhed Sin, deſtroyed Death and Hell; even ſo he cometh ſpiritually without ceaſing, and daily quencheth and killeth theſe Sins in us.

This I ſay, that thou mayeſt be able to anſwer, if any ſhall thus object: Chriſt came into the World and at once took away all our Sins, and cleanſed us by his Blood; what need we then to hear the Goſpel, or to receive the Sacraments? True it is that inaſmuch as thou beholdeſt Chriſt, the Law and Sin are quite aboliſhed. But Chriſt is not yet come unto thee; yet if he be come, yet notwithſtanding there are Remnants of Sin in thee; thou art not yet throughly leavened. For where Concupiſcence, Heavineſs of Spirit, and Fear of Death is, there is yet alſo the Law and Sin. Chriſt is not yet throughly come: But when he cometh indeed, he driveth away Fear and Heavineſs, and bringeth Peace and Quietneſs of Conſcience. So far forth then as I do apprehend Chriſt by Faith, ſo much is the Law aboliſhed unto me. But my Fleſh, the World, and the Devil do hinder Faith in me, that it cannot be perfect. Right gladly I would that that little Light of Faith which is in my Heart, were ſpread throughout all my Body, and all the Members thereof; but it is not done; it is not by-and-by ſpread, but only beginneth to be ſpread. In the mean Seaſon this is our Conſolation, that we having the firſt Fruits of the Spirit, do now begin to be leavened. But we ſhall be throughly leavened when this Body of Sin is diſſolved, and we ſhall riſe new Creatures wholly, together with Chriſt.

Albeit then that Chriſt be one and the ſame Yeſterday, To-day, and ſhall be for ever. (*Heb.* xiii. 8.) And albeit that all the Faithful which were before Chriſt had the Goſpel and Faith; yet notwithſtanding Chriſt came once in the Time before determined. Faith alſo came once when the Apoſtles preached and publiſhed the Goſpel throughout the World. Moreover, Chriſt cometh alſo ſpiritually every Day. Faith likewiſe cometh daily by the Word of the Goſpel. Now, when Faith is come, the Schoolmaſter is conſtrained to give Place with his heavy and grievous Office.

Chriſt

Chriſt cometh alſo ſpiritually when we ſtill more and more do know and underſtand thoſe Things which by him are given unto us, and increaſe in Grace and in the Knowledge of him, 2 *Pet.* iii.

Verſe 26. *For ye are all the Sons of God by Faith in Chriſt Jeſus.*

Paul, as a true and an excellent Teacher of Faith, hath always theſe Words in his Mouth, *by Faith, in Faith, of Faith*, which is in Chriſt Jeſus. He ſaith not, Ye are the Children of God, becauſe ye are circumciſed, becauſe ye have heard the Law, and have done the Works thereof, (as the *Jews* do imagine, and the falſe Apoſtles teach) but by Faith in Jeſus Chriſt. The Law then maketh us not Children of God, and much leſs Men's Traditions. It cannot beget us into a new Nature, or a new Birth; but it ſetteth before us the old Birth, whereby we were born to the Kingdom of the Devil; and ſo it prepareth us to a new Birth, which is by Faith in Jeſus Chriſt, and not by the Law, as *Paul* plainly witneſſeth: *For ye are all the Sons of God by Faith*, &c. As if he ſaid, Albeit ye be tormented, humbled, and killed by the Law, yet hath not the Law made you righteous, or made you the Children of God: This is the Work of Faith alone. What Faith? Faith in Chriſt. Fath therefore in Chriſt maketh us the Children of God, and not the Law. The ſame Thing witneſſeth alſo St. *John—He gave Power to as many as believed in him, to be the Children of God.* (John i. 12. Rom. viii. 16, 17.) What Tongue, either of Men or Angels, can ſufficiently extol and magnify the great Mercy of God towards us, that we, which are miſerable Sinners and by Nature the Children of Wrath, ſhould be called to his Grace and Glory, to be made the Children and Heirs of God, Follow-heirs with the Son of God, and Lords over Heaven and Earth, and that by the only Means of our Faith which is in Chriſt Jeſu.

Verſe 27. *For all ye that are baptized into Chriſt, have put on Chriſt.*

To put on Chriſt is taken two Manner of Ways, according to the Law, and according to the Goſpel. According to the Law, as it is ſaid in Chap. xiii. to the *Romans: Put ye on the Lord Jeſus Chriſt:* that is, follow the Example and Virtues of Chriſt. Do that which he did, and ſuffer that which he ſuffered. And in 1 *Pet.* ii. *Chriſt hath ſuffered for us, leaving us an example that we ſhould follow his Steps.* Now we ſee in Chriſt a ſingular Patience, an ineſtimable Mildneſs of Love, and a wonderful Modeſty in all Things. This goodly Apparel we muſt put on, that is to ſay, follow theſe Virtues.

But the putting on of Chriſt according to the Goſpel, conſiſteth not in Imitation, but in a new Birth and a new Creation: that is to ſay, in putting on Chriſt's Innocency, his Righteouſneſs, his Wiſdom, his Power, his ſaving Health his Life and his Spirit. We are cloathed with a leather Coat of *Adam*, which is a mortal Garment, and a Garment of Sin: that is to ſay, we are all ſubject unto Sin, all ſold under Sin: There is in us horrible Blindneſs, Ignorance, Contempt and Hatred of God: Moreover, evil Concupiſcence, Uncleanneſs, Covetouſneſs, *&c.* This Garment, that is to ſay, this corrupt and ſinful Nature we received from *Adam*: which

which *Paul* is wont to call the old Man. This old Man muſt be put off with all his Works (*Eph.* iv. *Col.* i.) that of the Children of *Adam* we may be made the Children of God. This is not done by changing of a Garment, or by any Laws or Works, but by a new Birth, and by the renewing of the inward Man, which is done in Baptiſm, as *Paul* ſaith: *All ye that are Baptized, have put on Chriſt.* Alſo: *According to his Mercy hath he ſaved us by the Waſhing of the New Birth, and the renewing of the Holy Ghoſt.* (Tit. iii.) For beſides that they which are baptized, are regenerated and renewed by the Holy Ghoſt to a heavenly Righteouſneſs and to eternal Life, there riſeth in them alſo a new Light and a new Flame; there riſe in them new and holy Affections, as the Fear of God, true Faith and aſſured Hope, *&c.* There beginneth in them alſo a new Will. And this is to put on Chriſt truly and according to the Goſpel,

Therefore the Righteouſneſs of the Law, or of our own Works, is not given unto us in Baptiſm; but Chriſt himſelf is our Garment. Now Chriſt is no Law, no Law-giver, no Work; but a divine and an ineſtimable Gift, whom God hath given unto us, that he might be our Juſtifier, our Saviour, and our Redeemer. Wherefore, to be apparalled with Chriſt according to the Goſpel, is not to be apparalled with the Law or with Works, but with an incomparable Gift; that is to ſay, with Remiſſion of Sins, Righteouſneſs, Peace, Conſolation, Joy of Spirit, Salvation, Life and Chriſt himſelf.

This is diligently to be noted, becauſe of the fond and fantaſtical Spirits, which go about to deface the Majeſty of Baptiſm, and ſpeak wickedly of it. *Paul* contrariwiſe commendeth and ſetteth it forth with honourable Titles, calling it *the Waſhing of the New Birth, the renewing of the Holy Ghoſt.* (Tit. iii.) And here alſo he ſaith, that all they, which are baptized have put on Chriſt. As if he ſaid, Ye are carried out of the Law into a new Birth, which is wrought in Baptiſm. Therefore ye are not now any longer under the Law, but ye are cloathed with a new Garment; to wit, with the Righteouſneſs of Chriſt. Wherefore Baptiſm is a Thing of great Force and Efficacy. Now, when we are apparalled with Chriſt, as with the Robe of our Righteouſneſs and Salvation, then we muſt put on Chriſt alſo as the Apparal of Imitation and Example. Theſe Things I have handled more largely in another Place, therefore I here briefly paſs them over.

Verſe 18. *There is neither* Jew *nor* Grecian, *there is neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus.*

Here might be added moreover many more Names of Perſons and Offices which are ordained of God, as theſe, there is neither Magiſtrate nor Subject, neither Teacher nor Hearer, neither ShoolMaſter nor Scholar, neither Maſter nor Servant,, neither Miſtreſs nor Maid, *&c.* for in Chriſt Jeſu all States, yea even ſuch as are ordained of God, are nothing. Indeed the Male, the Female, the Bond, the Free, the Jew, the Gentile, the Prince, the Subject, are the good Creatures of God; but in Chriſt, that is, in the Matter of Salvation they are nothing, with all their Wiſdom, Righteouſneſs, Religion, and Power.

Wherefore,

Wherefore, with theſe Words, *There is neither* Jew, *&c. Paul* mightily aboliſheth the Law. For here, that is, when a Man is renewed by Baptiſm, and hath put on Chriſt, there is neither *Jew* nor *Grecian*, &c. The Apoſtle ſpeaketh not here of the *Jew* according to his Nature and Subſtance, but he calleth him a *Jew* which is the Diſciple of *Moſes*, is ſubject to the Law, is circumciſed, and with all his Endeavour keepeth the Ceremonies commanded in the Law. Where Chriſt is put on, ſaith he, there is neither *Jew*, nor Circumciſion, nor Ceremony of the Law any more; for Chriſt hath aboliſhed all the Laws of *Moſes* that ever were. Wherefore the Conſcience, believing in Chriſt, muſt be ſo ſurely perſuaded that the Law is aboliſhed, with all his Terrors and Threatnings, that it ſhould be utterly ignorant whether there were ever any *Moſes*, any Law, or any *Jew*. For Chriſt and *Moſes* can in no wiſe agree. *Moſes* came with the Law, with many Works, and with many Ceremonies; but Chriſt came without any Law, without any exacting of Works, giving Grace and Righteouſneſs, *&c.* For *the Law was given by* Moſes, *but grace and Truth came by Jeſus Chriſt.* (John i. 17.)

Moreover when he ſaith, nor *Grecian*, he alſo rejecteth and condemneth the Wiſdom and Righteouſneſs of the *Gentiles*. For among the *Gentiles* there were many notable Men, as *Xenophon*, *Themiſtocles*, *Marcus*, *Fabius*, *Attilius Regulus*, *Cicero*, *Pomponius*, *Atticus*, and many other, which being endued with ſingular Virtues, governed Common-weals excellently, and did many worthy Acts for the Preſervation thereof; and yet all theſe were nothing before God, with their Wiſdom, their Power, their notable Acts, their excellent Virtues, Laws, Religions and Ceremonies: For we muſt not think that the *Gentiles* did contemn all Honeſty and Religion. Yea all Nations of all Ages diſperſed throughout the World had their Laws, Religions and Ceremonies, without the which it is not poſſible that Mankind ſhould be governed. All Righteouſneſs therefore concerning either the Government of Families, or Common-weals, of divine Matters (as was the Righteouſneſs of the Law) with all the Obedience, Execution and Holineſs thereof, be it never ſo perfect, is nothing worth before God. What then? The Garment of Chriſt which we put on in Baptiſm.

So, if the Servant do his Duty, obey his Maſter, ſerve in his Vocation never ſo diligently and faithfully: if he that is at Liberty be in Authority and govern the Common-wealth, and guide his own Family honeſtly and with Praiſe: if the Man do that pertaineth to the Man in marrying a Wife, in governing his Family, in obeying the Magiſtrate, in behaving himſelf decently towards all Men: if the Woman live chaſtely, obey her Huſband, ſee well to her Houſhold, bring up her Children godly (which are indeed excellent Gifts and holy Works) yet are all theſe nothing in Compariſon of that Righteouſneſs which is before God, to be brief, all the Laws, Ceremonies, Religions, Righteouſneſs and Works in the whole World, yea of the *Jews* themſelves, which were the firſt that had the Kingdom and Prieſthood ordained and appointed of God, with their holy Laws, Religions, Ceremonies, and Worſhippings, all theſe (I ſay) take not away Sin, deliver not from Death, nor purchaſe Life.

Therefore your falſe Apoſtles do ſubtilly ſeduce you (O ye *Galatians*) when they teach you that the Law is neceſſary to Salvation: and by this

Means they ſpoil you of that excellent Glory of your new Birth and your Adoption, and call you back to your old Birth, and to the moſt miſerable Servitude of the Law, making you of the free Children of God, Bond-Children of the Law, whilſt they will have a Difference of Perſons according to the Law. Indeed there is a Difference of Perſons in the Law, and in the World, and there it ought to be, but not before God. *All have ſinned, and are deſtitute of the Glory of God.* (Rom. iii. 23.) Let the *Jews* therefore, the *Gentiles*, and the whole World keep Silence in the Preſence of God. God hath indeed many Ordinances, Laws, Degrees, and Kinds of Life, but all theſe help nothing to deſerve Grace, and to obtain eternal Life. So many as are juſtified therefore, are juſtified, not by the Obſervation of Man's Law, or God's Law, but by Chriſt alone, who hath aboliſhed all Laws. Him alone doth the Goſpel ſet forth unto us for a Pacifier of God's Wrath by the ſhedding of his own Blood, and a Saviour: And without Faith in him, neither ſhall the *Jew* be ſaved by the Law, nor the Monk by his Order, nor the *Grecian* by his Wiſdom, nor the Magiſtrate or Maſter by his upright Government, nor the Servant by his Obedience.

Verſe 28. *For ye are all one in Chriſt Jeſus.*

Theſe are excellent Words. In the World, and according to the Fleſh, there is great Difference and inequality of Perſons, and the ſame muſt be diligently obſerved. For if the Woman would be the Man, if the Son would be the Father, the Servant would be the Maſter, the Subject would be the Magiſtrate, there ſhould be nothing elſe but a Confuſion of all States and of all Things. Contrariwiſe, in Chriſt there is no Law, no Difference of Perſons, there is neither *Jew* nor *Grecian*, but all are one. For there is but one Body, one Spirit, one Hope of Vocation: there is one Goſpel, *one Faith, one Baptiſm, one God and Father of all, one Chriſt and Lord of all.* (Eph. iv. 4.) We have the ſame Chriſt, I, thou, and all the Faithful, which *Peter*, *Paul*, and all the Saints had. Here therefore the Conſcience knoweth nothing of the Law, but hath Chriſt only before her Eyes. Therefore *Paul* is always wont to add this Clauſe: *In Chriſt Jeſu.* Who, if he be taken out of our Sight, then cometh Anguiſh and Terror.

The Popiſh School-Divines do dream that Faith is a Quality cleaving in the Heart without Chriſt. This is a deviliſh Error. But Chriſt ſhould be ſo ſet forth, that thou ſhouldeſt ſee nothing beſides him, and ſhouldeſt think that nothing can be more near unto thee, or more preſent within thy Heart than he is. For he ſitteth not idly in Heaven: but is preſent with us, working and living in us. As he ſaith before in the ſecond Chapter: *I live; yet not I, but Chriſt liveth in me.* And here likewiſe: *Ye have put on Chriſt.* Faith therefore is a certain ſtedfaſt beholding, which looketh upon nothing elſe but Chriſt the Conqueror of Sin and Death, and the Giver of Righteouſneſs, Salvation and eternal Life. This is the Cauſe that *Paul* nameth and ſetteth forth Jeſus Chriſt ſo often in his Epiſtles, yea almoſt in every Verſe. But he ſetteth him forth by the Word: for otherwiſe he cannot be comprehended than by the Word.

This was notably and lively repreſented by the brazen Serpent, which is a Figure of Chriſt. *Moſes* commanded the *Jews* which were ſtung of Ser-

pents

pents in the Desert, to do nothing else but stedfastly behold the brazen Serpent, and not to turn away their Eyes. They that did so, were healed only by that stedfast and constant beholding of the Serpent. (*Numb.* xxi. 6, 7, 8.) But contrariwise, they died which obeyed not the Commandment of *Moses*, but looked upon their Wounds and not upon the Serpent. So if I would find Comfort when my Conscience is afflicted, or when I am at the Point of Death, I must do nothing but apprehend Christ by Faith, and say: I believe in Jesus Christ the Son of God, who suffered, was crucified, and died for me, &c. in whose Wounds and in whose Death I see my Sin, and in his Resurrection Victory over Sin, Death, and the Devil, also Righteousness and eternal Life. Besides him I see nothing, I hear nothing. This is true Faith concerning Christ and in Christ. Whereby *we are made Members of his Body, Flesh of his Flesh, and Bone of his Bones. In him therefore we live, we move, and we have our being.* (Eph. v. 30. Acts xvii. 28.) Christ and our Faith must throughly be joined together. We must be in Heaven and Christ must live and work in us. Now, he liveth and worketh in us, not by Speculation and naked Knowledge, but in deed by a true and a substantial Presence.

Verse 29. *And if ye be Christ's, then are ye* Abraham's *Seed, and Heirs by the Promise*

That is to say: If ye believe and be baptized into Christ, if ye believe, I say, that he is that promised Seed of *Abraham* which brought the Blessing to all the *Gentiles*, then are ye the Children of *Abraham*, not by Nature, but by Adoption. For the Scripture attributeth unto him, not only the Children of the Flesh, but also of Adoption and of the Promise, and foreshoweth that they shall receive the Inheritance, and the other shall be cast out of the House. So *Paul* in few Words translateth the whole Glory of *Libanus*, that is to say, of the Nations of the *Jews* unto the Desert, that is unto the *Gentiles*. And this Place comprehendeth a singular Consolation: to wit, that the *Gintiles* are the Children of *Abraham*, and consequently the People of God. But they are the Children of *Abraham*, not by carnal Generation but by the Promise. The Kingdom of Heaven then, Life, and the eternal Inheritance belongeth to the *Gentiles*. And this the Scripture signified long before when it saith: *I have made thee a Father of many Nations.* (Gen. xvii. 5.) Again: *In thy Seed shall all Nations be blessed.* (Gen. xxii. 18.) Now therefore because we which are *Gentiles* do believe, and by Faith do receive the Blessing promised to *Abraham*, and exhibited by Christ, therefore the Scripture calleth us the Children and Heirs of *Abraham*, not after the Flesh, but after the Promise. So that Promise: *In thy Seed*, &c. belongeth also to all the *Gentiles*, and according to this Promise Christ is become ours.

Indeed the Promise was made only to the *Jews*, and not to us that are *Gentiles*. Psal. cxcvii. *He sheweth his Word unto* Jacob, &c. *He hath not dealt so with every Nation*, &c. Notwithstanding, that which was promised cometh unto us by Faith, by the which only we apprehend the Promise of God. Albeit then that the Promise be not made unto us, yet is it made as touching us and for us: for we are named in the Promise: *In thy Seed shall all Nations be blessed.* For the Promise sheweth plainly that

Abraham

Abraham ſhould be the Father, not only of the *Jewiſh* Nation, but of many Nations, and that he ſhould be the Heir, not of one Kingdom, but of all the World, (*Rom.* iv.) So the Glory of the whole Kingdom of Chriſt is tranſlated unto us. Wherefore all Laws are utterly aboliſhed in the Heart and Conſcience of a Chriſtian: notwithſtanding they remain without ſtill in the Fleſh. And hereof we have ſpoken largely before.

CHAP. IV.

Verſe 1. *This I ſay that the Heir as long as he is a Child, differeth nothing from a Servant, though he be Lord of all.*

Verſe 2. *But is under Tutors and Governours, until the Time appointed of the Father.*

YE ſee with what vehement Affection *Paul* goeth about to call back the *Galatians*, and what ſtrong Arguments he uſeth in debating the Matter, gathering Similitudes of Experience, of the Example of *Abraham*, of the Teſtimonies of the Scripture, and of the Time, ſo that oftentimes he ſeemeth to renew the whole Matter again. For before, he he had in a Manner finiſhed the Diſputation concerning Juſtification, concluding that a Man is juſtified before God by Faith only and alone. But becauſe he calleth alſo to Remembrance this political Example of the little Heir, he bringeth the ſame alſo for the Confirmation of his Matter. Thus trying every Way, he lieth in wait with a certain holy Subtilty to take the *Galatians* unawares. For the Ignorant People are ſooner perſuaded with Similitudes and Examples, than with deep and ſubtil Diſputations. They will rather behold an Image well painted, than a Book well written. *Paul* therefore now, after that he had brought the Similitude of a Man's Teſtament, of the Priſon, of the Schoolmaſter, uſeth alſo this Similitude of an Heir (which is familiar and well known to all Men) to move and to perſuade them. And ſurely it is a very profitable Thing to be furniſhed with Similitudes and Examples which not only *Paul*, but alſo the Prophets, and Chriſt himſelf alſo did often uſe.

Ye ſee, ſaith he, that it is ordained by the Civil Laws, that an Heir, albeit he be the Lord of all his Father's Goods, differeth not from a Servant. Indeed he hath an aſſured Hope of the Inheritance: but before he come to his Years, his Tutors hold him in Subjection, like as the Schoolmaſter doth the Scholar. They commit not unto him the ordering of his own Goods, but conſtrain him to ſerve, ſo that he is kept and maintained with his own Goods like a Servant. Therefore ſo long as this Bondage endureth, that is, ſo long as he is under Tutors and Governors, he differeth nothing from a Servant. And this Subjection and Servitude is very profitable for him: for otherwiſe through Folly he would ſoon waſte all his Goods. This Captivity endureth not always, but hath a certain Time limited and appointed by the Father wherein it muſt end.

Verſe

Verſe 3. *So alſo we, as long as we were Children, were in Bondage under the Rudiments of the World.*

In like Manner, when were little Children, we were Heirs, having the Promiſe of the Inheritance to come, which ſhould be given unto us by the Seed of *Abraham*, that is to ſay, by Chriſt, in whom all Nations ſhould be bleſſed. But becauſe the Fulneſs of Time was not yet come, *Moſes*, our Tutor, Governor and Schoolmaſter, came holding us in Captivity with our Hands bound, ſo that we could bear no Rule, nor poſſeſs our Inheritance. In the mean Time notwithſtanding, like as an Heir is nouriſhed and maintained in hope of Liberty to come: even ſo *Moſes* did nouriſh us with the Hope of the Promiſe to be revealed in the Time appointed; to wit, when Chriſt ſhould come, who by his Coming ſhould put an End to the Time of the Law, and begin the Time of Grace.

Now the Time of the Law endeth two Manner of Ways: Firſt, (as I ſaid) by the Coming of Chriſt in the Fleſh at the Time appointed of his Father. *But when the Fulneſs of Time was come, God ſent forth his Son, made of a Woman, and made under the Law, that he might redeem them which were under the Law*, &c. (Gal. iv. 4, 5.) *He entered into the holy Sanctuary, once through his Blood, and obtained eternal Redemption for us.* (Heb. ix. 12.) Moreover, the ſame Chriſt, who came once in the Time appointed, cometh alſo unto us daily and hourly in Spirit. Indeed once with his own Blood he redeemed and ſanctified all; but becauſe we are not yet perfectly pure (for the Remnants of Sin do yet cleave in our Fleſh, which ſtriveth againſt the Spirit. *Heb.* x. 14. *Gal.* v. 17.) therefore daily he cometh unto us ſpiritually, and coutinually more and more accompliſheth the appointed Time of his Father, abrogating and aboliſhing the Law.

So he came alſo in Spirit to the Fathers of the Old-Teſtament before he appeared in the Fleſh. They had Chriſt in Spirit. They believed in Chriſt which ſhould be revealed, as we believe in Chriſt which is now revealed, and were ſaved by him as we are, according to that Saying: *Jeſus Chriſt is one Yeſterday, and To-day, and ſhall be the ſame for ever.* Yeſterday, before the Time of his coming in the Fleſh. To-day, when he was revealed in the Time before appointed. Now and for ever he is one and the ſame Chriſt. For even by him only and alone all the Faithful which either have been, be, or ſhall be, are delivered from the Law, juſtified and ſaved.

In like Manner, we alſo, ſaith he, *when we were Children, ſerved under the Rudiments of the World*; that is to ſay, the Law had Dominion over us, oppreſſed us, and kept us in a ſtrait Bondage, as Servants and Captives. For firſt it reſtrained carnal and rebellious Perſons, that they ſhould not run headlong into all Kinds of Vice. For the Law threateneth Puniſhment to Tranſgreſſors; which if they feared not, there is no Miſchief which they would not commit: And over thoſe, whom the Law ſo bridleth, it ruleth and reigneth. Again, it did accuſe us, terrify us, kill us, and condemn us ſpiritually and before God: And this was the principal Dominion that the Law had over us. Therefore, like as an Heir is ſubject unto his Tutors, is beated, and is compelled to obey their Laws, and diligently to execute their Commandments: even ſo, Men's Conſciences, before Chriſt

come, are oppreſſed with the ſharp Servitude of the Law; that is to ſay, they are accuſed, terrified, and condemned of the Law. But this Dominion, or rather this Tyranny of the Law is not continual, but muſt only endure until the Time of Grace. Wherefore the Office of the Law is to reprove and to increaſe Sins, not to bring Righteouſneſs: to kill, not to bring Life. For *the Law is a Schoolmaſter unto Chriſt.* (Gal. iii, 20.) Like as therefore the Tutors do handle the Heir, being yet a Child, ſtraitly, and hardly, rule him and command him as a Servant, and he again is conſtrained to be ſubject unto them: even ſo the Law accuſeth us, humbleth us, and bringeth us into Bondage, that we may be the Servants of Sin, Death, and of the Wrath of God, which is indeed a moſt miſerable Kind of Bondage. But as the Power of the Tutors, and the Subjection and Bondage of the little Heir is not continual, but only endureth unto the Time appointed of the Father, which, being ended, he needeth not to be governed by his Tutors, nor remaineth under their Subjection any more, but with Liberty enjoyeth the Inheritance: even ſo the Law hath Dominion over us, and we are conſtrained to be Servants and Captives under his Government, but not for ever. For this Clauſe which followeth muſt be added: *Until the Time appointed of the Father.* For Chriſt, which was promiſed, came and redeemed us which were oppreſſed with the Tyranny of the Law.

Contrariwiſe, the Coming of Chriſt profiteth not the careleſs Hypocrites, the wicked Contemners of God, nor the Deſperate, which think that nothing elſe remaineth but Terrors of the Law which they feel. His Coming only profiteth thoſe which are tormented and terrified with the Law for a Time; that is to ſay, ſuch as deſpair not in thoſe great and inward Terrors which the Law ſtirreth up, but with a ſure Truſt come unto Chriſt the Throne of Grace, which hath redeemed them from the Curſe of the Law, being made a Curſe for them, and ſo obtain Mercy and Grace, (*Heb.* iv. 16. *Gal.* iii. 13.)

There is a certain Vehemency therefore in this Word, *we did ſerve.* As if he would ſay: Our Conſcience was ſubject to the Law, which holding us as Bondſlaves and Captives, like as a Tyrant holdeth his Priſoners, whipped us, and with all his power exerciſed his Tyranny upon us; that is to ſay, it brought unto us a Terror and an Heavineſs of Spirit, it made us to tremble and ready to deſpair, threatening unto us everlaſting Death and Damnation. This ſpiritual Bondage and ſlavery of the Law is moſt ſharp and bitter, and yet (as I have ſaid) it is not continual, but endureth ſo long as we are Children; that is, as long as Chriſt is abſent. Whilſt he is abſent, we are Servants ſhut under the Law, deſtitute of Grace, Faith, and all the Gifts of the Holy Ghoſt.

Verſe 3. *Under the Elements or Rudiments of the World.*

Some have thought that *Paul* ſpeaketh here of thoſe corporal Elements, the Fire, the Air, the Water, and the Earth. But *Paul* hath his peculiar Manner of Speech; and he ſpeaketh here even of the Law of God, which he calleth Elements or Rudiments of the World: And his Words ſeem to be very heretical. So is he wont in other Places alſo to diminiſh and to abaſe the Authority of the Law very much when he calleth it the Letter that killeth,

killeth, the Miniſtry of Death and Damnation, and the Power of Sin. And theſe moſt odious Names, which ſhew plainly the Power and Uſe of the Law, he chuſeth of purpoſe, to admoniſh us, that in the Terrors of Sin, Wrath and the Judgment of God, we truſt not to our own Righteouſneſs, or to the Righteouſneſs of the Law, ſeeing that the Law, in his principal Uſe, can do nothing elſe but accuſe our Conſciences, increaſe Sin, threaten Death and eternal Damnation. Wherefore this diminiſhing and abaſing of the Law muſt be applied to the Conflict of Conſcience, and not to the civil Life, nor to ſecure and careleſs Minds.

He calleth therefore the Law the Elements of the World; that is to ſay, the outward Laws and Traditions written in a certain Book. For although the Law do civilly bridle a Man from Evil, and conſtrain him to do well, yet notwithſtanding being kept after this Sort, it doth not deliver him from Sin, it juſtifieth him not, it prepareth not a Way for him to Heaven, but leaveth him in the World. I do not obtain Righteouſneſs and everlaſting Life, becauſe I kill not, I commit not Adultery, I do not ſteal, *&c.* Theſe outward Virtues and honeſt Converſation be not the Kindom of Chriſt, nor the heavenly Righteouſneſs, but the Righteouſneſs of the Fleſh and of the World; which alſo the *Gentiles* had, and not only the Merit-mongers, as in the Time of Chriſt the *Phariſees*, and in our Time the Monks and Friers, *&c.* This Righteouſneſs ſome do obſerve to avoid the Puniſhments of the Law; ſome that they may be praiſed of Men and eſteemed righteous, conſtant and patient, and therefore it is rather to be called, coloured Hypocriſy, than Righteouſneſs

Moreover, the Law, when it is in its principal Uſe and Office, can do nothing but accuſe, terrify, condemn and kill. But where ſuch Terror, ſuch feeling of Sin, of Death, of the Wrath and Judgment of God is, there is no Righteouſneſs, no divine or heavenly Thing, but all theſe are mere Things of the World; which (becauſe it is the Kingdom of the Devil) is nothing elſe but a certain Puddle of Sin, of Death, of Hell, and of all Evils which the Fearful, Sorrowful and Heavy-hearted do feel: but the ſecure and careleſs Contemners do not feel them. Wherefore the Law, even in his beſt and moſt perfect Uſe, doth nothing elſe but reveal and increaſe Sin, and ſtrike into us the Terror of Death; and theſe are but worldly Things. We ſee then that the Law giveth no lively, no healthful, no divine or heavenly Thing, but only worldly Things. Wherefore *Paul* doth very fitly call the Law the Elements or Rudiments of the World,

And although *Paul* call the whole Law the Rudiments of the World, (as may appear by that I have ſaid before) yet principally he ſpeaketh thus in Contempt of Ceremonial Laws; which although they profit never ſo much, yet (ſaith he) they conſiſt only in outward Things, as Meat, Drink, Apparal, Places, Times, the Temple, the Feaſts, Waſhings, the Sacrifices, *&c.* which be but mere worldly, and Things ordained of God only for the Uſe of this preſent Life, but not to juſtify or ſave before God. Therefore by this Clauſe, *the Rudiments of the World*, he rejecteth and condemneth the Righteouſneſs of the Law, which conſiſteth in theſe outward Ceremonies, being notwithſtanding ordained and commanded of God to be obſerved for a Time, and by a contemptible Name calleth it the Rudiments

ments of the World. So the Emperor's Laws be Rudiments of the World, for they intreat of worldly Matters; that is to ſay, of Things concerning this preſent Life, as of Goods, Poſſeſſions, Inheritances, Murders, Adulteries, Robberies, *&c.* whereof ſpeaketh alſo the ſecond Table of the Commandments. As for the Pope's Cannon Laws and Decretals, which forbid Marriage and Meats, thoſe *Paul*, in another Place, calleth, the Doctrines of Devils; which are alſo Rudiments of the World, but that they do moſt wickedly bind Men's Conſciences to the Obſervation of outward Things, contrary to the Word of God and Faith.

Wherefore the Law of *Moſes* giveth nothing but worldly Things; that is to ſay, it doth not only ſhew civilly and ſpiritually the Evils that be in the World, Notwithſtanding, if it be in his true Uſe, it driveth the Conſcience, by his Terrors, to ſeek and thirſt after the Promiſe of God, and to look unto Chriſt. But that thou mayeſt ſo do, thou haſt need of the Aid and aſſiſtance of the Holy Ghoſt, which may ſay in thy Heart: It is not the Will of God, that after the Law hath done his Office in thee, thou ſhouldeſt only be terrified and killed; but that, when thou art brought by the Law to the Knowledge of thy Miſery and Damnation, thou ſhouldeſt not deſpair, but believe in Chriſt, *who is the End of the Law to Righteouſneſs, to every one that believeth.* (Rom. x. 4.) Here is no worldly Thing done; but here all worldly Matters, and all Laws ceaſe, and heavenly Things begin now to appear. Therefore, ſo long as we be under the Rudiments of the World; that is to ſay, under the Law, which giveth not only no Righteouſneſs and Peace of Conſcience, but revealeth and increaſeth Sins and engendereth Wrath, we be Servants thral and ſubject to the Law, although we have the Promiſe of the Bleſſing to come. Indeed the Law ſaith, *Thou ſhalt love the Lord thy God:* But that I may be able ſo to do, or to apprehend Chriſt, this cannot the Law give.

I ſpeak not this to the End that the Law ſhould be deſpiſed, neither doth *Paul* ſo mean, but it ought to be had in great Eſtimation. But becauſe *Paul* is here in the Matter of Juſtification, it was neceſſary that he ſhould ſpeak of the Law, as of a Thing very contemptible and odious. For Juſtification is a far other Manner of Thing than the Law is. We cannot ſpeak baſely and contemptuouſly enough of the Law when we are in this Matter. When the Conſcience therefore is in the Conflict, then ſhould it think upon nothing, know nothing at all but Chriſt only and alone. Then ſhould it remove the Law utterly out of her Sight, and embrace nothing but the Promiſe concerning Chriſt. To ſay this, it is an eaſy Matter; but in the Time of Temptation, when the Conſcience wreſtleth in the Preſence of God, to do it indeed, of all Things it is the hardeſt; to wit, that when the Law accuſeth thee, terrifieth thee, revealeth unto thee thy Sin, threrteneth the Wrath of God and eternal Death, that then (I ſay) thou ſhouldeſt have ſuch Strength of Faith in Chriſt, as if there had never been any Law or any Sin, but only Chriſt, mere Grace, and Redemption: Or that thou ſhouldeſt be able to ſay, O Law, I will not hear thee, for thou haſt a ſtammering and a ſlow Tongue: Moreover, the Fulneſs of Time is now come, and therefore I am free, and will not ſuffer thy Tyranny any longer. Here a Man may ſee how hard a Matter it is to ſeparate the Law from Grace. Again, how divine and heavenly a Thing it

is

is to hope here even againſt Hope, and how true this Propoſition of *Paul* is, that *we are juſtified by Faith alone.*

Learn here, therefore, to ſpeak of the Law as contemptuouſly as thou canſt in the Matter of Juſtification, by the Example of the Apoſtle, which calleth the Law, *the Rudiments of the World, pernicious Traditions, the Strength of Sin, the Miniſtry of Death,* &c. For if thou ſuffer the Law to bear Rule in thy Conſcience when thou ſtandeſt before God wreſtling againſt Sin and Death, then is the Law indeed nothing elſe but a Sink of all Evils, Hereſies and Blaſphemies: For it doth nothing but increaſe Sin, accuſe and terrify the Conſcience, threaten Death, and ſet forth God as an angry Judge, which rejecteth and condemneth Sinners. Here therefore, if thou be wiſe, baniſh this ſtuttering and ſtammering *Moſes* far from thee with his Law, and in any wiſe let not his Terrors and his Threatnings move thee. Here let him utterly be ſuſpected unto thee as an Heretic, as an excommunicate and condemned Perſon, worſe than the Pope and the Devil himſelf, and therefore not to be heard or obeyed in any Caſe.

But, out of the Matter of Juſtification, we ought with *Paul* to think reverential of the Law, to commend it highly, to call it holy, righteous, good, ſpiritual and divine. (*Rom.* vii. 14.) Out of the Caſe of Conſcience we ſhould make a God of it, but in the Caſe of Conſcience it is a very Devil. For, in the leaſt temptation that can be, it is not able to raiſe up and comfort the Conſcience; but it doth clean contrary: It terrifieth, it oppreſſeth it with Heavineſs, and plucketh it from the Aſſurance of Righteouſneſs, of Life, and of all goodneſs. Hereupon *Paul* a little after, calleth it *weak and beggarly Rudiments.* (Gal. iv. 9.) Wherefore, let us not ſuffer the Law in any Caſe to bear Rule in our Conſcience, eſpecially ſeeing it coſt Chriſt ſo great a Price to deliver the Conſcience from the Tyranny of the Law. *For he was made a Curſe for us, that he might deliver us from the Curſe of the Law.* Let the Godly learn therefore that the Law and Chriſt are two contrary Things, whereof the one cannot abide the other. For, when Chriſt is preſent, the Law may in no Caſe Rule, but muſt depart out of the Conſcience, and leave the Bed, (which is ſo ſtrait that it cannot hold two, as *Iſaiah* ſaith, chap. xxviii. 20.) and give Place only to Chriſt. Let him only reign in Righteouſneſs, in Peace, in Joy and Life, that the Conſcience may ſleep and repoſe itſelf joyfully in Chriſt without any Feeling of the Law, Sin and Death.

Paul here of Purpoſe uſeth this figurative Speech, *Elements of the World*; whereby (as I ſaid) he doth much abaſe and diminiſh the Glory and Authority of the Law, to ſtir up our Minds. (2 *Cor.* iii.) For he that readeth *Paul* attentively, when he heareth that he calleth the Law the Miniſtry of Death, the Letter that killeth, *&c.* by-and-by he thinketh thus with himſelf: Why doth he give ſuch odious, and, as it appeareth to Reaſon, blaſphemous Terms to to the Law, which is a divine Doctrine revealed from Heaven? To this *Paul* anſwereth, that the Law is both holy, juſt and good, and that it is alſo the Miniſtry of Sin and Death, but in divers reſpects. Before Chriſt, it is holy; after Chriſt, it is Death. Therefore when Chriſt is come, we ought to know nothing at all of the Law, unleſs it be in this reſpect, that it hath Power and Dominion over the Fleſh, to bridle it and keep it under. Here is a Conflict between the Law and the

Fleſh (to whom the Yoke of the Law is hard and grievous) as long as we live.

Only *Paul* among all the Apoſtles, calleth the Law *the Rudiments of the World, weak and beggarly Elements, the Strength of Sin, the Letter that killeth*, &c. (2 Cor. iii. 6.) The other Apoſtles ſpake not ſo of the Law. Whoſoever then will be a right Scholar in Chriſt's School, let him mark diligently this Manner of Speech uſed of the Apoſtle: Chriſt calleth him an elect Veſſel, and therefore gave unto him an exquiſite Utterance, and a ſingular kind of Speech above all the reſt of the Apoſtles, that he as an elect Veſſel might faithfully lay the Foundations of the Article of Juſtification, and clearly ſet forth the ſame. (*Acts* ix. 15.)

Verſe 4. *But after the fulneſs of Time was come, God ſent his Son, made of a Woman, and made under the Law, that he might redeem them which were under the Law.*

That is to ſay, after that the Time of the Law was fulfilled, and that Chriſt was revealed, and had delivered us from the Law, and that the Promiſe was publiſhed among all Nations, &c.

Mark here diligently how *Paul* defineth Chriſt. Chriſt (ſaith he) is the Son of God and of a Woman, which for us Sinners was made under the Law, to redeem us that were under the Law. In theſe Words he comprehendeth both the Perſon of Chriſt and the Office of Chriſt. His Perſon conſiſteth of his divine and human Nature. This he ſheweth plainly when he ſaith, *God ſent his own Son born of a Woman*. Chriſt therefore is very God and very Man. His Office he ſetteth forth in theſe Words, *Being made under the Law to redeem them that were under the Law*, &c.

And it ſeemeth that *Paul* here as it were in Reproach, calleth the Virgin *Mary* but only a Woman; which Thing was not well taken even of ſome of the ancient Doctors, who would that he ſhould rather have called her a Virgin, than a Woman. But *Paul* intreateth in this Epiſtle of the moſt high and Principal Matter of all, to wit, of the Goſpel, of Faith, of Chriſtian Righteouſneſs; Alſo what the Perſon of Chriſt is, what is his Office, what he hath taken upon him and done for our Cauſe, and what Benefits he hath brought to us wretched Sinners. Wherefore the Excellency of ſo high and ſo wonderful a Matter was the Cauſe that he had no Regard to her Virginity. It was enough for him to ſet forth and preach the ineſtimable Mercy of God, which would that his Son ſhould be born of that Sex. Therefore he maketh no mention of the Dignity of the Sex, but of the Sex only. And in that he nameth the Sex, he ſignifieth that Chriſt was made true and very Man of Womankind. As if he ſaid, He was born not of Man and Woman, but only of Womankind. Therefore when he nameth but only the Womankind, ſaying, *made of a Woman*, it is as if he ſhould have ſaid, made of a Virgin. *John* the Evangeliſt, when he thus ſetteth forth the Word, that it was in the Beginning, and was made Fleſh, (*John* i. 1.) ſpeaketh not one Word of his Mother.

Furthermore, this Place alſo witneſſeth that Chriſt, when the Time of the Law was accompliſhed, did aboliſh the ſame, and ſo brought Liberty to thoſe that were oppreſſed therewith, but made no new Law after or be-

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ſides that old Law of *Moſes*. Wherefore the Monks and Popiſh Schoolmen do no leſs err and blaſpheme Chriſt, in that they imagine that he hath given a new Law beſides the Law of *Moſes*, than do the *Turks*, which vaunt of their *Mahomet*, as of a new Lawgiver after Chriſt, and better than Chriſt. Chriſt then came not to aboliſh the whole Law, that he might make a new, but (as *Paul* here ſaith) he was ſent of his Father into the World, to redeem thoſe which were kept in Thraldom under the Law. Theſe Words paint out Chriſt lively and truly: They do not attribute unto him the Office to make any new Law, but to redeem them which were under the Law. And Chriſt himſelf ſaith, *I judge no Man*. And in another Place: *I come not to judge the the World, but that the World ſhould be ſaved by me*; (John viii. 15. xii. 47.) that is to ſay, I came not to bring any Law, nor to judge Men according to the ſame, as *Moſes* and other Lawgivers; but I have a higher and better Office. The Law killed you, and I again do judge, condemn and kill the Law, and ſo I deliver you from the Tyranny thereof.

We that are old Men, which have been ſo nuſled up in in this pernicious Doctrine of the *Papiſts*, that it hath taken deep Root, even in our Bones and Marrow, have conceived an Opinion quite contrary to that which *Paul* here teacheth. For although we confeſſed with our Mouth that Chriſt redeemed us from the Tyranny of the Law, yet in very deed in our Heart we thought him to be a Lawgiver, a Tyrant and a Judge, more terrible than *Moſes* himſelf. And this perverſe Opinion we cannot yet at this Day, in ſo great Light of the Truth, utterly reject: So ſtrongly are thoſe Things rooted in our Hearts which we learn in our Youth. But ye which are yet young and are not infected with this pernicious Opinion, may learn Chriſt purely with leſs Difficulty than we that are old can remove out of our Minds theſe blaſphemous Imaginations which we have conceived of him. Notwithſtanding ye have not utterly eſcaped the Deceits of the Devil. For although ye be not yet infected with this curſed Opinion that Chriſt is a Lawgiver, yet have ye in you the Root whereof it ſpringeth, that is, ye have the Fleſh, Reaſon, and the Corruption of Nature, which can judge no otherwiſe of Chriſt, but that he is a Lawgiver. Therefore ye muſt endeavour with all your Power to learn ſo to know and to apprehend Chriſt, as *Paul* has ſet him forth in this Place. But if beſides this natural Corruption, there come alſo corrupt and wicked Teachers, (of whom the World is full;) they will increaſe this Corruption of Nature, and ſo ſhall the Evil be doubled; that is to ſay, evil Inſtruction will increaſe and confirm the pernicious Error of blind Reaſon, which naturally judgeth Chriſt to be a Lawgiver, and printeth that Error mightily in our Minds, that without great Travail and Difficulty it can never be aboliſhed.

Wherefore it is very profitable for us to have always before our Eyes this ſweet and comfortable Sentence, and ſuch-like, which ſet out Chriſt truly and lively, that in our whole Life, in all Dangers, in the Confeſſion of our Faith before Tyrants, and in the Hour of Death, we may boldly and with ſure Confidence ſay: O Law, thou haſt no Power over me, and therefore thou doſt accuſe and condemn me in vain. For I believe in Jeſus Chriſt the Son of God, whom the Father ſent into the World to redeem us miſerable Sinners oppreſſed with the Tyranny of the

Law.

Law. He gave his Life and ſhed his Blood for me. Therefore, feeling thy Terrors and Threatnings, O Law, I plunge my Conſcience in the Wounds, Blood, Death, Reſurrection and Victory of my Saviour Chriſt. Beſides him I will ſee nothing, I will hear nothing. This Faith is our Victory, whereby we overcome the Terrors of the Law, Sin, Death and all Evils, and yet not without great Conflicts. And here do the Children of God, which are daily exerciſed with grievous Temptations, wreſtle and ſweat indeed. For oftentimes it cometh into their Minds, that Chriſt will accuſe them, and plead againſt them; that he will require an Account of their former Life, and that he will condemn them. They cannot aſſure themſelves that he is ſent of his Father to redeem us from the Tyranny and Oppreſſion of the Law. And whereof cometh this? They have not yet fully put off the Fleſh, which rebelleth againſt the Spirit. Therefore the Terrors of the Law, the Fear of Death, and ſuch-like ſorrowful and heavy Sights do oftentimes return, which hinder our Faith that it cannot apprehend the Benefit of Chriſt (who hath redeemed us from the Bondage of the Law) with ſuch Aſſurance as it ſhould do.

But how, or by what Means hath Chriſt redeemed us? This was the Manner of our Redemption: *He was made under the Law.* Chriſt, when he came, found us all Captives under Governors and Tutors, that is to ſay, ſhut up and holden in Priſon under the Law. What doth he then? Although he be Lord of the Law, and therefore the Law hath no Authority or Power over him, (for he is the Son of God) yet of his own accord he maketh himſelf ſubject to the Law. Here the Law executeth upon him all the Juriſdiction it had over us. It accuſeth and terrifieth us alſo: It maketh us ſubject to Sin, Death, the Wrath of God, and with his Sentence condemneth us. And this it doth by good Right: *For we are all Sinners, and by Nature the Children of Wrath.* (Eph. ii. 3.) Contrariwiſe, *Chriſt did no Sin, neither was there any Guilt found in his Mouth.* (2 Pet. ii. 12.) Therefore he was not ſubject to the Law. Yet notwithſtanding the Law was no leſs cruel againſt this innocent, righteous and bleſſed Lamb, than it was againſt us curſed and damned Sinners, yea much more rigorous. For it accuſeth him as a Blaſphemer and a ſeditious Perſon: It made him guilty before God of the Sins of the whole World: it ſo terrified and oppreſſed him with Heavineſs and Anguiſh of Spirit, that he ſweat Blood, and briefly, it condemned him to Death, yea even to the Death of the Croſs. (*Matt.* xxvi. 65. *Luke* xxiii. 5. xxii. 44.)

This was indeed a wonderful Combat, where the Law being a Creature giveth ſuch an Aſſault to his Creator, and againſt all Right and Equity practiſeth his whole Tyranny upon the Son of God which it exerciſed upon us the Children of Wrath. Now, therefore, becauſe the Law did ſo horribly and curſedly ſin againſt his God, it is accurſed and arraigned. There Chriſt ſaith: O Law, thou mighty Queen and cruel Regent of all Mankind, what have I done, that thou haſt accuſed me, terrified me and condemned me, which am innocent? Here the Law, which had before condemned and killed all Men, when it hath nothing wherewith to defend or purge itſelf, is again ſo condemned and vanquiſhed, that it loſeth his whole Right, not only over Chriſt, (whom it ſo cruelly handled and killed) but alſo over all them that believe in him. For

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to thoſe Chriſt ſaith: Come unto me all ye that labour under the Yoke of the Law. (*Matt.* xi. 28.) I could have overcome the Law by my abſolute Power, without mine own Smart: for I am Lord of the Law, and therefore it hath no right over me. But I have made myſelf ſubject unto the Law for your Cauſe which where under the Law, taking your Fleſh upon me: that is to ſay, of mine ineſtimable Love I humbled and yielded myſelf to the ſame Priſon, Tyranny and Bondage of the Law, under the which ye ſerved as Captives and Bondſlaves, I ſuffered the Law to have Dominion over me which was his Lord, to terrify me, to make me thral and captive unto Sin, Death and the Wrath of God, which it ought not to have done. Therefore I have vanquiſhed the Law to have by double Right and Authority: firſt as the Son of God and Lord of the Law: ſecondly in your Perſon: which is as much as if he had overcome the Law yourſelves: for my Victory is yours.

After this Manner *Paul* ſpeaketh every where of this marvellous Combat between Chriſt and the Law. And to make the Matter more delectable and more apparant, he is wont to ſet forth the Law by a Figure called *Proſopopæia* as a certain mighty Perſon, which had coudemned and killed Chriſt: whom Chriſt again overcoming Death, had conquered, condemned and killed, (*Eph.* ii.) *Killing Enmity in himſelf.* Again, *Thou art gone up on high, thou haſt led Captivity captive*, &c. (*Pſalm* lxviii.) He uſeth the ſame Figure alſo in his Epiſtles to the *Romans*, *Corinthians* and *Coloſſians*. *By Sin he condemned Sin*, &c. (*Rom.* viii. 3.) Chriſt therefore by this Victory baniſhed the Law out of our Conſcience, ſo that now it can no more confound us in the Sight of God, drive us to Deſperation, or condemn us. Indeed it ceaſeth not ſtill to reveal our Sin, to accuſe and terrify us: but the Conſcience taking hold of this Word of the Apoſtle: *Chriſt hath redeemed us from the Law*, is raiſed up by Faith and conceiveth great Comfort. Moreover, it triumpheth over the Law with a certain holy Pride, ſaying: I care not for thy Terrors and Threatenings. For thou haſt crucified the Son of God, and this haſt thou done moſt unjuſtly: therefore the Sin that thou haſt committed againſt him, cannot be forgiven. Thou haſt loſt thy Right and Sovereignty, and now for ever thou art not only overcome, condemned and ſlain unto Chriſt, but alſo to me believing in Him, unto whom he hath freely given this Victory. So the Law is dead to us for ever, ſo that we abide in Chriſt. Thanks be therefore to God, which hath given us Victory through our Lord Jeſus Chriſt, (1 *Cor.* xv. 57.)

Theſe Things do alſo confirm this Doctrine, that we are juſtified by Faith only. For when this Combat was fought betwixt Chriſt and the Law, none of our Works or Deſerts came between, but only Chriſt was found, who putting upon him our Perſon, made himſelf ſubject to the Law, and in perfect Innocency ſuffered all Tyranny. Therefore the Law, as a Thief and a curſed Murderer of the Son of God, loſeth all his Right, and deſerveth to be condemed in ſuch Sort, that whereſoever Chriſt is, or is once named, there it is compelled to avoid and fly away, no otherwiſe than the Devil (as the *Papiſts* imagine) flieth from the Croſs. Wherefore if we believe, we are delivered from the Law through Chriſt, who hath triumphed over it by himſelf, (*Col.* ii. 15.) Therefore this glorious Triumph purchaſed unto us by Chriſt, is not gotton by any Works but only by Faith: therefore Faith only juſtifieth.

These Words then, *Chriſt was made under the Law*, &c. as they are pithy and import a certain Vehemency, ſo are they diligently to be weighed and conſidered. For they declare that the Son of God being made under the Law, did not only perform one or two Works of the Law, that is to ſay, he was not only circumciſed, or preſented in the Temple, or went up to *Jeruſalem* with other at the Times appointed, or only lived civilly under the Law, but he ſuffered all the Tyranny of the Law. For the Law being in his principal Uſe and full of Power, ſet upon Chriſt, and ſo horribly aſſailed him, that he felt ſuch Anguiſh and Terror, as no Man upon the Earth had ever felt the like. This his bloody Sweat doth ſufficiently witneſs, his Comfort miniſtred by the Angel, that mighty Prayer which he made in the Garden, and briefly, that lamentable Complaint upon the Croſs: *O my God, why haſt thou forſaken me?* Theſe Things he ſuffered to redeem thoſe that were under the Law, that is to ſay, in Heavineſs of Spirit, in Anguiſh and Terror, and ready to deſpair, which were oppreſſed with the heavy Burden of their Sins, as indeed we are all oppreſſed. For as touching the Fleſh we ſin daily againſt all the Commandments of God. But *Paul* giveth us good Comfort when he ſaith: *God ſent his Son*, &c.

So Chriſt a divine and human Perſon, begotton of God without Beginning, and born of the Virgin in the Time appointed, came not to make a Law, but to feel and Suffer the Terrors of the Law with all Extremity, and to overcome the ſame, that ſo he might utterly aboliſh the Law. He was not made a Teacher of the Law, but an obedient Diſciple to the Law, that by this his Obedience he might redeem them which were under the Law. This is againſt the Doctrine of the *Papiſts*, who have made Chriſt the Law-giver, yea much more ſevere and and rigorous than *Moſes*. *Paul* teacheth here clean contrary, to wit, that God humbleth his Son under the Law, that is to ſay, conſtrained him to bear the Judgment and Curſe of the Law, Sin, Death, &c. For *Moſes* the Miniſter of the Law, Sin, Wrath and Death, apprehended, bound, condemned and killed Chriſt: and all this he ſuffered. Therefore Chriſt ſtandeth as a mere Patient, and not as an Agent, in reſpect of the Law. He is not then a Law-giver, or a Judge after the Law, but in that he made himſelf ſubject to the Law, bearing the Condemnation of the Law, he delivered us from the Curſe thereof.

Now, whereas Chriſt in the Goſpel giveth Commandments, and teacheth the Law, or rather expoundeth it, this pertaineth not to the Doctrine of Juſtification, but of good Works. Moreover, it is not the proper Office of Chriſt (for the which he came principally into the World) to teach the Law, but an accidental or By-office: like as it was to heal the Weak, to raiſe up the Dead, &c. Theſe are indeed excellent and divine Works; but yet not the very proper and principal Works of Chriſt. For the Prophets alſo taught the Law, and wrought Miracles. But Chriſt is God and Man, who fighting againſt the Law, ſuffered the utmoſt Cruelty and Tyranny thereof. And in that he ſuffered the Tyranny of the Law, he vanquiſhed it in himſelf: And afterward being raiſed up again from Death, he condemned and utterly aboliſhed the Law which was our deadly Enemy, ſo that it cannot condemn and kill the Faithful any more. Wherefore the true and proper Office of Chriſt is to wreſtle with the Law,

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with the Sin and the Death of the whole World, and ſo to wreſtle that he muſt ſuffer and abide all theſe Things; and by ſuffering them in himſelf, conquer and aboliſh them, and by this Means deliver the Faithful from the Law and from all Evils. Therefore to teach the Law and to work Miracles, are particular Benefits of Chriſt, for the which he came not principally into the World. For the Prophets, and eſpecially the Apoſtles, did greater Miracles than Chriſt did. (*John* xiv.)

Seeing then that Chriſt hath overcome the Law in his own Perſon, it followeth neceſſarily that he is naturally God. For there is none, whether he be Man or Angel, which is above the Law, but only God. But Chriſt is above the Law, for he hath vanquiſhed it: Therefore he is the Son of God, and naturally God. If thou lay hold upon Chriſt in ſuch Sort as *Paul* here painteth him out, thou canſt not err nor be confounded. Moreover, thou ſhalt eaſily judge of all Kinds of Life, of the Religions and Ceremonies of the whole World. But if this true Picture of Chriſt be defaced, or in any wiſe darkened, then followeth a Confuſion of all Things. For the natural Man cannot judge of the Law of God. Here faileth the Cunning of the Philoſophers, of the Canoniſts, and of all Men. For the Law hath Power and Dominion over Man. Therefore the Law judgeth Man, and not Man the Law. Only the Chriſtian hath a true and a certain Judgment of the Law. And how? That it doth not juſtify. Wherefore then is the Law made, if it do not juſtify? Righteouſneſs before God, which is received by Faith alone, is not the final Cauſe why the Righteous do obey the Law, but the Peace of the World, Thankfulneſs towards God, and good Example of Life, whereby other be provoked to believe the Goſpel. The Pope hath ſo confounded and mingled the ceremonial Law, the moral Law, and Faith together, that he hath at length preferred the ceremonial Law before the moral Law, and the moral Law before Faith.

Verſe 5. *That we might receive the Adoption of the Sons.*

Paul ſetteth forth and amplifieth very largely this Place of *Gen.* xxii. *In thy Seed ſhall all the Nations of the Earth be bleſſed.* A little before he called this Bleſſing of the Seed of *Abraham*, Righteouſneſs, Life, the Promiſe of the Spirit, Deliverance from the Law, the Teſtament, *&c.* Here he calleth it, the Adoption and Inheritance of everlaſting Life. All theſe this Word Bleſſing doth comprehend. For when the Curſe (which is Sin, Death, *&c.*) is aboliſhed, then, in the Stead thereof, ſucceedeth the Bleſſing, that is, Righteouſneſs, Life, and all good Things.

But by what Merit have we received this Bleſſing, that is to ſay, this Adoption and Inheritance of everlaſting Life? By none at all. For what can Men deſerve that are ſhut under Sin, ſubject to the Curſe of the Law, and worthy of everlaſting Death? We have then received this Bleſſing freely, and being utterly unworthy thereof, but yet not without Merit. What Merit is that? Not ours; but the Merit of Jeſus Chriſt the Son of God, who being made under the Law, not for himſelf but for us, (as *Paul* ſaid afore, that *he was made a Curſe for us*) redeemed us which were under the Law. Wherefore we have received this Adoption by the only Redemption of Jeſus Chriſt the Son of God, which is our rich and everlaſting

ing Merit, whether it be of Congruence or Worthineſs, going before Grace or coming after. And with this free Adoption we have alſo received the Holy Ghoſt, which God hath ſent into our Hearts, Crying, *Abba Father*, as followeth:

Verſe 6. *And becauſe you are Sons, God hath ſent forth the Spirit of his Son into your Hearts.*

The Holy Ghoſt is ſent two Manner of Ways. In the primitive Church he was ſent in a manifeſt and viſible Appearance. So he came upon Chriſt at *Jordan* in the Likeneſs of a Dove, (*Matt.* iii. 16.) and in the Likeneſs of Fire upon the Apoſtles and other Believers. (*Acts* ii. 3.) And this was the firſt Sending of the Holy Ghoſt; which was neceſſary in the primitive Church: For it was expedient that it ſhould be eſtabliſhed by many Miracles, becauſe of the Unbelievers, as *Paul* witneſſeth—*Strange Tongues*, ſaith he, *be for a Sign and a Token, not to them that believe, but to them that believe not.* (1 Cor. xiv. 22.) But after that the Church was gathered together and confirmed with thoſe Miracles, it was not neceſſary that this viſible Sending of the Holy Ghoſt ſhould continue any longer

Secondly, the Holy Ghoſt is ſent by the Word into the Hearts of the Believers, as here it is ſaid, *God ſent the Spirit of his Son*, &c. This Sending is without any viſible Appearance; to wit, when, by the Hearing of the external Word, we receive an inward Fervency and Light, whereby we are changed and become new Creatures; whereby alſo we receive a new Judgment, a new Feeling, and a new Moving. This Change, and this new Judgment is no Work of Reaſon, or of the Power of Man, but is the Gift and Operation of the Holy Ghoſt, which cometh with the Word preached, which purifieth our Hearts by Faith, and bringeth forth in us ſpiritual Motions. Therefore there is a great Difference betwixt us and thoſe which with Force and Subtilty perſecute the Doctrine of the Goſpel. For we by the Grace of God can certainly judge by the Word, of the Will of God towards us: Alſo of all Laws and Doctrines, of our own Life and of the Life of others. Contrariwiſe, the *Papiſts* and *Sectaries* cannot certainly judge of any Thing. For they corrupt, they perſecute and blaſpheme the Word. Now without the Word a Man can give no certain Judgment of any Thing.

And although it appear not before the World, that we be renewed in Spirit, and have the Holy Ghoſt, yet notwithſtanding our Judgment, our Speech, and our Confeſſion do declare ſufficiently, that the Holy Ghoſt with his Gifts is in us. For before we could judge rightly of nothing. We ſpake not as now we do. We confeſſed not that all our Works were Sin and damnable; that Chriſt was our only Merit both before Grace and after, as now we do in the true Knowledge and Light of the Goſpel. Wherefore let this trouble us nothing at all, that the World (whoſe Works we teſtify to be evil) judgeth us to be moſt pernicious Heretics and ſeditious Perſons, Deſtroyers of Religon, and Troublers of the common Peace, poſſeſſed of the Devil, ſpeaking in and governing all our Actions. Againſt this perverſe and wicked Judgment of the World, let this Teſtimony of our Conſcience be ſufficient, whereby we aſſuredly konw, that

that it is the Gift of God, that we do not only believe in Jeſus Chriſt, but that we alſo openly preach and confeſs him before the World. As we believe with our Heart, ſo do we ſpeak with our Mouth, according to that ſaying of the Pſalmiſt, *I believed, and therefore I have ſpoken.* (Pſ. cxvi. 10.)

Moreover we exerciſe ourſelves in the Fear of God, and avoid Sin as much as we may. If we Sin, we Sin not of Purpoſe, but of Ignorance, and we are ſorry for it. We may ſlip, for the Devil lieth in wait for us both Day and Night. Alſo the Remnants of Sin cleave yet faſt in our Fleſh: Therefore as touching the Fleſh we are Sinners, yea after that we have received the Holy Ghoſt. And there is no great Difference betwixt a Chriſtian and a civil honeſt Man. For the Works of a Chriſtian in outward Shew are but baſe and ſimple. He doth his Duty according to his Vocation, he guideth his Family, he tilleth the Ground, he giveth Counſel, he aideth and ſuccoureth his Neighbour. Theſe Works the carnal Man doth not much eſteem, but thinketh them to be common to all Men, and ſuch as the Heathen may alſo do. For the World underſtandeth not the Things which are of the Spirit of God, and therefore it judgeth perverſly of the Works of the Godly. But the monſtrous Superſtition of Hypocrites and their Will-works they have in great Admiration. They count them holy Works, and ſpare no Charges in Maintaining the ſame. Contrariwiſe, the Works of the Faithful, (which although in outward Appearance they ſeeem to be but vile and nothing worth, yet are they good Works indeed, and accepted of God becauſe they are done in Faith, with a chearful Heart, and with Obedience and Thankfulneſs towards God) theſe Works, I ſay, they do not only not acknowledge to be good Works, but alſo they deſpiſe and condemn them as moſt wicked and abominable. The World therefore believeth nothing leſs than that we have the Holy Ghoſt. Notwithſtanding in the Time of Tribulation or of the Croſs, and of the Confeſſion of our Faith, (which is the proper and principal Work of thoſe that believe) when we muſt either forſake Wife, Children, Goods and Life, or elſe deny Chriſt, then it appeareth that we make Confeſſion of our Faith, that we confeſs Chriſt and his Word, by the Power of the Holy Ghoſt.

We ought not therefore to doubt whether the Holy Ghoſt dwelleth in us or not; but to be aſſuredly peaſuaded that we *are the Temple of the Holy Ghoſt*, as *Paul* ſaith, (1 *Cor.* iii. 16.) For if any Man feel in himſelf a Love towards the word of God, and willingly heareth, talketh, writeth, and thinketh of Chriſt, let that Man know that this is not the Work of Man's Will or Reaſon, but the Gift of the Holy Ghoſt: For it is impoſſible that theſe Things ſhould be done without the Holy Ghoſt. Contrariwiſe, where Hatred and contempt of the Word is, there the Devil the God of this World reigneth, *blinding Men's Hearts, and holding them captive that the Light of the glorious Goſpel of Chriſt ſhould not ſhine unto them.* (1 Cor. iv. 4.) Which Thing we ſee at this Day in the moſt Part of the common People, which have no Love to the Word, but contemn it as though it pertained nothing at all unto them. But whoſoever do feel any Love or Deſire to the Word, let them acknowledge with Thankfulneſs, that this affection is poured into them by the Holy Ghoſt. For we bring not this Affection and Deſire with us; neither can we be taught by any

Laws how we may obtain it: But this Change is plainly and ſimply the Work of the Right-hand of the moſt Higheſt. Therefore, when we willingly and gladly hear the Word preached concerning Chriſt the Son of God, who for us was made Man and became ſubject to the Law, to deliver us from the Malediction of the Law, Hell, Death and Damnation: Then let us aſſure ourſelves that God, by and with this Preaching, ſendeth the Holy Ghoſt into our Hrarts. Wherefore it is very expedient for the Godly to know, that they have the Holy Ghoſt.

This I ſay, to confute that pernicious Doctrine of the *Papiſts*, which taught that no Man can certainly know (although his Life be never ſo upright and blameleſs) whether he be in the Favour of God or no. And this Sentence, commonly received, was a ſpecial Principal and Article of Faith in the whole Papacy, whereby they utterly defaced the Doctrine of Faith, tormented Men's Conſciences, baniſhed Chriſt quite out of the Church, darkened and denied all the Benefits of the Holy Ghoſt, aboliſhed the whole Worſhip of God, ſet up Idolatry, Contempt of God, and Blaſphemy againſt God in Men's Hearts.

Auguſtine ſaith very well and godly, that "every Man ſeeth moſt certainly his own Faith, if he have Faith." This do they deny. God forbid (ſay they) that I ſhould aſſure myſelf that I am under Grace, that I am holy, and that I have the Holy Ghoſt, yea although I live godly and do all good Works. Ye which are young, and are not infected with this pernicious Opinion, (whereupon the whole Kingdom of the Pope is grounded) take Heed and fly from it, as from a moſt horrible Plague. We that are old Men have been trained up in this Error even from our Youth, and have been ſo nuſled therein, that it hath taken deep Root in our Hearts. Therefore it is to us no leſs Labour to unlearn and forget the ſame, than to learn and lay hold upon true Faith. But we muſt be aſſured and out of Doubt that we are under Grace, that we pleaſe God for Chriſt's ſake, and that we have the Holy Ghoſt: *For if any Man have not the Spirit of Chriſt, the ſame is none of his.* (Rom. viii. 9.)

Wherefore, whether thou be a Miniſter of God's Word, or a Magiſtrate in the Commonwealth, thou muſt aſſuredly think that thy Office pleaſeth God: But this canſt thou never do, unleſs thou have the Holy Ghoſt. But thou wilt ſay, I doubt not but that my Office pleaſeth God becauſe it is God's Ordinance: but I doubt of mine own Perſon whether it pleaſe God or no. Here thou muſt reſort to the Word of God, which teacheth and aſſureth us, that not only the Office of the Perſon, but alſo the Perſon itſelf pleaſeth God. For the Perſon is baptized, believeth in Chriſt, is purged in his Blood from all his Sins, liveth in the Communion and Fellowſhip of his Church. Moreover he doth not only love the pure Doctrine of the Word, but alſo he is glad and greatly rejoiceth when he ſeeth it advanced, and the Number of the Faithful increaſed. Contrariwiſe, he deteſteth the Pope and all Sectaries with their wicked Doctrine, according to that Saying of the Pſalm: *I hate them that imagine evil Things, but thy Law do I love.* (Pſ. cxix. 113.)

We ought therefore to be ſurely perſuaded, that not only our Office, but our Perſon pleaſeth God: Yea whatſoever it ſaith, doth or thinketh particularly, the ſame pleaſeth God, not for our own Sakes, but for Chriſt's ſake, who was made under the Law for us. Now we are ſure

that Chriſt pleaſeth God, that he is holy, &c, For as much then as Chriſt pleaſeth God and we are in him, we alſo pleaſe God and are holy. And although Sin do ſtill remain in our Fleſh, and we alſo daily fall and offend, yet Grace is more abundant and ſtronger than Sin. The Mercy and Truth of the Lord reigneth over us for ever. Wherefore Sin cannot terrify us and make us doubtful of the Grace of God which is in us. For Chriſt that moſt mighty Giant hath quite aboliſhed the Law, condemned Sin, vanquiſhed Death and all Evils. So long as he is at the Right-hand of God, making Interceſſion for us, we cannot doubt of the Grace and Favour of God towards us.

Moreover, God hath alſo ſent the Spirit of his Son into our Hearts as *Paul* here ſaith. But Chriſt is moſt certain in his Spirit that he pleaſeth God, &c: therefore we alſo having the ſame Spirit of Chriſt, muſt be aſſured that we are under Grace for his ſake which is moſt aſſured. This I have ſaid concerning the inward Teſtimony, whereby a Chriſtian Man's Heart ought to be fully perſuaded that he is under Grace and hath the Holy Ghoſt. Now, the outward Signs (as before I have ſaid) are, gladly to hear of Chriſt, to preach and teach Chriſt, to render thanks unto him, to praiſe him, to confeſs him, yea with the Loſs of Goods and Life: Moreover to do our Duty according to our Vocation as we are able: to do it (I ſay) in Faith, Joy, &c. Not to delight in Sin, nor to thruſt ourſelves into another Man's Vocation, but to attend upon our own, to help our needy Brother, to comfort the Heavy-hearted, &c. By theſe Signs as by certain Effects and Conſequents we are fully aſſured and confirmed, that we are in God's Favour. The Wicked alſo do imagine that they have the ſame Signs, but they have nothing leſs. Hereby we may plainly ſee that the Pope with his Doctrine doth nothing elſe, but tronble and torment Men's Conſciences, and at length driveth them to Deſperation. For he not only teacheth, but alſo commandeth Men to doubt. Therefore as the *Pſalm* ſaith, *There is no Truth or Certainty in his Mouth*, (Pſ. v. 9.) And in another Place: *Under his Tongue is Iniquity and Miſchief*, (Pſ. x. 7.)

Here we may ſee what great Infirmity is yet in the Faith of the Godly. For if we could be fully perſuaded that we are under Grace that our Sins are forgiven, that we have the Spirit of Chriſt, that we are the Children of God: then doubtleſs we ſhall be joyful and thankful to God for this ineſtimable Gift. But becauſe we feel Contrary Motions, that is to ſay, Fear, Doubtfulneſs, Anguiſh and Heavineſs of Heart, and ſuch like, therefore we cannot aſſure ourſelves hereof: yea our Conſcience judgeth it a great Preſumption and Pride to challenge this Glory. Wherefore, if we will underſtand this Thing rightly and as we ſhould do, we muſt put it in Practice: for without Experience and Practice it can never be learned.

Wherefore let every Man ſo Practice with himſelf, that his Conſcience may be fully aſſured that he is under Grace, and that his Perſon and his Works do pleaſe God. And if he feel in himſelf any wavering or doubting, let him exerciſe his Faith and wreſtle againſt this doubting, and let him labour to attain more Strength and aſſurance of Faith, ſo that he may be able to ſay: I know that I am accepted, and that I have the Holy Ghoſt: not for mine own Worthineſs, my Work, my Merit, but for Chriſt's ſake, who of his ineſtimable Love towards us made himſelf thral and ſubject to the Law, and took away the Sins of the World: In him do

I believe. If I be a Sinner and err, he is righteous and cannot err. Morever, I gladly hear, read, ſing and write of him, and I deſire nothing more than that his Goſpel may be known to the whole World, and that many may be converted unto him.

Theſe Things do plainly witneſs that the Holy Ghoſt is preſent with us and in us. For ſuch Things are not wrought in the Heart by Man's Strength, nor gotten by Man's Induſtry or Travel, but are obtained by Chriſt alone, who firſt maketh us righteous by the Knowledge of himſelf in his holy Goſpel, and afterwards he createth a new Heart in us, bringeth forth good Motions, and giveth unto us that Aſſurance whereby we are perſuaded that we pleaſe the Father for his Sake. Alſo he giveth us a true Judgment whereby we prove and try thoſe Things which before we knew not, or elſe altogether deſpiſed. It behoveth us therefore to wreſtle againſt this Doubting, that we may daily overcome it more and more, and attain to a full Perſuaſion and Certainty of God's Favour towards us; rooting out of our Hearts this curſed Opinion, that a Man ought to doubt of the Grace and Favour of God: which hath infected the whole World.

Verſe 6. *Crying, Abba Father.*

Paul might have ſaid: *God ſent the Spirit of his Son into our Hearts*, calling *Abba, Father*. He ſaith not ſo, but crying *Abba Father*, that he might ſhew and ſet forth the Temptation of a Chriſtian, which yet is but weak and weakly believeth. In the eighth to the *Romans*, he calleth this crying an unſpeakable groaning. Likewiſe he ſaith: *The Spirit helpeth our Infirmities: For we know not how to pray as we ought, but the Spirit maketh Interceſſion for us, with unſpeakable Groanings*, &c.

And this is a ſingular Conſolation when he ſaith, *that the Spirit of Chriſt is ſent into our Hearts, crying, Abba Father:* And again, *that he helpeth our Infirmities, making Interceſſion for us with unſpeakable Groanings.* He that could aſſuredly believe this, ſhould never be overcome with any Affliction were it never ſo great. But there are many Things that hinder this Fairh in us. Firſt our Heart is born in Sin: Moreover this Evil is naturally grafted in us, that we doubt of the good Will of God towards us, and cannot aſſure ourſelves that we pleaſe God, *&c.* Beſides all this, the Devil our adverſary rangeth about with terrible Roarings, and ſaith: Thou art a Sinner; therefore God is angry with thee, and will deſtroy thee for ever. Againſt theſe horrible and intolerable Roarings, we have nothing whereupon to hold and ſtay ourſelves, but only the Word which ſetteth Chriſt before us as a Conqueror over Sin and Death, and over all Evils. But to cleave faſt to the Word in this Temptation and theſe Terrors of Conſcience, herein ſtandeth all the Difficulty. For then Chriſt appeareth to no Senſe. We ſee him not: the Heart feeleth not his Preſence or Succour in Temptation: but rather it ſeemeth that he is angry with us, and that he forſakes us. Moreover, when a Man is tempted and afflicted, he feeleth the Strength of Sin and the Infirmity of the Fleſh, he doubteth, he feeleth the fiery Darts of the Devil, the Terrors of Death, the Anger and Judgment of God. All theſe Things cry out horribly againſt us, ſo that we ſee nothing elſe but Deſperation and eternal Death. But yet in the midſt of theſe Terrors of the Law, Thundrings of Sin, Aſſaults of Death,

and

and Roarings of the Devil, the Holy Ghoſt (ſaith *Paul*) crieth in our Hearts, *Abba Father!* And this Cry ſurmounteth the horrible Cries of the Law, Sin, Death, the Devil, *&c.* it pierceth the Clouds and the Heavens, and aſcendeth up into the Ears of God.

Paul ſignifieth therefore by theſe Words, that there is yet Infirmity in the Godly: As he doth alſo in the ſixth Chapter to the *Romans*, when he ſaith, *The Spirit helpeth our Infirmities.* For as much therefore as the Senſe and Feeling of the contrary is ſtrong in us; that is to ſay, for as much as we feel more the Diſpleaſure of God, than his good Will and Favour towards us: Therefore the Holy Ghoſt is ſent into our Hearts, which doth not only ſigh and requeſt for us, but mightily cryeth, *Abba Father!* and prayeth for us according to the Will of God with Tears and unſpeakable Groanings. And how is this done? When we are in Terrors and in the Conflict of Conſcience, we take hold of Chriſt, and believe that he is our Saviour; but then do the Law and Sin terrify and torment us moſt of all. Moreover, the Devil aſſaileth us with all his Engines and fiery Darts, and goeth about with all his Power to take away Chriſt and all Conſolations from us. Here we feel ourſelves almoſt gone, and at the Point of Deſperation: For then are we that bruiſed Reed and ſmoaking Flax which *Iſaiah* ſpeaketh of, chap. xlii. 3. Notwithſtanding, in the mean Seaſon, the Holy Ghoſt helpeth our Infirmities, and maketh Interceſſion for us with unſpeakable Groanings, (*Rom.* viii. 28.) and certifieth our Spirits that we are the Children of God. Thus is the Mind raiſed up in Terrors; it looketh unto his Saviour and high Biſhop Jeſus Chriſt; it overcometh the Infirmity of the Fleſh; it conceiveth Comfort again, and ſaith, *Abba Father.* This Groaning, which then we ſcantly feel, *Paul* calleth a Crying and unſpeakable Groaning, which filleth both Heaven and Earth. Moreover, he calleth it the Crying and Groaning of the Spirit, becauſe the Holy Ghoſt ſtirreth up the ſame in our Hearts when we are weak and oppreſſed with Temptation and Terror.

Although then the Law, Sin and the Devil cry out againſt us never ſo much with great and terrible Roarings, which ſeem to fill Heaven and Earth, and far to exceed this Groaning of our Heart, yet can they not hurt us. For the more fiercely they aſſail us, accuſe and torment us with their Cryings, ſo much the more do we groan; and in groaning lay hold upon Chriſt, call upon him with Heart and Mouth, cleave unto him, and believe that he was made under the Law, that he might deliver us from the Curſe of the Law, and deſtroy both Sin and Death. And thus, when we have taken hold of Chriſt by Faith, we cry through him, *Abba Father!* (Gal. iv. 6.) And this our Cry doth far ſurmount the Roaring of the Law, Sin, the Devil, *&c.*

But ſo far off is it that we think this Groaning, which we make in theſe Terrors and this our Weakneſs, to be a Cry, that ſcarcely we perceive it to be a Groaning. For our Faith, which in Temptation thus groaneth unto Chriſt, is very weak, if we conſider our own Senſe and Feeling, and therefore we hear not this Cry. We have but only the Word, which when we apprehend in this Conflict, we have a little Breathing, and then we groan. Of this Groaning ſome little Feeling we have, but the Cry we hear not. *But he*, ſaith *Paul*, *which ſearcheth the Hearts, knoweth what is the Meaning of the Spirit*, &c. (Rom. viii. 27.) To this Searcher of the

Hearts, this ſmall and Feeble Groaning (as it ſeemeth unto us) is a loud and a mighty Cry, and an unſpeakable Groaning; in compariſon whereof the great and horrible Roarings of the Law, of Sin, of Death, and of the Devil, and of Hell, are nothing; neither can they be once heard. *Paul* therefore not without Cauſe, calleth this Groaning of a godly afflicted Heart, a Cry and a Groaning of the Spirit which cannot be expreſſed. For it filleth Heaven; ſo that the Angels think they hear nothing elſe but this Cry.

But in us there is a clean contrary Feeling. For it ſeemeth unto us that this our ſmall Groaning doth not ſo pierce the Clouds, that there is nothing elſe heard in Heaven of God or his Angels. Nay, we think, and eſpecially during the Time of Temptation, that the Devil horribly roareth againſt us, that the Heavens thunder and the Earth trembleth, that all will fall upon us, that all Creatures threaten our Deſtruction, that Hell is open and ready to ſwallow us up. This Feeling is in our Heart; theſe horrible Voices, and this fearful ſhew we hear and we ſee. And this is it that *Paul* ſaith in 2 *Cor.* xii. that *the Strength of Chriſt is made perfect through Weakneſs.* For then is Chriſt Almighty indeed; then doth he truly reign and triumph in us, when we are ſo weak that we can ſcarcely groan. But *Paul* ſaith, that this Groaning is, in the Ears of God, a moſt mighty Cry, which filleth both Heaven and Earth.

Chriſt alſo in the eighteenth of *Luke*, in the Parable of the wicked Judge, calleth this Groaning of a faithful Heart, a Cry, yea and ſuch a Cry as ceaſeth not Day and Night to cry unto God, where he ſaith: *Hear what the unrighteous Judge ſaith. Now ſhall not God avenge his Elect, which cry Day and Night unto him, yea though he ſuffer long for them? yea I tell you, he will avenge them quickly.* We at this Day, in ſo great Perſecution and Contradiction of the Pope, of Tyrants and Sectaries, which fight againſt us both on the right Hand and on the left, can do nothing elſe but utter ſuch Groanings. And theſe were our Guns and Artillery wherewith we have ſo many Years ſcattered the Counſels and Enterprizes of our Adverſaries; whereby alſo we have begun to overthrow the Kingdom of Antichriſt. They alſo ſhall provoke Chriſt to haſten the Day of his glorious Coming, wherein he ſhall aboliſh all Rule, Authority, and Power, and ſhall put all his Enemies under his Feet. *So be it.*

In the fourteenth of *Exodus*, the Lord ſpeaketh unto *Moſes* at the *Red-Sea*, ſaying, *Why cryeſt thou unto me?* Yet *Moſes* cried not, but trembled and almoſt deſpaired, for he was in great Trouble. It ſeemed that Infidelity reigned in him and not Faith. For he ſaw the People of *Iſrael* ſo compaſſed and encloſed with the *Egyptians* Hoſt and with the Sea, that there was no Way whereby they might eſcape. Here *Moſes* durſt not once open his Mouth. How then did he cry? We muſt not judge therefore according to the Feeling of our own Heart, but according to the Word of God, which teacheth us that the Holy Ghoſt is given to thoſe that are afflicted, terrified, and ready to deſpair, to raiſe them up and to comfort them, that they be not overcome in their Temptations and Afflictions, but may overcome them, and yet not without great Terrors and Troubles.

The *Papiſts* dreamed, "that holy Men had the Holy Ghoſt in ſuch ſort "that they never had nor felt any Temptation." They ſpake of the Holy Ghoſt only by Speculation and naked Knowledge. But *Paul* ſaith,

that *the Strength of Christ is made perfect through our Weakneſs*. Alſo, that *the Spirit helpeth our Infirmities, and maketh Interceſſion for us with unſpeakable Groanings*. Therefore we have then moſt Need of the Help and Comfort of the Holy Ghoſt; yea, and then is he moſt ready to help us, when we are moſt weak and neareſt to Deſperation. If any Man ſuffer Affliction with a conſtant and a joyful Heart, then hath the Holy Ghoſt done his Office in him. And indeed he exerciſeth his Work ſpecially and properly in thoſe which have ſuffered great Terrors and Afflictions, *and have*, as the Pſalm ſaith, *approached nigh to the Gates of Hell*. As I ſaid of *Moſes*, which ſaw preſent Death in the Waters, and on every Side whitherſoever he turned his Face. He was therefore in extreme Anguiſh and Deſperation; and (no doubt) he felt in his Heart a mighty Cry of the Devil againſt him, ſaying, All this People ſhall this Day periſh, for they can eſcape no Way; and of this great Calamity thou only ſhalt be found to be the Author, becauſe thou haſt led them out of *Egypt*. Beſides all this, the People cried out againſt him, ſaying, *Were there no Graves in* Egypt? *Thou haſt brought us out that we ſhould die here in the Wilderneſs. Had it not been better for us to have ſerved the* Egyptians, *than here wretchedly to die in the Wilderneſs?* (Exod. xiv. 11.) The Holy Ghoſt was not here in *Moſes* by bare Speculation and Knowledge only, but truly and effectually, who made Interceſſion for him with unſpeakable Groaning, ſo that he ſighed unto the Lord and ſaid, *O Lord at thy Commandment have I led forth this People; help us therefore.* This Groaning and Sighing unto God the Scripture calleth a Crying.

This Matter I have the more largely proſecuted, that I might plainly ſhew what the Office of the Holy Ghoſt is, and when he ſpecially exerciſeth the ſame. In Temptation, therefore, we muſt in no wiſe judge thereof according to our own Senſe and Feeling, or by the Crying of the Law, Sin, and the Devil, *&c.* If we here follow our own Senſe, and believe thoſe Cryings, we ſhall think ourſelves to be deſtitute of all Help and Succour of the Holy Ghoſt, and utterly caſt away from the Preſence of God. Nay rather let us then remember what *Paul* ſaith, *The Spirit helpeth our Infirmities*, &c. Alſo it cryeth, *Abba Father*; that is to ſay, it uttereth a certain feeble Sighing and Groaning of the Heart, (as it ſeemeth unto us) which notwithſtanding before God is a loud Cry and an unſpeakable Groaning. Wherefore, in the midſt of thy Temptation and Infirmity, cleave only unto Chriſt, and groan unto him: He giveth the Holy Ghoſt which crieth, *Abba, Father*. And this feeble Groaning is a mighty Cry in the Ears of God, and ſo filleth Heaven and Earth, that God heareth nothing elſe: And moreover, it ſtoppeth the Cries of all other Things whatſoever.

Thou muſt mark alſo that *Paul* ſaith, that the Spirit maketh Interceſſion for us in our Temptation; not with many Words or long Prayer, but only with a Groaning, which notwithſtanding cannot be expreſſed: And that he crieth not aloud with Tears, ſaying, *Have Mercy on me, O God*, &c. (Pſ. li. 1.) but only uttereth a little Sound and a feeble Groaning, as *Ab Father*. This is but a little Word, and yet notwithſtanding it comprehendeth all Things. The Mouth ſpeaketh not, but the Affection of the Heart ſpeaketh after this Manner; Although I be oppreſſed with Anguiſh and Terror on every Side, and ſeem to be forſaken and utterly caſt away

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from thy Preſence, yet am I thy Chid, and thou art my Father for Chriſt's ſake. I am beloved, becauſe of the Beloved. Wherefore, this little Word *Father*, conceived effectually in the Heart, paſſeth all the Eloquence of *Demoſtenes*, *Cicero*, and of the moſt eloquent Rhetoricians that ever were in the World. This Matter is not expreſſed with Words, but with Groanings; which Groanings cannot be uttered with any Words or Eloquence, for no Tongue can expreſs them.

I have uſed many Words to declare that a Chriſtian muſt aſſure himſelf that he is in the Favour of God, and that he hath the Crying of the Holy Ghoſt in his Heart. This have I done, that we may learn to reject and utterly to abandon that deviliſh Opinion of the whole Kingdom of the Pope, which taught that a Man ought to be uncertain and to ſtand in doubt of the Grace and Favour of God towards him. If this Opinion be received, then Chriſt profiteth nothing. For he that doubteth of God's Favour towards him, muſt needs doubt alſo of the Promiſes of God, and ſo conſequently of the Will of God, and of the Benefits of Chriſt, namely that he was born, ſuffered, died, and roſe again for us, *&c.* But there can be no greater Blaſphemy againſt God, than to deny his Promiſes, to deny God himſelf, to deny Chriſt, *&c.* Wherefore it was not only an extreme Madneſs, but an horrible Impiety that the Monks did ſo earneſtly entice the Youth, both Men and Woman, to their Monaſtries, and to their holy Orders, (as they called them) as to a moſt certain State of Salvation, and yet, when they had thus done, they bad them doubtof the Grace and Favour of God towards them.

Moreover, the Pope called all the World to the Obedience of the holy Church of *Rome*, as to an holy State, in the which they might undoubtedly attain Salvation; and yet after he had brought them under the Obedience of his Laws, he commanded them to doubt of their Salvation. So the Kingdom of Antichriſt braggeth and vaunteth at the firſt, of the Holineſs of his Orders, his Rules and his Laws, and aſſuredly promiſeth everlaſting Life to ſuch as obſerve and keep them. But afterwards, when theſe miſerable Men have long afflicted their Bodies with Watching, Faſting, and ſuch-like Exerciſes, according to the Traditions and Ordinances of Men, this is all that they gain thereby, that they are uncertain whether this Obedience pleaſe God or no? Thus *Satan* moſt horribly dallied in the Death and Deſtruction of Souls through the Pope: and therefore is the Papacy a Slaughter-houſe of Conſciences, and the very Kingdom of the Devil.

Now to eſtabliſh and confirm this pernicious and curſed Error, they alledged the Saying of *Solomon*—*The juſt and the wiſe Men are in the Hands of God; and yet no Man knoweth whether he be worthy of Love or of Hatred* (Eccleſ. ix, 1.) Some underſtand this of that which is to come; and ſome again of that which is preſent: But neither of them underſtand *Solomon*, who in that Place meaneth nothing leſs than that which they dream. Moreover, the whole Scripture teacheth us, eſpecially and above all Things, that we ſhould not doubt, but aſſure ourſelves and undoubtedly believe that God is merciful, loving and patient; that he is neither a Diſſembler nor Deceiver; but that he is faithful and true, and keepeth his Promiſe: Yea, and hath performed that he promiſed, in delivering his only begotton Son to Death for our Sins, that every one that believeth in him might not periſh, but have everlaſting Life. Here we cannot doubt but

that

that God is pleaſed with us, that he loveth us indeed, that the Hatred and Wrath of God is taken away, ſeeing he ſuffered his Son to die for us wretched Sinners. Although this Matter be ſet out and often repeated throughout the whole Goſpel, yet it profiteth nothing at all. This one ſaying of *Solomon* perverſly underſtood, did more prevail (eſpecially among the Votaries and Hypocrites of the ſtraiter Religion) than all the Promiſes and Conſolations of the whole Scripture, yea than Chriſt himſelf. They abuſed the Scripture therefore to their own Deſtruction, and were moſt juſtly puniſhed for deſpiſing the Scriptures, and rejecting the Goſpel.

It is expedient for us to know theſe Things: Firſt becauſe the *Papiſts* vaunt of their Holineſs, as if they had never committed any Evil. Therefore they muſt be convinced by their own Abominations, wherewith they have filled the whole World, as their own Books do witneſs, whereof there is yet an infinite Number: Secondly, that we may be fully certified that we have the pure Doctrine of the Goſpel: of which Certainty the Pope cannot glory, in whoſe Kingdom, though all Things elſe were ſound and uncorrupt, yet this monſtrous Doctrine of Doubting of God's Grace and Favour, paſſeth all other Monſters. And although it be manifeſt that the Enemies of Chriſt's Goſpel teach uncertain Things, becauſe they command that Men's Conſciences ſhould remain in Doubt, yet notwithſtanding they condemn and kill us as Heretics, becauſe we diſſent from them, and teach thoſe Things which are certain. And this they do with ſuch deviliſh Rage and Cruelty, as if they were moſt aſſured of their Doctrine.

Let us therefore give Thanks unto God, that we are delivered from this monſtrous Doctrine of Doubting, and can now aſſure ourſelves that the Holy Ghoſt crieth and bringeth forth in our Hearts unſpeakable Groanings. And this is our Anchor-hold, and our Foundation. The Goſpel commandeth us to behold, not our own good Works, our own Perfection: but God the Promiſer, and Chriſt the Mediator. Contrariwiſe, the Pope commandeth us to look, not unto God the Promiſer, nor unto Chriſt our high Biſhop, but unto our Works and Merits. Here, on the one Side, Doubting and Deſperation muſt needs follow: but on the other Side, Aſſurance of God's Favour and Joy of the Spirit. For we cleave unto God who cannot lie. For he ſaith: Behold, I deliver my Son to Death, that through his Blood he may redeem thee from thy Sins and from eternal Death. In this Caſe I cannot doubt, unleſs I will utterly deny God. And this is the Reaſon that our Doctrine is moſt ſure and certain, becauſe it carrieth us out of ourſelves, that we ſhould not lean to our own Strength, our own Conſcience, our own Feeling, our own Perſon, and our own Works: but to that which is without us, that is to ſay, the Promiſe and Truth of God which cannot deceive us. This the Pope knoweth not, and therefore he wickedly imagineth that no Man knoweth, be he never ſo juſt or ſo wiſe, whether he be worthy of Love or of Hatred. But if he be juſt and wiſe, he knoweth aſſuredly that he is beloved of God, or elſe he is neither juſt nor wiſe.

Moreover, this Sentence of *Solomon* ſpeaketh nothing at all of the Hatred or Favour of God towards Men, but it is a moral Sentence reproving the Ingratitude of Men. For ſuch is the Perverſeneſs and Ingratitude of

the World, that the better a Man deſerveth, the leſs Thanks he ſhall have, and oftentimes he that ſhould be his moſt Friend, ſhall be his moſt Enemy. Contrariwiſe, ſuch as leaſt deſerve, ſhall be moſt eſteemed. So *David*, a holy Man and a good King, was caſt out of his Kingdom. The Prophets, Chriſt and his Apoſtles were ſlain. To conclude, the Hiſtories of all Nations witneſs, that many Men, well deſerving of their Country, were caſt into Baniſhment by their own Citizens, and there lived in great Miſery, and ſome alſo ſhamefully periſhed in Priſon. Wherefore *Solomon* in this Place ſpeaketh not of the Conſcience having to do with God, nor of the Favour or Judgment, the Love or Hatred of God; but of the Judgments and Affections of Men among themſelves. As though he would ſay, There are many juſt and wiſe Men, by whom God worketh much Good, and giveth Peace and Quietneſs unto Men. But ſo far off are they from acknowledging the ſame, that oftentimes they requite them again moſt unkindly and uncourteouſly for their Well-doings and Deſervings. Therefore although a Man do all Things well, and never ſo well, yet he knoweth not whether by this his Diligence and Faithfulneſs he deſerves the Hatred or Favour of Men.

So we at this Day, when we thought we ſhould have found Favour among our own Countrymen, for that we preach unto them the Goſpel of Peace, Life, and eternal Salvation inſtead of Favour, we have found bitter and cruel Hatred. Indeed, at the firſt many were greatly delighted with our Doctrine, and received it gladly. We thought they would have been our Friends and Brethren, and that with one Conſent together with us, they would have planted and preached this Doctrine to others. But now we find that they are falſe Brethren and our deadly Enemies, which ſow and ſpread abroad falſe Doctrine; and that which we teach well and godly, they wickedly pervert and overthrow, ſtirring up Offences in the Churches. Whoſoever therefore doth his Duty godly and faithfully, in what kind of Life ſoever he be, and for his Well-doing receiveth nothing again but the Unkindneſs and Hatred of Men, let him not vex and torment himſelf therefore, but let him ſay with Chriſt, *They hated me without a Cauſe.* Again, *For that they ſhould have loved me, they ſlandered me; but I did pray.* (Pſ. cix. 3, 4.)

The Pope therefore with this deviliſh Doctrine, whereby he commanded Men to doubt of the Favour of God towards them, took away God and all his Promiſes out of the Church, buried all the Benefits of Chriſt, and aboliſhed the whole Goſpel. Theſe Inconveniences do neceſſarily follow: For Men do not lean to the Promiſes of God, but to their own Works and Merits. Therefore they cannot be aſſured of the good Will of God towards them, but muſt needs doubt thereof, and ſo at length deſpair. No Man can underſtand what God's Will is, and what pleaſeth him, but in his Word. This Word aſſureth us that God hath caſt away all the Anger and Diſpleaſure which he had conceived againſt us, when he gave his only begotten Son for our Sins, *&c.* Wherefore let us utterly abandon this deviliſh Doubting, wherewith the whole Papacy was poiſoned, and let us be fully aſſured that God is merciful unto us, that we pleaſe him, that he hath a Care over us, that we have the Holy Ghoſt, which maketh Interceſſion for us with ſuch Crying and Groaning as cannot be expreſſed.

Now

Now this is the true Crying and Groaning indeed, when a Man in Temptation calleth upon God; not as a Tyrant, not as an angry Judge, not as a Tormentor, but as a Father, although this Groaning be ſo ſoft and ſo ſecret, that it can ſcarcely be perceived. For in ſerious Temptations, and in the Time of Trial, where the Conſcience wreſtleth with the Judgment of God, it is wont to call God, not a Father, but an unjuſt, an angry, a cruel Tyrant and Judge. And this Crying, which *Satan* ſtirreth up in the Heart, far paſſeth the Cry of the Spirit, and is ſtrongly felt. For then it ſeemeth that God hath forſaken us, and will throw us down into Hell. So the Faithful complain oftentimes in the *Pſalms*: *I am caſt from the Preſence of God.* (Pſ. xxxi. 22.) Alſo, *I am become as a broken Veſſel*, &c. This is not the Groaning that crieth, *Abba, Father*; but the Roaring of God's Wrath, which crieth ſtrongly, O cruel Judge, O cruel Tormentor, *&c.* Here it is now Time that thou turn away thine Eyes from the Law, from Works, and from the Senſe and Feeling of thine own Conſcience, and lay hold by Faith of the Promiſe; that is to ſay, of the Word of Grace and Life, which raiſeth up the Conſcience again, ſo that now it beginneth to groan and ſay: Although the Law accuſe me, Sin and Death terrify me never ſo much, yet, O my God, thou promiſeſt Grace, Righteouſneſs and everlaſting Life through Jeſus Chriſt. And ſo the Promiſe bringeth a Sighing and a Groaning, which crieth, *Abba, Father.*

Verſe 7. *Wherefore thou art no more a Servant, but a Son.*

This is the Shutting up and the Concluſion of that which he ſaid before. As if he ſhould ſay: This being true that we have received the Spirit by the Goſpel, whereby we cry, *Abba, Father*; then is this Decree pronounced in Heaven, that there is now no Bondage any more, but mere Liberty and Adoption. And who bringeth this Liberty? Verily this Groaning. By what Means? The Father offereth unto me by his Promiſe, his Grace, and his Fatherly Favour. This remaineth then, that I ſhould receive this Grace. And this is done when I again with this Groaning do cry, and with a childly Heart do aſſent unto this Name *Father.* Here then the Father and the Son meet, and the Marriage is made up without all Pomp and Solemnity; that is to ſay, nothing at all cometh between, no Law, nor Work is here required. For what ſhould a Man do in theſe Terrors and horrible Darkneſs of Temptations? Here is nothing elſe but the Father promiſing, and calling me his Son by Chriſt, who was made under the Law, *&c.* And I receiving and anſwering by this Groaning, ſaying, *Father.* Here then is no exacting; nothing is required, but only that childly Groaning that apprehendeth a ſure Hope and Truſt in Tribulation, and ſaith: Thou promiſeſt, and calleſt me thy Child for Chriſt's Sake; and I again receive thy Promiſe, and call thee *Father.* This is indeed to be made Children ſimply and without any Works. But theſe Things without Experience and Practice cannot be underſtood.

Paul in this Place taketh this Word Servant otherwiſe than he did before in the third Chapter, where he ſaith, *There is neither bond nor free*, &c. Here he calleth him a Servant of the Law which is ſubject to the Law, as he did a little before: *We were in Bondage under the Rudiments of the World.* Wherefore to be a Servant according to *Paul* in this Place,

is to be Guilty and captive under the Law, under the Wrath of God and Death, to behold God, not as a merciful Father, but as a Tormentor, an Enemy and a Tyrant. This is indeed to be kept in Bondage and Babylonical Captivity, and to be cruelly tormented therein. For the Law delivereth not from Sin and Death, but revealeth and increaseth Sin, and ingendreth Wrath. This Bondage (saith *Paul*, Rom. iii. 20. *Rom.* iv. 15.) continueth no longer: it oppresseth us not, nor maketh us heavy any more, *&c. Paul saith: Thou shalt be no more a Servant.* But the Sentence is more general, if we say: there shall be no Bondage in Christ any more, but mere Freedom and Adoption. For when Faith cometh, that Bondage ceaseth, as he said before in the third Chapter.

Now, if we by the Spirit of Christ crying in our Heart, *Abba, Father*, be no more Servants, but Children, then it followeth that we are not only delivered from the Pope and all the Abominations of Men's Traditions, but also from all the Jurisdiction and Power of the Law of God. Wherefore we ought in no wise to suffer the Law to reign in our Conscience, and much less the Pope with his vain Threatnings and Terrors. Indeed he roareth mightily as a Lion. (*Apoc.* x.) And threatneth to all those that obey not his Laws, the Wrath and Indignation of Almighty God and of his blessed Apostles, *&c.* But here *Paul* armeth and comforteth us against these Roarings, when he saith: *Thou art no more a Servant but a Son.* Take hold of this Consolation by Faith, and say: O Law, the Tyranny can have no Place in the Throne where Christ my Lord sitteth: there I cannot hear thee (much less do I hear thee, O Antichrist:) for I am Free and a Son, who must not be subject to any Bondage or servile Law. Let not *Moses* therefore with his Laws, (much less the Pope) ascend up into the Bride-Chamber there to lie, that is say, to reign in the Conscience, which Christ hath delivered from the Law, to the End that it should not be subject to any Bondage. Let the Servants abide with the Ass in the Valley: Let none but *Isaac* ascend up into the Mountain with his Father *Abraham:* (Gen. xii. 5.) That is, let the Law have Dominion over the Body and over the Old Man: let him be under the Law, and suffer the Burden to be laid upon him: let him suffer himself to be exercised and vexed with the Law; let the Law limit and prescribe unto him what he ought to do, what he ought to suffer, and how he ought to live and govern himself among Men. But let it not defile the Bed in which Christ should rest and sleep alone: that is to say, let it not trouble the Conscience. For she alone ought to live with Christ her Spouse in the Kingdom of Liberty and Adoption.

If then (saith he) by the Spirit of Christ ye cry, *Abba, Father*, then are ye indeed no longer Servants, but free Men and Sons. Therefore ye are without the Law, without Sin, without Death; that is to say, ye are saved, and ye are now quite delivered from all Evils. Wherefore the Adoption bringeth with it the eternal Kingdom and all the heavenly Inheritance. Now, how inestimable the Glory of this Gift is, Man's Heart is not able to conceive, and much less to utter. In the mean Time we see this but darkly and as it were afar off: We have this little groaning and feeble Faith which only resteth upon the Hearing and the Sound of the Voice of Christ in giving the Promise. Therefore we must not measure this Thing by Reason or by our own Feeling, but by the Promise

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of God. Now becauſe he is infinite, therefore his Promiſe is alſo infinite, although it ſeem to be never ſo much incloſed in theſe narrow Straits, theſe Anguiſhes I mean. Wherefore there is nothing that can now accuſe, terrify, or bind the Conſcience any more. For there is no more Servitude, but Adoption: which not only bringeth unto us Liberty from the Law, Sin and Death, but alſo the Inheritance of everlaſting Life, as followeth.

Verſe 7. *Now, if thou be a Son, thou art alſo the Heir of God through Chriſt.*

For he that is a Son, muſt be alſo an Heir: for by his Birth he is worthy to be an Heir. There is no Work or Merit that bringeth to him the Inheritance, but his birth only: And ſo in obtaining the Inheritance he is a mere Patient and not an Agent; that is to ſay, not to beget, not to labour, not to care: but to be born is that which maketh him an Heir. So we obtain eternal Gifts, namely the Forgiveneſs of Sins, Righteouſneſs, the Glory of the Reſurrection and everlaſting Life, not as Agents, but as Patients, that is, not by doing, but by receiving. Nothing here cometh between, but Faith alone apprehendeth the Promiſe offered. Like as therefore a Son in the Politic and Houſhold Government is made an Heir by his only Birth: ſo here Faith only maketh us Sons of God, born of the Word, which is the Womb of God, wherein we are conceived, carried, born, and nouriſhed up, *&c.* By this Birth then we are made new Creatures, formed by Faith in the Word: we are made Chriſtians, Children and Heirs of God through Jeſus Chriſt. Now, being Heirs we are delivered from Death, Sin and the Devil, and we have Righteouſneſs and eternal Life.

But this far paſſeth all Man's Capacity, that he calleth us Heirs; not of ſome rich and mighty Prince, not of the Emperor, not of the World; but of God the Almighty Creator of all Things. This our Inheritance then (as *Paul* ſaith in another Place) is ineſtimable. And if a man could comprehend the great Excellency of this Matter, that he is the Son and Heir of God, and with a conſtant Faith believe the ſame, this Man would eſteem all the Power and Riches of all the Kingdoms of the World but as filthy Dung in compariſon of his eternal Inheritance. He would abhor whatſoever is high and glorious in the World: yea, the greater the Pomp and Glory of the World is, the more would he hate it. To conclude, whatſoever the World moſt highly eſteemeth and magnifieth, that ſhould be in his Eyes moſt vile and abominable. For what is all the World, with all his Power, Riches and Glory, in compariſon of God whoſe Son and Heir he is? Furthermore, he would heartily deſire with *Paul*, (Phil. i. 23.) to be looſed and to be with Chriſt, and nothing could be more welcome unto him, than ſpeedy Death, which he would embrace as a moſt joyful Peace, knowing that it ſhould be the End of all his Miſeries, and that through it he ſhould attain to his Inheritance, *&c.* Yea a Man that could perfectly believe this, ſhould not long remain alive, but ſhould be ſwallowed up incontinent with exceſſive Joy.

But the Law of the Members ſtriving againſt the Law of the Mind, hindereth Faith in us, and ſuffereth it not to be perfect. Therefore we have need of the Help and Comfort of the Holy Ghoſt, which in our

Troubles and Afflictions may make Interceſſion for us with unſpeakable Groanings, as before I have ſaid. Sin yet remaineth in the Fleſh, which oftentimes oppreſſeth the Conſcience, and ſo hindereth Faith that we cannot with Joy perfectly behold and deſire thoſe eternal Riches which God hath given unto us through Chriſt. *Paul* himſelf feeling this Battle of the Fleſh againſt the Spirit, crieth out: *O wretched Man that I am, who ſhall deliver me from this Body of Death?* (Rom. vii. 24.) He accuſeth his Body, which notwithſtanding it behoved him to love, calling it by an odious Name, *his Death.* As if he would ſay: My Body doth more afflict me, and more grievouſly vex me than Death itſelf: for it hindereth in him alſo this Joy of Spirit. He had not always the ſweet and joyful Cogitations of the heavenly Inheritance to come, but he felt oftentimes alſo much Heavineſs of Spirit, great Anguiſh and Terrors.

Hereby we may plainly ſee how hard a Matter Faith is: which is not eaſily and quickly apprehended, as certain full and loathing Spirits dream, which ſwallow up at once all that is contained in the holy Scriptures. The great Infirmity which is in the Saints, and the ſtriving of the Fleſh againſt the Spirit, do ſufficiently witneſs how feeble Faith is in them. For a perfect Faith bringeth by-and-by a perfect Contempt and Loathing of this preſent Life. If we could fully aſſure ourſelves, and conſtantly believe that God is our Father, and we his Sons and Heirs, then ſhould we utterly contemn this World with all the Glory, Righteouſneſs, Wiſdom and Power, with all the royal Scepters and Crowns, and with all the Riches and Pleaſures thereof. We ſhould not be ſo careful for this Life: we ſhould not be ſo addicted to the World and worldly Things, truſting unto them when we have them, lamenting and deſpairing when we loſe them: but we ſhould do all Things with great Love, Humility and Patience. But we do the Contrary: for the Fleſh is yet ſtrong, but Faith is feeble and the Spirit weak. Therefore *Paul* ſaith very well, that we have here in this Life, but only the Firſt-fruits of the Spirit, and that in the World to come, we ſhall have the Tenths alſo.

Verſe 7. *Through Chriſt.*

Paul hath Chriſt always in his mouth: he cannot forget him. For he did well foreſee that nothing ſhould be leſs known in the World (yea among them which ſhould profeſs themſelves to be Chriſtians) than Chriſt and his Goſpel. Therefore he talketh of him and ſetteth him before our Eyes continually. And as often as he ſpeaketh of Grace, Righteouſneſs, the Promiſe, Adoption and Inheritance, he is always wont to add: *In Chriſt*, or *through Chriſt*, covertly impugning the Law. As if he would ſay: Theſe Things come unto us, neither by the Law, nor by the Works thereof: much leſs byour own Strength, or by the Works of Mens Traditions: but only by Chriſt.

Verſe 8, 9. *But even then when ye knew not God, ye did Service unto them which by Nature are no Gods. But now ſeeing ye know God, yea rather are known of God: How turn you again to impotant and beggarly Rudiments, whereunto, as from the Beginning, ye will be in Bondage again?*

This is the Concluſion of *Paul*'s Diſputation. From this Place unto the End of the Epiſtle he doth not much diſpute, but only giveth Precepts as touching Manners. Notwithſtanding he firſt reproveth the *Galatians*, being ſore diſpleaſed that this divine and heavenly Doctrine ſhould he ſo ſuddenly and eaſily removed out of their Hearts. As if he would ſay: Ye have Teachers which will bring you back again into the Bondage of the Law. This did not I: but by my Doctrine I called you out of Darkneſs and out of the Ignorance of God, into a wonderful Light and Knowledge of him. I brought you out of Bondage and ſet you in the Freedom of the Sons of God, not by preaching unto you the Works of the Law, or the Merits of Men, but the Grace and Righteouſneſs of God, and the giving of heavenly and eternal Bleſſings through Chriſt. Now, ſeeing this is true, why do ye ſo ſoon forſake the Light and return to Darkneſs? Why do ye ſuffer yourſelves ſo eaſily to be brought from Grace unto the Law, from Freedom to Bondage?

Here again we ſee (as before I have ſaid) that to fall in Faith is an eaſy Matter, as the Example of the *Galatians* witneſſeth. The Example of the *Anabaptiſts*, *Libertines*, and ſuch other Heretics witneſſeth the ſame alſo at this Day. We for our Part do ſet forth the Doctrine of Faith with continual Travel, by preaching, by reading and by writing; we purely and plainly diſtinguiſh the Goſpel from the Law, and yet do we little prevail. This cometh of the Devil, who goeth about by all ſubtle Means to ſeduce Men and to hold them in Error: he can abide nothing leſs than the true Knowledge of Grace and Faith in Chriſt. Therefore, to the End he may take Chriſt clean out of Sight, he ſetteth before them other Shews, wherewith he ſo deceiveth them, that by little and little he leadeth them from Faith and the Knowledge of Grace, to the Diſputation of the Law. When he hath brought this about, then is Chriſt taken away. It is not without Cauſe therefore that *Paul* ſpeaketh ſo much and ſo often of Chriſt, and that he goeth about ſo purely to ſet forth the Doctrine of Faith: whereunto he attributeth Righteouſneſs only and alone, and taketh it from the Law, declaring that the Law hath a clean contrary Effect: that is, to engender Wrath, to increaſe Sin, *&c.* For he would gladly perſuade us, that we ſhould not ſuffer Chriſt to be plucked out of our Heart: that the Spouſe ſhould not ſuffer her Huſband to depart out of her Arms, but ſhould always embrace him and cleave faſt unto him, who being preſent, there is no Danger; yea there is the faithful Groaning, fatherly Good-will, Adoption and Inheritance.

But why ſaith *Paul* that the *Galatians* turned back again to weak and beggarly Rudiments or Ceremonies, that is to ſay, to the Law, whereas they never had the Law; for they were *Gentiles* (notwithſtanding he wrote theſe Things to the *Jews* alſo, as afterwards we will declare) or why ſpeaketh he not rather after this Manner? Once when ye knew not God, ye did

ſervice unto them which by Nature were no Gods; but now, ſeeing ye know God, why turn ye back again, forſaking the true God, to worſhip Idols? Doth *Paul* take it to be all one Thing, to fall from the Promiſe to the Law, from Faith to Works: and to do ſervice unto Gods which by Nature are no Gods? I anſwer, Whoſoever is fallen from the Article of Juſtification, is ignorant of God and an Idolater. Therefore it is all one Thing, whether he afterwards turn again to the Law, or to the worſhipping of Idols; it is all one, whether he be called a *Monk*, a *Turk*, a *Jew* or an *Anabaptiſt*. For when this Article is taken away, there remaineth nothing elſe but Error, Hypocriſy, Impiety and Idolatry, how much ſoever it ſeem in outward Appearance to be the very Truth, the true Service of God, and true Holineſs, *&c.*

The Reaſon is, becauſe God will or can be known no otherwiſe than by Chriſt, according to that Saying of *John* i. *The only begotton Son which is in the Boſom of the Father, he hath declared him.* He is the Seed promiſed unto *Abraham*, in whom God hath eſtabliſhed all his Promiſes. Wherefore Chriſt is the only Mean, and as ye would ſay, the Glaſs by the which we ſee God, that is to ſay, we know his Will. For in Chriſt we ſee that God is not a cruel Exactor or a Judge, but a moſt favourable, loving and merciful Father, who to the End he might bleſs us, that is to ſay, deliver us from the Law, Sin, Death and all Evils, and might endue us with Grace, Righteouſneſs, and everlaſting Life, *ſpared not his own Son, but gave him for us all*, &c. (*Rom.* viii. 32.) This is a true Knowledge of God, and a divine Perſuaſion, which deceiveth us not, but painteth out God unto us lively.

He that is fallen from this Knowledge, muſt needs conceive this Fantaſy in his Heart: I will ſet up ſuch a Service of God: I will enter into ſuch an Order: I will chuſe this or that Work, and ſo I will ſerve God, and I doubt not but God will accept this, and reward me with everlaſting Life for the ſame. For he is merciful and liberal, giving all good Things even to the unworthy and unthankful; much more will he give unto me Grace and everlaſting Life for my great and manifold good Deeds and Merits. This is the higheſt Wiſdom, Righteouſneſs and Religion that Reaſon can judge of; which is common to all Nations, to the *Papiſts*, *Jews*, *Turks*, *Heretics*, &c. They can go no higher than that Phariſee did, of whom mention is made in the Goſpel (*Luke* xviii. 11, 12.) They have no Knowledge of the Chriſtian Righteouſneſs, or of the Righteouſneſs of Faith. *For the natural Man perceiveth not the Myſteries of God* (1 Cor. ii. 14.) Alſo: *There is none that underſtandeth, there is none that ſeeketh after God*, &c. (*Rom.* iii. 11.) Therefore there is no Difference at all between a *Papiſt*. a *Jew*, a *Turk* and an *Heretic*. Indeed there is a Difference of the Perſon, the Places, Rights, Religions, Works and Worſhippings: notwithſtanding there is all one and the ſame Reaſon, the ſame Heart, Opinion and Cogitation in them all. For the *Turk* thinketh the ſelf-ſame Thing that the *Charterhouſe Monk* doth; namely, if I do this or that Work, God will be merciful unto me: if I do it not, he will be angry. There is no Mean betwixt Man's working and the Knowledge of Chriſt. If this Knowledge be darkened or defaced, it is all one, whether thou be a *Monk*, a *Turk*, a *Jew*, &c.

Wherefore it is an extreme Madneſs that the *Papiſts* and *Turks* do ſo ſtrive among themſelves about the Religion and Service of God, contending that both of them have the true Religion and true Worſhip of God. And the Monks themſelves agree not together. For one of them will be accounted more holy than another for certain fooliſh outward Ceremonies, and yet in their Hearts the Opinion of them all is ſo alike, that one Egg is not more like to another. For this is the Imagination of them all: If I do this Work, God will have Mercy upon me: If I do it not, he will be angry. And therefore every Man that revolteth from the Knowledge of Chriſt, muſt needs fall into Idolatry, and conceive ſuch an Imagination of God as is not agreeable to his Nature: As the *Charterhouſe* Monk for the Obſerving of his Rule, the *Turk* for the keeping of his Alcoran, hath this Aſſurance, that he pleaſeth God and ſhall receive a Reward of him for his Labour.

Such a God as after this ſort forgiveth Sins and juſtifieth Sinners, can no where be found, and therefore this is but a vain Imagination, a Dream, and an Idol of the Heart. For God hath not promiſed that he will ſave and juſtify Men for the Religions, Obſervations, Ceremonies, and Ordinances deviſed by Men; yea, God abhorreth nothing more (as the whole Scripture witneſſeth) than ſuch Will-Works, ſuch Service, Rites and Ceremonies; for the which alſo he overthroweth whole Kingdoms and Empires. Therefore, as many as truſt to their own Strength and Righteouſneſs, do ſerve a God, but ſuch a God as they themſelves have deviſed, and not the true God indeed. For the true God ſpeaketh thus: No Righteouſneſs, Wiſdom, nor Religion pleaſeth me, but that only whereby the Father is glorified through the Son. Whoſoever apprehendeth this Son, and me, and my Promiſe in him by Faith, to him I am a God, to him I am a Father, him do I accept, juſtify and ſave. All other abide under Wrath, becauſe they worſhip that Thing which by Nature is no God.

Whoſoever forſaketh this Doctrine, muſt needs fall into the Ignorance of God: he underſtandeth not what the true Chriſtian Righteouſneſs, Wiſdom, and Service of God is: he is an Idolater abiding under the Law, Sin, Death, and the Power of the Devil, and all Things that he doth, are accurſed and condemned. Therefore the *Anabaptiſt* imagining with himſelf that he pleaſeth God if he be rebaptized, if he forſake his Houſe, Wife, and Children, if he mortify his Fleſh and ſuffer much Adverſity, and at length Death itſelf, yet there is not one Drop of the Knowledge of Chriſt in him, but ſecluding Chriſt, he dreameth altogether of his own Works, of the forſaking of his Goods, of his Affliction and Mortification, and now differeth nothing from the *Turk*, *Jew*, or *Papiſt*, in Spirit or in Heart, but only in the outward Appearance, Works, and Ceremonies which he hath choſen to himſelf. The ſame Confidence in Works have all the Monks and other religious Orders; notwithſtanding in their Apparel and other outward Things there is a Difference.

There are at this Day very many like unto theſe, which notwithſtanding would be counted among the true Profeſſors and Teachers of the Goſpel, and as touching the Words, they teach that Men are delivered from their Sins by the Death of Chriſt. But becauſe they teach Faith in ſuch ſort, that they attribute more to Charity than to Faith, they highly diſhonour Chriſt and wickedly pervert his Word. For they dream that God regardeth

and accepteth us for our Charity Sake, whereby we being reconciled to God, do love God and our Neighbour. If this be true, then have we no need of Chriſt at all. Such Men ſerve not the true God, but an Idol of their own Heart which they themſelves have deviſed. For the true God doth not regard or accept us for our Charity, Virtues, or newneſs of Liſe, but for Chriſt's Sake, *&c.*

But they make this Objection: Yet notwithſtanding the Scripture commandeth that we ſhould love God with all our Heart, *&c.* It is true. But it followeth not, that becauſe God commandeth us, therefore we do it. If we did love God with all our Heart, *&c.* then no doubt, we ſhould be juſtified, and live through this Obedience, as it is written: *He that ſhall do theſe Things ſhall live in them.* (Lev. xviii. 5. Rom. x. 3.) But the Goſpel ſaith: Thou doſt not theſe Things: therefore thou ſhalt not live in them. For this Sentence: *Thou ſhalt love the Lord thy God,* &c. requireth a perfect Obedience, a perfect Fear, Truſt and Love towards God. Theſe Things Men neither do nor can perform in this corrupt Nature. Therefore this Law: *Thou ſhalt love the Lord thy God,* &c. juſtifieth not, but accuſeth and condemneth all Men, according to that Saying: *The Law cauſeth Wrath,* &c. Contrariwiſe, *Chriſt is the Finiſhing and Accompliſhing of the Law to Righteouſneſs, to every one that believeth.* (Rom. iv. 15. Rom. x. 4.) Of this we have ſpoken largely before.

In like manner the *Jew* keeping the Law with this Opinion, that he by this Obedience will pleaſe God, ſerveth not the true God: But is an Idolater, worſhipping a Dream and an Idol of his own Heart, which is no where to be found. For the God of his Fathers, whom he ſaith he worſhippeth, promiſed to *Abraham* a Seed, through the which all Nations ſhould be bleſſed. Therefore God is known and the Bleſſing is given, not by the Law but by the Goſpel of Chriſt. Although *Paul* ſpake theſe Words: *then when ye knew not God, ye did ſervice,* &c. properly and principally to the *Galatians,* which were *Gentiles*; yet notwithſtanding by the ſame Words he alſo toucheth the *Jews,* who though they had rejected their Idols outwardly, yet in their Hearts they worſhipped them more than did the *Gentiles,* as is ſaid, *Rom.* ii. *Thou abhorreſt Idols, and committeſt Sacriledge.* The *Gentiles* were not the People of God, they had not his Word, and therefore their Idolatry was groſs. But the Idolatrous *Jews* cloaked their Idolatry with the Name and Word of God (as all Juſticiaries which ſeek Righteouſneſs by Works, are wont to do) and ſo with this outward Shew of Holineſs they deceived many. Therefore Idolatry the more holy and ſpiritual it is, the more hurtful it is.

But how may theſe two contrary ſayings which the Apoſtle here ſetteth down, be reconciled together? *Ye knew not God, and ye worſhipped God.* I anſwer: All Men naturally have this general Knowledge, that there is a God, according to that Saying: *Rom.* i. *Foraſmuch as that which may be known of God, was manifeſt in them.* For God was manifeſt unto them, in that the inviſible Things of him did appear by the Creation of the World. Moreover, the Ceremonies and Religions which were, and always remained among all Nations, ſufficiently witneſs that all Men have had a certain general Knowledge of God. But whether they had it by Nature or by the Tradition of their Fore-fathers, I will not hear diſpute.

But

But here ſome will object again: If all Men knew God, wherefore then doth *Paul* ſay, that the *Galatians* knew not God before the Preaching of the Goſpel? I anſwer, There is a double Knowledge of God, general and particular. All Men have the general Knowledge, namely, that there is a God, that he created Heaven and Earth, that he is juſt, that he puniſheth the Wicked. But what God thinketh of us, what his Will is toward us, what he will give or what he will do to the End we may be delivered from Sin and Death, and be ſaved, (which is the true Knowledge of God indeed) this they know not. As it may be that I know ſome Man by Sight, whom yet indeed I know not throughly, becauſe I underſtand not what Affection he beareth towards me. So Men know naturally that there is a God, but what his Will is, or what is not his Will, they do not know. For it is written, *There is none that underſtandeth God.* (Rom. iii. 11.) And in another Place, *No Man hath ſeen God.* (John i. 18.) That is to ſay, no Man hath known what is the Will of God. Now, what doth it avail thee if thou know that there is a God, and yet art ignorant what is his Will towards thee: Here ſome think one Thing, and ſome another. The *Jews* imagine this to be the Will of God, if they worſhip him according to the Rule of *Moſes'* Law; the *Turk*, if he obſerves his *Alcoran*; the Monk, if he keep his Order and perform his Vows. But all theſe are deceived and become vain in their own Cogitations, as *Paul* ſaith, (*Rom.* i.) not knowing what pleaſeth or diſpleaſeth God. Therefore, inſtead of the true and natural God, they worſhip the Dreams and Imaginations of their own Heart.

This is it that *Paul* meaneth when he ſaith, *When ye knew not God*; that is, when you knew not the Will of God, ye ſerved thoſe which by Nature were no Gods, that is to ſay, ye ſerved the Dreams and Imaginations of your own Heart, whereby ye imagined without the Word, that God was to be worſhippdd with this or that Work, with this or that Rite or Ceremony. For upon this Propoſition, which all Men do naturally hold, namely, that there is a God, hath ſprung all Idolatry, which without the Knowledge of the Divinity, could never have come into the World. But becauſe Men had this natural Knowledge of God, they conceived vain and wicked Imaginations of God, without and againſt the Word, which they eſteemed and maintained as the very Truth itſelf, and ſo dreamed that God is ſuch a one, as by Nature he is not. So the Monk imagineth him to be ſuch a God as forgiveth Sins, giveth Grace and everlaſting Life for the keeping of his Rule. This God is no where to be found. Therefore he ſerveth not the true God, but that which by Nature is no God; to wit, the Imagination and Idol of his own Heart; that is to ſay, his own falſe and vain Opinion of God, which he dreameth to be an undoubted Truth. Now Reaſon itſelf will enforce us to confeſs, that Man's Opinion is no God. Therefore whoſoever will worſhip God without his Word, ſerveth not the true God, (as *Paul* ſaith) but that which by Nature is no God.

Therefore whether ye call Rudiments here the Law of *Moſes*, or elſe the Traditions of the *Gentiles*, (albeit he ſpeaketh here properly and principally of the Rudiments of *Moſes*) there is no great Difference. For he that falleth from Grace to the Law, falleth with no leſs Danger than he that falleth from Grace to Idolatry. For without Chriſt there is nothing elſe but

mere

mere Idolatry, an Idol and falſe Imagination of God, whether it be called *Moſes'* Law, or the Pope's Ordinances, or the *Turk's Alcoran*, &c. Therefore he ſaith with a certain Admiration,

Verſe 9. *But now ſeeing you know God.*

As though he ſhould ſay, This is a marvellous Thing, that ye, knowing God by the Preaching of Faith, do ſo ſuddenly revolt from the true Knowledge of his Will, (wherein I thought ye were ſo ſurely eſtabliſhed, that I feared nothing leſs than that ye ſhould be ſo eaſily overthrown) and do now again, by the Inſtigation of the falſe Apoſtles, return to the weak and beggarly Ceremonies, which ye would ſerve again afreſh. Ye heard before, by my Preaching, that this is the Will of God to bleſs all Nations; not by Circumciſion, or by the Obſervation of the Law, but by Chriſt promiſed to *Abraham (Gal.* iii. 9.) They that believe in him, ſhall be bleſſed with faithful *Abraham (Gal.* iv. 7.) They are the Sons and Heirs of God. Thus (I ſay) have ye known God.

Verſe 9. *Yea, rather are known of God*, &c.

He correcteth the Sentence going before, *but now ſeeing ye have known God*; or rather turneth it after this Manner, *yea rather ye are known of God.* For he feared leſt they had loſt God utterly. As if he would ſay: Alas! are ye come to this Point, that now ye know not God, but return again from Grace to the Law? Yet notwithſtanding God knoweth you. And indeed our Knowledge is rather paſſive than active; that is to ſay, it conſiſteth in this, that we are rather known of God, than that we know him. All our Doing, that is, all our Endeavour to know and to apprehend God, is to ſuffer God to work in us. He giveth the Word; which, when we have received by Faith given from above, we are new-born and made the Sons of God. This is then the Senſe and Meaning: *Ye are known of God*; that is, ye are viſited with the Word, ye are endued with Faith and the Holy Ghoſt, whereby ye are renewed, *&c.* Wherefore, even by theſe Words, *ye are known of God*, he taketh away all Righteouſneſs from the Law, and denieth that we attain the Knowledge of God through the Worthineſs of our own Works. For *no Man knoweth the Father, but the Son, and he to whom the Son will reveal him.* (Luke x. 22.) Alſo, *He, by his Knowledge ſhall juſtify many, becauſe he ſhall bear their Iniquities.* (Iſa. liii. 11.) Wherefore, our Knowledge concerning God conſiſteth in ſuffering, and not in doing.

He much marvelleth, therefore, that, ſeeing they knew God truly by the Goſpel, they returned ſo ſuddenly to weak and beggarly Rudiments, by the Perſuaſion of the falſe Apoſtles. As I myſelf alſo ſhould greatly marvel, if our Church (which by the Grace of God is godly reformed in pure Doctrine and Faith) ſhould be ſeduced and perverted by ſome fond and frantic Head, through the Preaching of one or two Sermons, that they would not acknowledge me for their Paſtor any more. Which Thing notwithſtanding ſhall one Day come to paſs, if not whilſt we live, yet when we are dead and gone. For many ſhall then riſe up, which will be Maſters and Teachers; who, under a Colour of true Religion, ſhall

teach falſe and perverſe Doctrine, and ſhall quickly overthrow all that we in ſo long Time and with ſo great Travel have builded. We are not better than the Apoſtles, who, whilſt they yet lived, ſaw (not without their great Grief and Sorrow) the Subverſion of thoſe Churches which they themſelves had planted through their Miniſtry. Therefore it is no great marvel if we be conſtrained to behold the like Evil at this Day in thoſe Churches, where Sectaries do reign, who hereafter when we are dead, ſhall poſſeſs thoſe Churches which we have won and planted by our Miniſtry, and with their Poiſon infect and ſubvert the ſame. And yet notwithſtanding Chriſt ſhall remain and reign to the End of the World, and that marvellouſly, as he did under the Papacy.

Paul ſeemeth to ſpeak very ſpitefully of the Law, when he calleth it the Rudiments (as he did alſo before in the Beginning of this Chapter) and not only Rudiments, but weak and beggarly Rudiments and Ceremonies. Is it Blaſphemy to give ſuch odious Names to the Law of God? The Law being in his true Uſe, ought to ſerve the Promiſes, and to ſtand with the Promiſes and Grace. But, if it fight againſt them, it is no more the holy Law of God, but a falſe and a deviliſh Doctrine, and doth nothing elſe but drive Men to Deſperation, and therefore muſt be rejected.

Wherefore when he calleth the Law weak and beggarly Rudiments, he ſpeaketh of the Law in reſpect of proud and preſumptuous Hypocrites, which would be juſtified by it, and not of the Law being ſpiritually underſtood which ingendereth Wrath. (*Rom.* iv. 15.) For the Law (as I have often ſaid) being in his own proper Uſe, accuſeth and condemneth a Man: And in this reſpect it is not only a ſtrong and a rich Rudiment, but moſt mighty and moſt rich, yea rather an invincible Power and Riches: And if here the Conſcience be compared with the Law, then it is moſt weak and beggarly. For it is ſo tender a Thing, that for a ſmall Sin it is ſo troubled and terrified, that it utterly deſpaireth, unleſs it be raiſed up again. Wherefore, the Law, in his proper Uſe, hath more Strength and Riches, than Heaven and Earth is able to contain: Inſomuch that one Letter or one Tittle of the Law is able to kill all Mankind, as the Hiſtory of the Law given by *Moſes* doth witneſs. (*Exod.* xix. 20.) This is the true and divine Uſe of the Law, of which *Paul* ſpeaketh not in this Place.

Paul therefore intreateth here of Hypocrites, which are fallen from Grace, or which have not yet attained to Grace. Theſe, abuſing the Law, ſeek to be juſtified by it. They exerciſe and tire themſelvs Day and Night in the Works thereof, as *Paul* witneſſeth of the *Jews*—*For I bear them Record*, ſaith he, *that they have the Zeal of God, but not according to Knowledge; for they, being ignorant of the Righteouſneſs of God*, &c. (*Rom.* x.) Such do hope ſo to be ſtrengthened and enriched by the Law, that they may be able to ſet their Power and Riches which they have gotton by the Righteouſneſs thereof, againſt the Wrath and Judgment of God, and ſo to appeaſe God, and to be ſaved thereby. In this reſpect then we may well ſay, that the Law is a weak and a beggarly Rudiment; that is to ſay, which can give neither Help nor Counſel.

And whoſo liſteth to amplify this Matter, may further ſay, that the Law is a weak and a beggarly Rudiment, becauſe it maketh Men more weak and beggarly: Again, becauſe that of itſelf it hath no Power, or Riches, whereby it is able to give or to bring Righteouſneſs: And moreover, that

it is not only weak and beggarly, but even Weakneſs and Beggary itſelf. How then ſhall it enrich or ſtrengthen thoſe, which were before both weak and beggarly? Therefore to ſeek to be juſtified by the Law, is as much as if a Man, being weak and feeble already, would ſeek ſome other greater Evil whereby he might overcome his Weakneſs and Poverty, which notwithſtanding would bring unto him utter Deſtruction. As if he which hath the falling Sickneſs, would ſeek to join unto it the Peſtilence for a Remedy; or if a Leper ſhould come to a Leper, or a Beggar to a Beggar, the one to help and to enrich the other.

Paul therefore ſheweth that they which ſeek to be juſtified by the Law, have this Commodity thereby, that daily they become more and more weak and beggarly. For they be weak and beggarly of themſelves; that is to ſay, they are by Nature the Children of Wrath, ſubject to Death and everlaſting Damnation, and yet they lay hold upon that which is nothing elſe but mere Weakneſs and Beggary, ſeeking to be ſtrengthened and enriched thereby. Therefore, every one that falleth from the Promiſe to the Law, from Faith to Works, doth nothing elſe but lay upon himſelf ſuch a Burden, being weak and feeble already, as he is not able to bear (*Acts* xv.) and in bearing thereof is made ten Times more weak, ſo that at length he is driven to Deſpair, unleſs Chriſt come and deliver him.

This Thing the Goſpel alſo witneſſeth, ſpeaking of the Woman which was grieved twelve Years with a bloody Iſſue, and ſuffered many Things of many Phyſicians, upon whom ſhe had ſpent all her Subſtance, and yet could not be cured; but the longer ſhe was under their Hands, the worſe ſhe was (*Luke* v. 45.) As many therefore as do the Works of the Law to be juſtified thereby, are not only not made righteous, but twice more unrighteous than they were before; that is (as I have ſaid) more weak and beggarly, and more unapt to do any good Work. This have I proved to be true both in myſelf and in many others. I have known many Monks in the Papacy, which with great Zeal have done many great Works for the attaining of Righteouſneſs and Salvation, and yet were they more impatient, more weak, more miſerable, more faithleſs, more fearful, and more ready to deſpair than any other. The civil Magiſtrates who were ever occupied in great and weighty Affairs, were not ſo impatient, ſo fearful, ſo faint-hearted, ſo ſuperſtitious and ſo faithleſs as theſe Juſticiaries and Merit-mongers were.

Whoſoever then ſeeketh Righteouſneſs by the Law, what can he imagine elſe, but that God, being angry, muſt needs be pacified with Works? Now when he hath once conceived this Fantaſy, he beginneth to work. But he can never find ſo many good Works as are able to quiet his Conſcience, but ſtill he deſireth more, yea he findeth Sins in thoſe Works he hath done already. Therefore his Conſcience can never be certified, but muſt needs be always in Doubt, and thus think with itſelf: Thou haſt not ſacrificed as thou ſhouldeſt do; thou haſt not prayed aright; this thou haſt left undone; this or that Sin thou haſt committed. Here the Heart trembleth and feeleth itſelf oppreſſed with innumerable Sins which ſtill increaſe without End, ſo that he ſwerveth from Righteouſneſs more and more, until at length he fall to Deſperation. Hereof it cometh, that many, being at the Point of Death, have uttered theſe deſperate Words: O Wretch that I am! I have not kept mine Order. Whither ſhall I flee from the Wrath of

Chriſt, that angry Judge? Would to God I had been made a Swineherd, or the vileſt Wretch in the whole World.

Thus the Monk, in the End of his Life, is more weak, more beggarly, more faithleſs and fearful than he was at the Beginning, when he firſt entered into his Order. The Reaſon is, becauſe he would ſtrengthen himſelf through Weakneſs, and enrich himſelf through Poverty. The Law, or Men's Traditions, or the Rule of his Order, ſhould have healed him when he was ſick, and enriched him when he was poor: But he is become more feeble and more poor than the Publicans and Harlots. The Publicans and Harlots have not an Heap of good Works to truſt unto, as the Monks have: But although they feel their Sins never ſo much, yet they can ſay with the Publican: *O Lord, be merciful to me a Sinner!* (Luke xviii. 13.) But contrariwiſe, the Monk, which hath ſpent all his Time in weak and beggarly Elements, is confirmed in this Opinion: If thou keep thy Rule, thou ſhalt be ſaved, *&c.* With this falſe Perſuaſion he is ſo deluded and bewitched, that he cannot apprehend Grace, no nor once remember Grace. Thus, notwithſtanding all the Works which either he doth or hath done, be they never ſo many and ſo great, he thinketh that he hath never done enough, but hath ſtill an Eye to more Works; and ſo, by heaping up of Works, he goeth about to appeaſe the Wrath of God and to juſtify himſelf, until he be driven to utter Deſperation. Wherefore, who ſoever falleth from Faith and followeth the Law, is like to *Æſop*'s Dog, which foregoeth the Fleſh, and ſnatcheth at the Shadow. Wherefore, it is impoſſible that ſuch as ſeek Righteouſneſs and Salvation by the Law, (whereunto Men are naturally inclined) ſhould ever find Quietneſs and Peace of Conſcience: Yea, they do nothing elſe but heap Laws upon Laws, whereby they torment both themſelves and others, and afflict Men's Conſciences ſo miſerably, that, through extreme Anguiſh of Heart, many die before their Time. For one Law always bringeth forth ten more, and ſo they increaſe without Number and without End.

Now, who would have thought that the *Galatians*, which had learned ſo ſound and ſo pure a Doctrine of ſuch an excellent Apoſtle and Teacher, could be ſo ſuddenly led away from the ſame, and utterly perverted by the falſe Apoſtles? It is not without Cauſe that I repeat this ſo often, that to fall away from the Truth of the Goſpel is an eaſy Matter. The Reaſon is, becauſe Men do not ſufficiently conſider, no not the very Faithful, what an excellent and a precious Treaſure the true Knowledge of Chriſt is. Therefore they do not labour ſo diligently and ſo carefully as they ſhould do, to obtain and to retain the ſame. Moreover, the greater Part of thoſe that hear the Word, are exerciſed with no Croſs or Affliction; they wreſtle not againſt Sin, Death and the Devil, but live in Security without any Conflict. Such Men becauſe they are not proved and tried with Temptations, and therefore are not armed with the Word of God againſt the Subtilties of the Devil, never feel the Uſe and Power of the Word. Indeed whilſt they are among faithful Miniſters and Preachers, they can follow their Words, and ſay as they ſay, perſuading themſelves that they perfectly underſtand the Matter of Juſtification. But when they are gone, and Wolves in Sheep's Cloathing are come in their Place, it happeneth unto them as it did to the *Galatians*; that is to ſay, they are ſuddenly ſeduced and eaſily turned back to weak and beggarly Rudiments.

Paul

Paul hath here his peculiar Manner of Speech, which the other Apoſtles did not uſe. For there was none of them beſides *Paul*, that gave ſuch Names to the Law; to wit, that it is a weak and a beggarly Rudiment, that is to ſay, utterly unprofitable to Righteouſneſs. And ſurely I durſt not have given ſuch Terms unto the Law, but ſhould have thought it great Blaſphemy againſt God, if *Paul* had not done ſo before. But of this I have intreated more largely before, where I ſhewed when the Law is weak and beggarly, and when it is moſt ſtrong and rich, *&c.* Now if the Law of God be weak and unprofitable to Juſtification, much more are the Laws and Decrees of the Pope, weak and unprofitable to Juſtification. Therefore we give Sentence againſt the Ordinances, Laws and Decrees of the Pope, with ſuch Boldneſs and Aſſurance, as *Paul* did againſt the Law of God, that they are not only weak and beggarly Rudiments, and utterly unprofitable to Righteouſneſs, but alſo execrable, accurſed, deviliſh and damnable: For they blaſpheme Grace, they overthrow the Goſpel, aboliſh Faith, take away Chriſt, *&c.*

Foraſmuch then as the Pope requireth that we ſhould keep his Laws as neceſſary to Salvation, he is very Antichriſt and the Vicar of *Satan:* And as many as cleave unto him, and confirm his Abominations and Blaſphemies, or keep them to this End, that thereby they may merit the Forgiveneſs of their Sins, are the Servants of Antichriſt and of the Devil. Now ſuch hath the Doctrine of the *Papiſtical* Church been of a long Time, that theſe Laws ought to be kept as neceſſary to Salvation. Thus the Pope ſitteth in the Temple of God, vaunting himſelf as God: He ſetteth himſelf againſt God, and exalteth himſelf above all that is called God or worſhipped, *&c.* and Men's Conſciences more feared and reverenced the Laws and Ordinances of the Pope, than the Word of God and his Ordinances. By this Means he was made the Lord of Heaven and Earth, and of Hell, and bare a triple Crown upon his Head. The Cardinals alſo and Biſhops his Creatures, were made Kings and Princes of the World: And therefore, if he did not burden Men's Conſciences with his Laws, he could not long maintain his terrible Power, his Dignity and his Riches; but his whole Kingdom would quickly fall.

This Place, which *Paul* here handleth, is weighty and of great importance, and therefore the more diligently to be marked; to wit, that they which fall from Grace to the Law, do utterly loſe the Knowledge of the Truth; they ſee not their own Sins; they neither know God, nor the Devil, nor themſelves; and moreover they underſtand not the Force and Uſe of the Law, although they brag neverſomuch that they keep and obſerve the ſame. For without the Knowledge of Grace, that is to ſay, without the Goſpel of Chriſt, it is impoſſible for a Man to give his Definition of the Law, that it is a weak and a beggarly Rudiment, and unprofitable to Righteouſneſs. But he rather judgeth quite contrary of the Law; to wit, that it is not only neceſſary to Salvation, but alſo that it ſtrengtheneth ſuch as are weak, aud enricheth ſuch as are poor and beggarly: that is to ſay, that ſuch as obey and obſerve the ſame, ſhall be able to merit Righteouſneſs and everlaſting Salvation. If this Opinion remain, the Promiſe of God is denied, Chriſt is taken away, Lying, Impiety and Idolatry is eſtabliſhed. Now the Pope, with all his Biſhops, his Schools and whole Synagogue, taught that his Laws are neceſſary to Salvation: Therefore he was a

Teacher

Teacher of weak and beggarly Elements, wherewith he made the Church of Chriſt throughout the whole World, moſt weak and beggarly; that is to ſay, he burdened and miſerably tormented the Church with his wicked Laws, defacing Chriſt, and burying his Goſpel.

Verſe 9. *Whereunto ye will be in Bondage again.*

This he addeth, to declare that he ſpeaketh of proud and preſumptuous Hypocrites, which ſeek to be juſtified by the Law, as I have ſhewed before. For otherwiſe he calleth the Law, holy and good. As, *We know that the Law is good, if a Man uſe it rightly*, (1 Tim. i.) that is to ſay, civilly to bridle evil Doers, and ſpiritually to increaſe Tranſgreſſions. (*Gal.* iii. 19.) But whoſoever obſerveth the Law to obtain Righteouſneſs before God, maketh the Law, which is good, damnable and hurtful unto himſelf. He reproveth the *Galatians* therefore, becauſe they would be in Bondage to the Law again, which doth not take away Sin, but increaſeth Sin. For whilſt a Sinner, being weak and poor himſelf, ſeeketh to be juſtified by the Law, he findeth nothing in it but Weakneſs and Poverty itſelf. And here two ſick and feeble Beggars meet together, of whom the one is not able to help and heal the other, but rather moleſteth and troubleth the other.

We, as being ſtrong in Chriſt, will gladly ſerve the Law; not the weak and beggarly, but the mighty and rich Law, that is to ſay, ſo far forth as it hath Power and Dominion over the Body: For then we ſerve the Law, but only in our Body and outward Members, and not in our Conſcience. But the Pope requireth that we ſhould obey his Laws with this Opinion, that if we do this or that, we are righteous; if we do it not, we are damned. Here the Law is no more than a weak and beggarly Element. For whilſt this Bondage of the Conſcience continueth under the Law, there can be nothing but mere Weakneſs and Poverty. Wherefore all the Weight of the Matter lieth in this Word *to ſerve*. The Meaning therefore of *Paul* is this, that he would not have the Conſcience to ſerve under the Law as a Captive, but to be free and to have Dominion over the Law. For the Conſcience is dead to the Law through Chriſt, and the Law again unto the Conſcience. Whereof we have more largely intreated afore in the ſecond Chapter.

Verſe 10. *Ye obſerve Days and Months, Times and Years.*

By theſe Words he plainly declareth what the falſe Apoſtles taught, namely, the Obſervation of Days, Months, Times and Years. The *Jews* were commanded to keep holy the Sabbath-Day, the new Moons, the firſt and the ſeventh Month, the three appointed Times or Feaſts, namely, the Paſchal or Paſſover, the Feaſts of Weeks, of the Tabernacles, and the Year of Jubilee. Theſe Ceremonies the *Galatians* were conſtrained by the falſe Apoſtles to keep as neceſſary to Righteouſneſs. Therefore he ſaith, that they, loſing the Grace and Liberty which they had in Chriſt, were turned back to the Serving of weak and beggarly Elements. For they were perſuaded by the falſe Apoſtles, that theſe Laws muſt needs be kept, and, by keeping of them, they ſhould obtain Righteouſneſs;

but, if they keep them not, they ſhould be damned. Contrariwiſe, *Paul* can in no wiſe ſuffer that Men's Conſciences ſhould be bound to the Law of *Moſes*, but always delivered them from the Law. *Behold I*, Paul, (ſaith he, a little after in the fifth Chapter) *do write unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.* And, *Let no Man judge you in Meat or Drink or in a Piece of an Holy-Day, or of a new Moon or Sabbath-Day*, &c. (Col. ii.) So ſaith our Saviour Chriſt: *The Kingdom of God cometh not with Obſervation of the Law.* (Luke xvii. 20.) Much leſs then are Men's Conſciences to be burthened and ſnared with human Traditions.

Verſe 11. *I am in fear of you, leſt I have beſtowed on you Labour in vain.*

Here *Paul* ſheweth himſelf to be greatly troubled through the Fall of the *Galatians*; whom he would more bitterly reprove, but that he feareth, leſt, if he ſhould deal with them more ſharply, he ſhould not only not make them better, but more offend them, and ſo utterly alienate their Minds from him. Therefore, in Writing, he changeth and mitigateth his Words; and, as though all the Harm redounded unto himſelf, he ſaith, *I am in fear of you, leſt I have beſtowed my Labour on you in vain:* That is to ſay, it grieveth me that I have preached the Goſpel with ſo great Diligence and Faithfulneſs amongſt you, and ſee no Fruit to come thereof. Notwithſtanding, although he ſhew a very loving and a fatherly Affection towards them, yet withal he chideth them ſomewhat ſharply, but yet covertly. For when he ſaith, that he had laboured in vain; that is to ſay, that he had preached the Goſpel among them without any Fruit; he ſhewerh covertly that either they were obſtinate Unbelievers, or elſe were fallen from the Doctrine of Faith. Now both theſe, as well Unbelievers as Backſliders from the Doctrine of Faith, are Sinners, wicked, unrighteous and damned. Such therefore do obey the Law in vain; they obſerve Days, Months and Years in vain. And in theſe Words, *I am in fear of you, leſt I have beſtowed on you Labour in vain*, is contained a certain ſecret Excommunication. For the Apoſtle meaneth hereby that the *Galatians* were ſecluded and ſeparate from Chriſt, unleſs they ſpeedily returned to ſound and ſincere Doctrine again; yet he pronounced no open Sentence againſt them. For he perceived that he could do no Good with over-ſharp Dealing; wherefore he changeth his Stile, and ſpeaketh them fair, ſaying,

Verſe 12. *Be ye as I; for I am even as you.*

Hitherto *Paul* hath been occupied wholly in Teaching: And being moved with this great Enormity and wicked Revolting of the *Galatians*, he was vehemently incenſed againſt them, and chid them bitterly, calling them Fools, bewitched, not believing the Truth, Crucifiers of Chriſt, *&c.* Now the greater Part of his Epiſtle being finiſhed, he beginneth to perceive that he had handled them too ſharply. Therefore, being careful leſt he ſhould do more Hurt than Good through his Severity, he ſheweth that this his ſharp Chiding proceeded of a fatherly Affection and a true apoſtolical Heart: And ſo he amplifieth the Matter with ſweet and gentle Words,

Words, to the End that if he had offended any (as no doubt there were many offended) by theſe ſweet and loving Words he might win them again.

And here, by his own Example, he admoniſheth all Paſtors and Miniſters, that they ought to bear a fatherly and motherly Affection, not towards ravening Wolves, but towards the poor Sheep, miſerably ſeduced and going aſtray, patiently bearing with their Faults and Infirmities, inſtructing and reſtoring them with the Spirit of Meekneſs: For they cannot be brought into the right Way again by any other Means; and by over-ſharp Reproving and Rebuking they are provoked to Anger, or elſe to Deſperation, but not to Repentance. And here is to be noted by the Way, that ſuch is the Nature and Fruit of true and ſound Doctrine, that when it is well taught and well underſtood, it joineth Men's Hearts together with a ſingular Concord: But when Men reject godly and ſincere Doctrine, and embrace Errors, this Unity and Concord is ſoon broken. Therefore as ſoon as thou ſeeſt thy Brethren ſeduced by vain and fantaſtical Spirits, to fall from the Article of Juſtification, thou ſhalt perceive that by-and-by they will purſue the Faithful with bitter Hatred, whom before they moſt tenderly loved.

This we find to be true at this Day in our falſe Brethren and other Sectaries, who, at the Beginning of the Reformation of the Goſpel, were glad to hear us, and read our Books with great Zeal and Affection. They acknowledged the Grace of the Holy Ghoſt in us, and reverenced us for the ſame, as the Miniſters of God. Some of them alſo lived familiarly with us for a Time, and behaved themſelves very modeſtly and ſoberly. But when they were departed from us and perverted by the wicked Doctrine of the Sectaries, they ſhewed themſelves more bitter Enemies to our Doctrine and our Name than any other. I do much and often marvel whereupon they ſhould conceive ſuch a deadly Hatred againſt us, whom they before ſo dearly and ſo tenderly loved: For we offended them not in any Thing, nor gave them any Occaſion to hate us. Yea, they are conſtrained to confeſs that we deſire nothing more, than that the Glory of God may be advanced, the Benefit of Chriſt truly known, and the Truth of the Goſpel purely taught, which God hath now again in theſe latter Days revealed by us unto this unthankful World; which Thing ſhould rather provoke them to love us than to hate us. I marvel therefore not without Cauſe, whereof this Change cometh. Verily there is no other Cauſe, but that they have gotten unto themſelves new Maſters and hearkened to new Teachers, whoſe Poiſon hath ſo infected them, that now of very Friends they are become our mortal Enemies. And I ſee the Condition of the Apoſtles and all other faithful Miniſters to be ſuch, that their Diſciples and Hearers being once infected with the Errors of the falſe Apoſtles and Heretics, have and do ſet themſelves againſt them, and become their Enemies. There were very few amongſt the *Galatians* which continued in the ſound Doctrine of the Apoſtle: All the reſt being ſeduced by the falſe Apoſtles, did not acknowledge *Paul* for their Paſtor and Teacher any more; yea there was nothing more odious unto them than the Name and Doctrine of *Paul*. And I fear me, that this Epiſtle brought very few of them back again from their Error.

If

If the like Caſe ſhould happen to us; that is to ſay, if, in our Abſence, our Church ſhould be ſeduced by fantaſtical Heads, and we ſhould write hither, not one or two, but many Epiſtles, we ſhould prevail little or nothing at all. Our Men (a few only excepted of the ſtronger Sort) would uſe themſelves no otherwiſe towards us, than they do at this Day which are ſeduced by the Sectaries; who would ſooner worſhip the Pope, than they would obey our Admonitions or approve our Doctrine. No Man ſhall perſuade them that they reject Chriſt, and return again to weak and beggarly Elements, and to thoſe which by Nature are no Gods. They can abide nothing leſs, than to hear that their Teachers, by whom they are ſeduced, are Overthrowers of the Goſpel of Chriſt, and Troublers of Men's Conſciences. The *Lutherans* (ſay they) are not only wiſe, they alone do not preach Chriſt, they alone have not the Holy Ghoſt, the Gift of Prophecy, and the true Underſtanding of the Scriptures. Our Teachers are in nothing inferior unto them; yea in many Things they excel them, becauſe they follow the Spirit and teach ſpiritual Things. Contrariwiſe they never yet taſted what true Divinity meant, but ſtick in the Letter, and therefore they teach nothing but the Catechiſm, Faith, and Charity, *&c.* Wherefore, (as I am wont to ſay) like as to fall in Faith is an eaſy Matter; ſo is it moſt perilous, to wit, even from the high Heaven into the deep Pit of Hell. It is not ſuch as properly followeth the Nature of Man, as Murther, Adultery, and ſuch like; but deviliſh and the proper Work of the Devil. For they which ſo fall, cannot be eaſily recovered, but moſt commonly they continue perverſe and obſtinate, in their Error. Therefore the latter End of thoſe Men is worſe than the Beginning, as our Saviour Chriſt witneſſeth when he ſaith, *The unclean Spirit being caſt out of his Houſe, when he returneth, he entereth in again, not alone, but taketh unto him ſeven Spirits worſe than himſelf, and there dwelleth,* &c. (Matt. xii. 43.)

Paul therefore perceiving through the Revelation of the Holy Ghoſt, that it was to be feared leſt the Minds of the *Galatians*, whom of a godly Zeal he had called fooliſh and bewitched, *&c.* by this ſharp Chiding ſhould rather be ſtirred up againſt him, than amended, (eſpecially ſince he now knew that the falſe Apoſtles were among them, who would expound this ſharp Chiding, which proceeded from a fatherly Affection, unto the worſt, crying out, Now *Paul*, which ſome of you ſo greatly praiſe, ſheweth what he is, and with what Spirit he is led; who, when he was with you, would ſeem to be unto you a Father, but his Letters ſhew in his Abſence that he is a Tyrant, *&c.)* Therefore he is ſo troubled through a godly Care and fatherly Affection, that he cannot well tell how and what to write to them. For it is a dangerous Thing for a Man to defend his Cauſe againſt thoſe which are abſent, and have now begun to hate him, and are perſuaded by others that his Cauſe is not good. Therefore being in great Perplexity, he ſaith a little after, *I am troubled and at my Wit's end for your Cauſe*; that is, I know not what to do, or how to deal with you.

Verſe 12. *Be ye as I am, for I am as ye are.*

Theſe Words are to be underſtood, not of Doctrine, but of Affections. Therefore the Meaning is not, *Be ye as I am*; that is to ſay, think of Doctrine as I do; but bear ſuch an Affection towards me as I do towards you. As though he would ſay, Perhaps I have too ſharply chidden you, but pardon this my ſharpneſs, and judge not my Heart by my Words, but my Words by the Affection of my Heart. My Words ſeem rough, and my Chaſtiſement ſharp, but my Heart is loving and fatherly. Therefore, O my *Galatians!* take this my Chiding with ſuch a Mind as I bear towards you: For the Matter required that I ſhould ſhew myſelf ſo ſharp and ſevere towards you.

Even ſo may we alſo ſay of ourſelves. Our Correction is ſevere, and our Manner of Writing ſharp and vehement; but certainly there is no Bitterneſs in our Heart, no Envy, no Deſire of Revenge againſt our Adverſaries; but there is in us a godly Carefulneſs and Sorrow of Spirit. We do not ſo hate the Pope and other erroneous Spirits, that we wiſh any Evil unto them, or deſire their Deſtruction; but rather we deſire that they may return again to the right Way, and be ſaved together with us. The Schoolmaſter chaſtiſeth the Scholar, not to hurt him, but to reform him. The Rod is ſharp, but Correction is neceſſary for the Child, and the Heart of him that correcteth, loving and friendly. So the Father chaſtiſeth his Son, not to deſtroy him, but to reform and amend him. Stripes are ſharp and grievous to the Child, but the Father's Heart is loving and kind: and unleſs he loved his Child, he would not chaſtiſe him, but caſt him off, deſpair of his Welfare and ſuffer him to periſh. This Correction therefore which he giveth to his Child, is a Token of fatherly Affection, and is profitable for the Child. Even ſo, O my *Galatians!* think ye likewiſe of my Dealing towards you: then will ye not judge my Chiding to be ſharp and bitter, but profitable for you. *Chaſtiſement for the preſent Time ſeemeth not to be joyous, but grievous: But afterwards it bringeth the quiet Fruit of Righteouſneſs unto them which are exerciſed thereby.* (Heb. xii. 11.) Let the ſame Affection therefore be in you towards me which I bear towards you. I bear a loving Heart towards you: the ſame I deſire again of you.

Thus he ſpeaketh them fair, and with this fair Speech he ſtill continueth, that he might pacify their Minds which were ſtirred up againſt him by his ſharp Chiding. Nowithſtanding he revoketh not his ſevere Words. Indeed he confeſſeth that they were ſharp and bitter: But Neceſſity (ſaith he) compelled me to reprehend you ſomewhat ſharply and ſeverely: But that which I did, proceeded of a ſincere and loving Heart towards you. The Phyſician giveth a bitter Portion to his Patient, not to hurt him, but to cure him. If then the Bitterneſs of the Medicine, which is given to the ſick Body, is not to be imputed to the Phyſician, but to the Medicine and the Malady; judge ye alſo in like Manner of my ſevere and ſharp Reprehenſion.

Verſe 12. *Brethren, I beſeech you: ye have not hurt me at all.*

Is this to beſeech the *Galatians*, when he calleth them bewitched, diſobedient to the Truth, and Crucifiers of Chriſt? It ſeemeth rather to be a great Rebuke. But contrariwiſe, *Paul* ſaith, that it is no Rebuke, but an earneſt Beſeeching, and indeed ſo it is. And it is as much as if he ſaid: I confeſs that I have chidden you ſomewhat bitterly, but take it in good Part, and then ſhall ye find this my Chiding, to be no Chiding, but a Praying and a Beſeeching. If a Father likewiſe do ſharply correct his Son, it is as much as if he ſaid: My Son, I pray thee be a good Child, *&c.* It ſeemeth indeed to be a Correction; but if ye reſpect the Father's Heart, it is a gentle and an earneſt Beſeeching.

Verſe 12. *Ye have not hurt me at all.*

As if he ſaid: Why ſhould I be angry with you, or of a malicious Mind ſpeak Evil of you, ſeeing ye have nothing offended me? Why then ſayeſt thou that we are perverted, that we have forſaken thy Doctrine, that we are fooliſh, bewitched, *&c.* Theſe Things do witneſs that we have offended thee. He anſwereth: Ye have not offended me, but yourſelves, and therefore I am thus troubled, not for mine own Cauſe, but for the Love I bear unto you. Think not, therefore, that my Chiding did proceed of Malice, or any evil Affection. For I take God to witneſs, ye have done me no Wrong, but contrariwiſe ye have beſtowed great Benefits upon me.

Thus ſpeaking them fair, he prepareth their Minds to ſuffer his fatherly Chaſtiſement with a childlike Affection. And this is to temper Wormwood or a bitter Portion with Honey and Sugar, to make it ſweet again. So Parents ſpeak their Children fair when they have well-beaten them, giving them Apples, Pears and other like Things, whereby the Children know that their Parents love them and ſeek to do them Good, how ſharp ſoever their Correction doth appear.

Verſe 13. *And ye know how through the Infirmity of the Fleſh, I preached the Goſpel unto you at the firſt. And the Trial of me which was in my Fleſh, ye deſpiſed not, neither abhorred, but ye received me as an Angel of God, yea as Chriſt Jeſus.*

Now he declareth what Pleaſure he had received of the *Galatians*. The firſt Benefit (ſaith he) which I eſteem as the greateſt of all, was this: When I began firſt to preach the Goſpel amongſt you, and that through Infirmity of the Fleſh and great Temptations, my Croſs did nothing at all offend you; but ye ſhewed yourſelves ſo loving, ſo kind and ſo friendly towards me, that not only ye were not offended with this my Infirmity of the Fleſh, with my Temptations and Afflictions wherewith I was almoſt overwhelmed; but alſo ye loved me dearly, and received me as an Angel of God, yea rather as Chriſt Jeſus himſelf. This is indeed a great Commendation of the *Galatians*, that they received the Goſpel of a

Man

Man ſo contemptible and afflicted on every Side as *Paul* was. For where he preached the Goſpel amongſt them, both the *Jews* and *Gentiles* murmured and raged againſt him. For all the mighty, wiſe, religious and learned Men, hated, perſecuted and blaſphemed *Paul*. With all this the *Galatians* were no whit offended, but, turning their Eyes from the beholding of this Infirmity, theſe Temptations and Dangers, they did not only hear that poor, deſpiſed, wretched and afflicted *Paul*, and acknowledged themſelves to be his Deſciples, but alſo they received and heard him as an Angel of God, yea as Chriſt Jeſus himſelf. This is a worthy Commendation and a ſingular Virtue of the *Galatians:* And indeed it is ſuch a Commendation as he giveth to none of all thoſe to whom he wrote, beſides theſe *Galatians*.

Jerome and certain other of the ancient Fathers expound this Infirmity of the Fleſh in *Paul*, to be ſome Diſeaſe of the Body, or ſome Temptation of Luſt. Theſe Men lived when the Church was outwardly in a peaceable and proſperous State, without any Croſs or perſecution. For then the Biſhops began to increaſe in Riches, Eſtimation, and Glory in the World. And many alſo exerciſed Tyranny over the People which were committed to their Charge, as the Eccleſiaſtical Hiſtory witneſſeth. Few did their Duty, and they that would ſeem to do it, forſaking the Doctrine of the Goſpel, ſet forth their own Decrees to the People. Now, when the Paſtors and Biſhops are not exerciſed with the Word of God, but neglect the pure and ſincere preaching thereof, they muſt needs fall into Security: For they are not exerciſed with Temptations, with the Croſs and Perſecutions, which are wont always undoubtedly to follow the pure preaching of the Word. Therefore it was impoſſible that they ſhould underſtand *Paul*. But we, by the Grace of God, have ſound and ſincere Doctrine, which alſo we preach and teach freely, and therefore are compelled to ſuffer the bitter Hatred, Afflictions and Perſecutions of the Devil and the World. And if we were not exerciſed outwardly by Tyrants and Sectaries with Force and Subtilty, and inwardly with Terrors and fiery Darts of the Devil, *Paul* ſhould be as obſcure and unknown unto us, as he was in Times paſt to the whole World, and yet is to the *Papiſts*, the *Anabaptiſts*, and other our Adverſaries. Therefore the Gift of Knowledge and interpretation of the Scriptures, and our Study, together with our inward and outward Temptations, open unto us the Meaning of *Paul*, and the Senſe of all the holy Scriptures.

Paul therefore calleth the Infirmity of the Fleſh, no Diſeaſe of the Body, or Temptation of Luſt, but his Suffering and Affliction which he ſuſtained in his Body: which he ſetteth againſt the Virtue and Power of the Spirit. But leſt we ſhould ſeem to wreſt and pervert *Paul*'s Words, let us hear himſelf ſpeaking in 2 *Cor.* xii. *Very gladly will I rejoice rather in mine Infirmities, that the Power of Chriſt may dwell in me. Therefore I take Pleaſure in Infirmities, in Reproaches, in Neceſſities, in Perſecutions, in Anguiſh for Chriſt's ſake: For when I am weak then am I ſtrong.* And in the Eleventh Chapter, *In Labours more abundant, in Stripts above Meaſure, in Priſons more plenteous, in Death oft. Of the* Jews *five Times received I forty Stripes ſave one, I was thrice beaten with Rods, I was once ſtoned, I ſuffered thrice Shipwreck*, &c. Theſe Afflictions which he ſuffered in his Body he calleth the Infirmity of the Fleſh, and not any corporal Diſeaſe. As though he would ſay: When I

preached

preached the Goſpel amongſt you, I was oppreſſed with ſundry Temptations and Afflictions. I was always in Danger both of the *Jews*, or the *Gentiles*, and alſo of falſe Brethren. I ſuffered Hunger, and wanted all Things. I was the very Filth and Off-ſcouring of the World. He maketh mention of this his Infirmity in many Places, as in 1 *Cor.* iv. 2 *Cor.* iv. 6, 11, 12. and in many other.

We ſee then that *Paul* calleth Afflictions the Infirmities of the Fleſh, which he ſuffered in the Fleſh, like as the other Apoſtles, the Prophets, and all godly Men did; notwithſtanding he was mighty in Spirit. For the Power of Chriſt was in him, which always reigned and triumphed through him. Which Thing he teſtifieth in 2 *Cor.* xii. in theſe Words: *For when I am weak, then am I ſtrong.* Alſo, *I will gladly rejoice in my Infirmities, that the Power of Chriſt may dwell in me.* And in the ſecond Chapter, *Thanks be to God who always maketh us to triumph in Chriſt.* As though he would ſay: Indeed the Devil, the *Jews* and the *Gentiles* rage cruelly againſt us; notwithſtanding we continue conſtant and invincible againſt all their Aſſaults, and, will they nill they, our Doctrine prevaileth and triumpheth. This was the Strength and power of the Spirit in *Paul*, againſt the which he ſetteth here the Infirmity and Bondage of the Fleſh.

Now this Infirmity of the Fleſh in the Godly doth wonderfully offend Reaſon. Therefore *Paul* ſo highly commendeth the *Galatians*, becauſe they were not offended with this great Infirmity, and with this vile and contemptible Form of the Croſs which they ſaw in him; but received him as an Angel, yea as Chriſt Jeſus. And Chriſt himſelf alſo armeth the Faithful againſt this baſe and contemptible Form of the Croſs in which he appeared, when he ſaith, *Bleſſed is he that is not offended in me.* (Matt. xi. 6.) And ſurely it is a great Matter, that they which believe in him, do acknowledge him to be Lord of all, and Saviour of the World; whom notwithſtanding they hear to have been the moſt miſerable of all others, the leaſt of Men, yea a very Scorn of Men, and a Contempt of the World: (*Pſ.* xxii. 7.) Briefly, deſpiſed and hated of all Men, and condemned to the Death of the Croſs, and even of his own People, and eſpecially of thoſe that were eſteemed the beſt, the wiſeſt and holieſt of all other. This is a great Matter, I ſay, not to be moved with theſe great Offences, and to be able, not only to contemn them, but alſo to eſteem this poor Chriſt, ſo ſpitefully ſcorned, ſpit upon, whipped and crucified, more than the Riches of all the richeſt, the Strength of all the ſtrongeſt, the Wiſdom of all the wiſeſt, the Holineſs of all the holieſt Men, with all the Crowns and Scepters of all the Kings and Princes of the whole World. They therefore are worthily called bleſſed of Chriſt, which are not offended in him.

Now *Paul* had not only outward Temptations, (whereof I have ſpoken already) but alſo inward and ſpiritual Temptations, as Chriſt had in the Garden; ſuch as that was whereof he complaineth in the 2 *Cor.* xii. *That he felt the Prick or Sting of the Fleſh, and the Angel of* Satan *which buffeted him.* This I ſay by the way, becauſe the *Papiſts* expound this to be a Motion of fleſhly Luſt; but it was a ſpiritual Temptation. And herein is no Repugnance, in that he added this Word *Fleſh*, ſaying, *A Prick was given me in the Fleſh.* Yea he calleth it of Purpoſe a Prick [or Thorn] in the

Fleſh

Fleſh. For the *Galatians* and others which were converſant with *Paul*, had ſeen him often-times in great Heavineſs, Anguiſh and Terror. Wherefore the Apoſtles had not only bodily, but alſo ſpiritual Temptations; which alſo he confeſſeth in 2 *Cor.* vii. with theſe Words: *Fightings without, and Terrors within.* And *Luke* ſaith in the laſt of the *Acts*, that *Paul*, when he had long ſtriven in the Tempeſts of the Sea, even unto the Heavineſs of his Spirit, was again refreſhed, and waxed bold when he ſaw the Brethren that came from *Rome* to meet him at the Market of *Appius* and three Taverns. Alſo, in *Phil.* ii. he confeſſeth, that God had Mercy upon him, in that he reſtored *Epaphroditus* ſo weak and near to Death, unto Health again, leſt he ſhould have Sorrow upon Sorrow. Therefore beſides outward Temptations, the Apoſtles alſo ſuffered great Anguiſh, Heavineſs and Terrors.

But why ſaith *Paul* that he was not deſpiſed of the *Galatians?* It ſeemeth that they deſpiſed him, when they fell away from his Goſpel. *Paul* expoundeth himſelf. When I firſt preached to you the Goſpel (ſaith he) ye did not as other People have done, who, being greatly offended through this my Infirmity and Temptation of the Fleſh, have deſpiſed and rejected me. For Man's Reaſon is ſoon offended with this vile and contemptible Form of the Croſs, and judged thoſe to be ſtark mad, which, being ſo afflicted, will go about to comfort, to help and to ſuccour others: Alſo, thoſe that boaſt of their great Riches, that is to ſay, of Righteouſneſs, Strength, Victory over Sin, Death and all Evils, of Joy, Salvation and everlaſting Life, and yet notwithſtanding are needy, weak, heavy-hearted and deſpiſed, evil intreated and ſlain, as very noiſom Poiſons both of Common-weals and Religion; and they which kill them, think they do high Service unto God. (*John* xvi. 2.) Therefore, when they promiſe unto others eternal Treaſures, and they themſelves periſh ſo wretchedly before the World, they are laughed to ſcorn, and compelled to hear: *Phyſician cure thyſelf.* (Luke iv. 23.) And hereof come theſe Complaints which are every where in the *Pſalms: I am a Worm and no Man*, &c. Again, *Deprat not from me, for Tribulation is at hand, and there is none to help*, &c. (*Pſalm* xxii. 6. 11.)

This is therefore a great Commendation of the *Galatians*, that they were not offended with this Infirmity and Temptation of *Paul*, but received him as an Angel of God, yea as Chriſt Jeſus. It is indeed a great Virtue and worthy of great Praiſe to hear the Apoſtles: But it is a greater, and a true Chriſtian Virtue, to give Ear unto one ſo miſerable, weak and contemptible as *Paul* was among the *Galatians* (as here he witneſſeth of himſelf) and to receive him as an Angel from Heaven, and to give him ſuch Honour as if he had been Chriſt Jeſus himſelf, and not to be offended with his Afflictions, being ſo great and ſo many. Wherefore by theſe Words he highly commendeth the Virtue of the *Galatians*, which he ſaith he will keep in perpetual Remembrance, and ſo greatly eſteemeth the ſame, that he deſireth it may be known unto all Men. Notwithſtanding in ſetting forth ſo highly their Benefits and Praiſes, he ſheweth covertly how entirely they loved him before the Coming of the falſe Apoſtles, and therewithal he moveth them to continue as they began, and to embrace him with no leſs Love and Reverence than they did before. And hereby it may alſo appear, that the falſe Apoſtles had greater Authority among the *Galatians* than *Paul*

himſelf had. For the *Galatians*, being moved with their Authority, preferred them far above *Paul*, whom before they ſo dearly loved and received as an Angel of God, *&c.*

Verſe 15. *What was then your Felicity?*

As if he would ſay: How happy were ye counted? How much were ye then praiſed and commended? The like manner of Speech we have in the Song of the Virgin *Mary—All Generations ſhall call me bleſſed.* (Luke i. 48.) And theſe Words, *What was then your Felicity?* contain in them a certain Vehemency. As if he ſhould ſay: Ye were not only bleſſed, but in all Things moſt bleſſed and highly commended. Thus he goeth about to qualify and mitigate his bitter Portion, that is to ſay, his ſharp Chiding, fearing leaſt the *Galatians* ſhould be offended therewith; eſpecially ſeeing he knew that the falſe Apoſtles would ſlander him, and moſt ſpitefully interpret his Words. For this is the Quality and Nature of theſe Vipers, that they will ſlander and maliciouſly pervert thoſe Words which proceed from a ſimple and ſincere Heart, and wreſt them clean contrary to the true Senſe and Meaning thereof. They are marvellous cunning Workmen in this Matter, far paſſing all the Wit and Eloquence of all the Rhetoricians in the World. For they are led with a wicked Spirit which ſo bewitcheth them, that they being inflamed with a deviliſh Rage againſt the Faithful, can no otherwiſe do, but maliciouſly interpret, and wickedly pervert their Words and Writings. Therefore they are like unto the Spider that ſucketh Venom out of ſweet and pleaſant Flowers, which proceedeth not of the Flowers, but of their own venomous Nature, which turneth that into Poiſon, that of itſelf is good and wholſom. *Paul* therefore by theſe mild and ſweet Words goeth about to prevent the falſe Apoſtles, to the End they ſhould have no Occaſion to ſlander and pervert his Words after this Manner: *Paul* handleth you very ungently, he calleth you fooliſh, bewitched, and diſobedient to the Truth, which is a ſure Token that he ſeeketh not your Salvation, but accounteth you as damned and rejected from Chriſt.

Verſe 15. *For I bear you record, that if it had been poſſible, ye would have plucked out your own Eyes and have given them to me.*

He praiſeth the *Galatians* above meaſure. Ye did not only intreat me (ſaith he) moſt courteouſly and with all Reverence, receiving me as an Angel of God, *&c.* but alſo if Neceſſity had required, ye would have plucked out your own Eyes and given them to me: Yea you would have beſtowed your Lives for me. And indeed the *Galatians* beſtowed their Lives for him: For in that they received and maintained *Paul* (whom the World accounted moſt execrable and accurſed) they turned upon their own Heads, as Receivers and Maintainers of *Paul*, the cruel Hatred and Indignation of all the *Jews* and *Gentiles*.

So alſo at this Day the Name of *Luther* is moſt odious to the Word. He that praiſeth me, ſinneth worſe than any Idolater, Blaſphemer, Perjurer, Whoremonger, Adulterer, Murderer or Thief. It muſt needs be therefore that the *Galatians* were well-eſtabliſhed in the Doctrine and Faith of Chriſt, ſeeing

ſeeing that they with ſo great Danger of their Lives, received and maintained *Paul* which was hated throughout all the Word: For elſe they would never have ſuſtained that cruel Hatred of the whole World.

Verſe 16. *Am I therefore become your Enemy becauſe I tell you the Truth?*

Here he ſheweth the Reaſon why he ſpeaketh the *Galatians* ſo fair. For he ſuſpecteth that they take him for their Enemy, becauſe he had reproved them ſo ſharply. I pray you (ſaith he) ſet apart theſe Rebukes, and ſeparate them from Doctrine, and ye ſhall find that my Purpoſe was not to rebuke you, but to teach you the Truth. Indeed I confeſs that my Epiſtle is ſharp and ſevere; but by this Severity I go about to call you back again to the Truth of the Goſpel, from the which ye are fallen, and to keep you in the ſame; therefore apply this Sharpneſs and this bitter Portion, not to your Perſons, but to your Diſeaſe: And judge me not to be your Enemy in rebuking you ſo ſharply, but rather think that I am your Father. For unleſs I loved you dearly as my Children, and knew alſo that I am beloved of you, I would not have reproved you ſo ſharply.

It is the Part of a Friend freely to admoniſh his Friend if he do amiſs, and when he is ſo admoniſhed, if he be wiſe, he is not angry with the other which hath ſo friendly admoniſhed him and told him the Truth, but giveth him Thanks. It is commonly ſeen in the World that Truth bringeth Hatred, and that he is accounted an Enemy which ſpeaketh the Truth. But amongſt Friends it is not ſo: much leſs amongſt Chriſtians. Seeing therefore I have reprehended you of mere Love, to the End ye might abide in the Truth, ye ought not to be offended with me, nor loſe the Truth, or think me your Enemy, becauſe of my friendly and fatherly Reprehenſion. All theſe Things are ſpoken of *Paul* to confirm that which was ſaid before: *Be ye as I am: ye have not hurt me*, &c.

Verſe 17. *They are jealous over you amiſs.*

He reproveth here the Flattery of the falſe Apoſtles. For *Satan* is wont by his Miniſters, through wonderful Subtilty and crafty Slights to beguile the Simple: As *Paul* ſaith, *With fair Speech and Flattery they deceive the Hearts of the Simple.* (Rom. xvi.) For firſt of all they make great Proteſtations that they ſeek nothing elſe but the Advancement of God's Glory: and moreover that they are moved by the Spirit (becauſe the miſerable People are neglected, or elſe becauſe the Truth is not purely taught of others, to teach the infallible Truth, that by this Means the Elect may be delivered from Error, and may come to the true Light and Knowledge of the Truth. Moreover, they promiſe undoubted Salvation to thoſe that receive their Doctrine. If vigilant and faithful Paſtors do not withſtand theſe ravening Wolves, they will do great harm to the Church under this Pretence of Godlineſs and under this Sheep's Cloathing. For the *Galatians* might ſay, Why doſt thou inveigh ſo bitterly againſt our Teachers, for that they be jealous over us? For that which they do, they do of Zeal and mere Love: This ought not to offend thee, *&c.* Indeed (ſaith he) they are jealous over you, but their Jealouſy is not good.

Here note that Zeal or Jealouſy properly ſignifieth an angry Love, or as ye would ſay, a godly Envy. *Elias* ſaith: *I have been very jealous for the Lord of Hoſts.* (2 Kings xix. 10.) After this Manner the Huſband is jealous towards his Wife, the Father towards his Son, the Brother towards his Brother, that is to ſay, they love them entirely; yet ſo, that they hate their Vices and go about to amend them. Such a Zeal the falſe Apoſtles pretended to bear towards the *Galatians*. *Paul* indeed confeſſeth that they were very zealous towards the *Galatians*, but their Zeal (ſaith he) was not good. Now, by this Colour and ſubtle Pretence the Simple are deceived, when theſe Seducers do make them to believe that they bear a great Zeal and Affection towards them, and that they are very careful for them; *Paul* therefore warneth us here to put a Difference betwixt a good Zeal and an evil Zeal. Indeed a good Zeal is to be commended, but not an evil Zeal. I am as zealous over you (ſaith *Paul*) as they. Now judge ye which of our Zeals is better, mine or theirs; which is good and godly; which is evil and carnal. Therefore let not th Zeireal ſo eaſily ſeduce you. For,

Verſe 17. *They would exclude us, that you ſhould altogether love them.*

As if he ſaid: True it is, that they are very zealous towards you, but by this Means they ſeek that ye again ſhould be zealous towards them, and reject me. If their Zeal were ſincere and godly, then ſurely they would be content that I alſo ſhould be beloved of you as well as they. But they hate our Doctrine, and therefore their Deſire is that it may be utterly aboliſhed, and their own preached amongſt you. Now, to the End they might bring this to paſs, they go about by this Jealouſy to pluck your Hearts from me, and to make me odious unto you, that when ye have received an Hatred againſt me and my Doctrine, and turned your Affection and Zeal towards them, ye ſhould love them only, and receive no other Doctrine but theirs. Thus he bringeth the falſe Apoſtles into Suſpicion among the *Galatians*, ſhewing that by this goodly Pretence they go about to deceive them. So our Saviour Chriſt alſo warneth us, ſaying: *Take heed of falſe Prophets, which come to you in Sheeps-clothing.* (Matt. vii. 15.)

Paul ſuffered the ſame Temptation which we ſuffer at this Day. He was marvellouſly troubled with this Enormity, that after the Preaching of his Doctrine which was divine and holy, he ſaw ſo many Sects, Commotions, Diſſipations of Common-weals, Changes of Kingdoms, and other like Things to enſue, which were the Cauſe of infinite Evils and Offences. He was accuſed by the *Jews* to be a pernicious Fellow, a mover of Sedition in his whole Nation, and to be an Author of the Sect of the *Nazarites*. (Acts xxiv. 5.) As if they had ſaid: This is a ſeditious and a blaſphemous Fellow; for he preacheth ſuch Things whereby he not only overthroweth the *Jewiſh* Common-wealth, excellently well ordered and eſtabliſhed by the Laws of God: but alſo aboliſheth even the Ten Commandments, the Religion and Service of God, and our Prieſthood, and publiſheth throughout the World the Goſpel (as he calleth it) whereof are ſprung infinite Evils, Seditions, Offences and Sects. He was compelled to hear of the *Gentiles* alſo which cried out againſt him in *Philippi*, that he was a Troubler of the City and preached Ordinances which were not lawful for them to receive (*Acts* xvi.)

Such

Such Troubles of Common-weals and other Calamities, as Famine, Wars, Diſſentions and Sects, the *Jews* and *Gentiles* imputed to the Doctrine of *Paul* and of the other Apoſtles; and therefore they perſecuted them as common Plagues, and Enemies of the public Peace and of Religion. The Apoſtles, notwithſtanding all this, did not ceaſe to do their Office, but moſt conſtantly preached and confeſſed Chriſt. For they knew that they ſhould rather obey God than Men: (*Acts* v. 29.) and that it was better that the whole World ſhould be troubled and in an uproar, than that Chriſt ſhould not be preached, or that one Soul ſhould be neglected and periſh.

In the mean Time it was (no doubt) a heavy Croſs to the Apoſtles to ſee theſe Offences; for they were not made of Iron. It was a wonderful Grief unto them, that that People for whoſe Sakes *Paul* wiſhed to be ſeparate from Chriſt, ſhould periſh with all their Ornaments. (*Rom.* ix.) They ſaw that great Tumults and Changes of Kingdoms ſhould follow their Doctrine. And (which was more bitter unto them than Death itſelf, but eſpecially to *Paul*) they ſaw that even amongſt them there ſprang up many Sects. It was heavy news to *Paul*, when he heard that the *Corinthians* denied the Reſurrection of the Dead; when he heard that the Churches which were planted by his Miniſtry were troubled; that the Goſpel was overthrown by the falſe Apoſtles, and that all *Aſia* was revolted from his Doctrine, and certain great Perſonages beſides.

But he knew that his Doctrine was not the Cauſe of theſe Offences and Sects, and therefore he was not diſcouraged, he forſook not his Vocation, but went forward knowing that the Goſpel which he preached, was the Power of God to Salvation to all that believe, howſoever it ſeem to the *Jews* and *Gentiles* to be a fooliſh and offenſive Doctrine. (*Rom.* i. 16.) He knew that they are Bleſſed which are not offended by this Word of the Croſs, whether they be Teachers or Hearers, as Chriſt himſelf ſaith: *Bleſſed is he which is not offended in me.* Contrariwiſe he knew that they were condemned, which judgeth this Doctrine to be fooliſh and heretical. Therefore he ſaith, as Chriſt did of the *Jews* and *Gentiles* which were offended with this Doctaine: *Let them alone, they are Blind and Leaders of the Blind.* (Matt. xv. 14.)

We alſo are conſtrained at this Day to hear the ſame ſpoken of us, which was ſaid of *Paul* and the other Apoſtles; to wit, that the Doctrine of the Goſpel which we profeſs, is the Cauſe of many and great Enormities, as of Seditions, Wars, Sects and innumerable Offences. Yea they impute unto us all the Troubles which are at this Day. Surely we teach no Hereſies or wicked Doctrine, but we preach the glad Tidings concerning Chriſt, that he is our high Prieſt and our Redeemer. Moreover, our Adverſaries are conſtrained (if they will confeſs the Truth) to grant us this, that we have given no Occaſion through our Doctrine, of Seditions, Wars or Tumults; but always have taught that Honour and Reverence muſt be given to the Magiſtrates, becauſe God hath ſo commanded. Neither are we the Authors of Offences; but in that the Wicked are offended, the Fault is in themſelves and not in us. God hath commanded us to preach the Doctrine of the Goſpel without any reſpect of Offence. But becauſe this Doctrine condemneth the wicked Doctrine and Idolatry of our Adverſaries they being provoked thereby, raiſe Offences of themſelves, which

the Schoolmen called Offences taken, which they ſaid, ought not to be avoided, nor can be avoided.

Chriſt taught the Goſpel, having no regard to the Offence of the *Jews*. *Suffer them* (ſaith he) *they are blind and Leaders of the Blind.* (Matt. xv. 14.) The more the Prieſt forbad the Apoſtles to preach in the Name of Chriſt, the more the Apoſtles gave Witneſs that the ſame Jeſus whom they had crucified, is both Lord and Chriſt, and whoſoever ſhould call upon him ſhould be ſaved, and that there is none other Name given unto Men under Heaven, whereby they muſt be ſaved, *&c.* (Acts ii. 21, 36. iv. 12.) Even ſo we preach Chriſt at this Day, not regarding the Clamours of the wicked *Papiſts* and all our Adverſaries, which cry out that our Doctrine is Seditious and full of Blaſphemy, that it troubleth Common-weals, overthroweth Religion and teacheth Hereſies, and briefly that it is the Cauſe of all Evils. When Chriſt and his Apoſtles preached, the ſame was ſaid Likwiſe of them. Not long after the *Romans* came, and according to their own Propheſy, deſtroyed both the Place and the Nation. Wherefore let the Enemies of the Goſpel at this Day, take heed that they be not overwhelmed with theſe Evils, which they propheſy unto themſelves.

Theſe they make grievous and heinous Offences, that Monks and Prieſts do marry Wives, that we eat Fleſh upon the Fridays and ſuch like. But this is no Offence to them at all, that by their wicked Doctrine they ſeduce and daily deſtroy innumerable Souls, that by their evil Example they offend the Weak, that they blaſpheme and condemn the glorious Goſpel of the mighty God, and that they perſecute and kill thoſe that love the Sincerity of Doctrine and the Word of Life; this (I ſay) is to them no Offence, but an Obedience, a Service and an acceptable Sacrifice unto God. Let us ſuffer them therefore: *For they are blind and Leaders of the Blind.* (Matt. xv. 14.) *He that hurteth, let him hurt ſtill; and he that is filthy, let him be more filthy.* (Apoc. xxii.) But we, becauſe we believe, will ſpeak and ſet forth the wonderful Works of the Lord ſo long as we have Breath, and will endure the Perſecutions of our Adverſaries until the Time that Chriſt our high Biſhop and King ſhall come from Heaven, who, we hope, will come ſhortly as a juſt Judge to take Vengeance of all thoſe that obey not the Goſpel. So be it.

With theſe Offences which the Wicked alledge, the Godly are nothing moved. For they know that the Devil hateth nothing more than the pure Doctrine of the Goſpel, and therefore he goeth about to deface it with innumerable Offences, that by this Means he might root it out of Men's Hearts for ever. Before, when nothing elſe was taught in the Church but Man's Traditions, the Devil did not ſo rage. For whilſt the ſtrong Man kept the Houſe, all that he poſſeſſed was in Peace: but now when a ſtronger cometh, which vanquiſheth and bindeth that ſtrong one and ſpoileth his Houſe, then he beginneth to rage indeed. (*Luke* xi. 21, 22.) And this is an infallible Token, that the Doctrine which we profeſs is of God. For elſe (as it is ſaid in the fortieth of *Job*) that *Behemoth would lie hid under the Trees in the covert of the Reed and Fens.* But now, that he rangeth about like a roaring Lion and ſtirreth up ſuch hurly-burlies, it is a manifeſt Token that he feeleth the Power of our Preaching. (1 *Pet.* v. 8.)

When

When *Paul* ſaith: *They are jealous over you, but amiſs*, he ſheweth by the Way who are the Authors of Sects; to wit, thoſe jealous Spirits which in all Times overthrow the true Doctrine, and trouble the public Peace. For theſe being ſtirred up with a perverſe Zeal, imagine that they have a certain ſingular Holineſs, Modeſty, Patience and Doctrine above others, and therefore they think that they are able to provide for the Salvation of all Men, that they can teach more profound and profitable Things, ordain better Service and Ceremonies than all other Teachers beſides, whom they deſpiſe as nothing in Compariſon of themſelves, and abaſe their Authority, and corrupt thoſe Things which they have purely taught. The falſe Apoſtles had ſuch a wicked and perverſe Zeal, ſtirring up Sects, not only in *Galatia*, but alſo in all the Places whereſoever *Paul* and the other Apoſtles had preached; after the which Sects followed innumerable Offences and marvellous Troubles. *For the Devil* (as Chriſt ſaith) *is a Liar and a Murderer*, (John viii. 44.) and therefore he is wont not only to trouble Men's Conſciences by falſe Doctrine, but alſo to ſtir up Tumults, Seditions, Wars, and all Miſchief.

There are very many at this Day which are poſſeſſed with this Kind of Jealouſy, which pretend great Religon, Modeſty, Doctrine and Patience, and yet in very Deed they are ravening Wolves; who with their Hypocriſy ſeek nothing elſe but to diſcredit us, that the People might eſteem, love and reverence them only, and receive no other Doctrine but theirs. Now, becauſe theſe Men have a great Opinion of themſelves and deſpiſe others, it cannot be, but that there muſt needs follow horrible Diſſentions, Sects, Diviſions and Seditions. But what ſhould we do? We cannot remedy this Matter; as *Paul* could not do in his Time. Notwithſtanding he gained ſome, which obeyed his Admonitions. So I hope alſo that we have called ſome back from the Errors of the Sectaries.

Verſe 18. *But it is a good Thing to love earneſtly always in a good Thing, and not only when I am preſent with you.*

As if he ſhould ſay; I commend you for this, that ye loved me ſo entirely when I preached the Goſpel amongſt you in the Infirmity of the Fleſh. Ye ought to bear the ſame Affaction towards me now when I am abſent, even as if I had never departed from you. For although I be abſent in the Body, yet have ye my Doctrine, which ye ought to retain and maintain, ſeeing ye received the Holy Ghoſt through it; thinking with yourſelves that *Paul* is always preſent with you as long as ye have his Doctrine. I do not therefore reprehend your Zeal, but I praiſe it, and ſo far forth I praiſe it, as it is the Zeal of God or of the Spirit, and not of the Fleſh. Now, the Zeal of the Spirit is always good; for it is an earneſt Affection and Motion of the Heart to a good Thing, and ſo is not the Zeal of the Fleſh. He commendeth therefore the Zeal of the *Galatians*, that thereby he may pacify their Minds and that they may patiently ſuffer his Correction. As if he would ſay: Take my Correction in good Part; for it proceedeth of no Diſpleaſure, but of a ſorrowful Heart and careful for your Salvation. This is a lively Example to teach all Miniſters how to be careful for their Sheep, and to aſſay every Way, that by chiding, fair ſpeaking or intreating, they may

may keep them in ſound Doctrine, and turn them from ſubtil Seducers and falſe Teachers.

Verſe 19. *My little Children, of whom I travel in Birth again, until Chriſt be formed in you.*

All his Words are weighty and fitly framed to the Purpoſe, that they may move the Hearts of the *Galatians*, and win their Favour again. And theſe are ſweet and loving Words, when he calleth them his Children. When he ſaith: *Of whom I travel in Birth*, it is an Allegory. For the Apoſtles are in the Stead of Parents; as Schoolmaſters alſo are in their Place and Calling. For as Parents beget the bodily Form, ſo they beget the Form of the Mind. Now, the Form of a Chriſtian Mind is Faith, or the Confidence of the Heart that layeth hold upon Chriſt and cleaveth to him alone and to nothing elſe. The Heart being furniſhed with this Confidence or Aſſurance: to wit, that for Chriſt Sake we are righteous, hath the true Form of Chriſt. Now, this Form is given by the Miniſtry of the Word, as it is ſaid, 1 *Cor.* iv. *I have begotten you through the Goſpel*, that is to ſay, in Spirit, that ye might know Chriſt and believe in him. Alſo 2 *Cor.* iii. *Ye are the Epiſtle of Chriſt miniſtered by us and written, not with Ink, but with the Spirit of the living God.* For the Word cometh from the Mouth of the Apoſtle or of the Miniſter, and entereth into the Heart of him that heareth it. There the Holy Ghoſt is preſent, and imprinteth the Word in the Heart, ſo that it conſenteth unto it. Thus every godly Teacher is a Father which gendereth and formeth the true Shape of a Chriſtian Heart, and that by the Miniſtry of the Word.

Moreover, by theſe Words: *Of whom I travel in Birth*, he toucheth the falſe Apoſtles. As though he would ſay: I did beget you rightly through the Goſpel; but theſe Corrupters have formed a new Shape in your Heart, not of Chriſt, but of *Moſes:* ſo that now your Affiance is not grounded any more upon Chriſt but upon the Works of the Law. This is not the true Form of Chriſt, but it is another Form, and altogether deviliſh. And he ſaith not; of whom I travel in Birth until my form be faſhioned in you, but until Chriſt be formed in you; that is to ſay, I travel that ye may receive again the Form and Similitude of Chriſt, and not of *Paul.* In which Words he again reproveth the falſe Apoſtles: For they had aboliſhed the Form of Chriſt in the Hearts of the Believers, and had deviſed another Form, that is to ſay, their own; as he ſaith Chap vi. *They would have you circumciſed, that they might rejoice in your Fleſh.*

Of this Form of Chriſt he ſpeaketh alſo in the third to the *Coloſſians: Put ye on the new Man, which is renewed in Knowledge after the Image of him that created him.* Paul therefore goeth about to repair the Form of Chriſt in the *Galatians* that was disfigured and corrupted by the falſe Apoſtles: which is, that they ſhould think, and will, as God doth, whoſe Thought and Will is, that we ſhould obtain Remeſſion of our Sins and everlaſting Life by Jeſus Chriſt his only Son, whom he ſent into the World to the End he might be the Propitiation of our Sins, and that we ſhould know that through this his Son he is appeaſed and become our loving Father. They that believe this, are like unto God: that is to ſay, all their Thoughts are of God, as the Affection of their Heart is: they have the ſame Form in their

Mind

Mind which is in God or in Chriſt. This is, to be renewed in the Spirit of our Mind, and to put on the new Man which after God is created in Righteouſneſs and true Holineſs, as *Paul* ſaith, (*Eph.* iv.)

He ſaith then, that he travelleth again of the *Galatians* in Birth, and yet ſo notwithſtanding, that the Form of the Children ſhould not be the Form of the Apoſtle, ſo that the Children ſhould not reſemble the Form of *Paul*, or of *Cephas*, &c. but of another Father, that is to ſay, of Chriſt. I will faſhion Him (ſaith he) in you, that the ſame Mind may be in you, which was in Chriſt himſelf. (*Phil.* ii. 5.) To be brief: *I travel of you:* that is to ſay, I labour carefully to call you back to your former Faith, the which ye have loſt (being deceived by the craft and ſubtilty of the falſe Apoſtles) and are returned to the Law and Works. Therefore I muſt now again carefully travel to bring you back from the Law to the Faith of Chriſt. This he calleth to travel in Birth, &c.

Verſe 20. *And I would I were with you now, that I might change my Voice*, &c.

Theſe are the true Cares of an Apoſtle. It is a common Saying, that a Letter is a dead Meſſenger; for it can give no more than it hath. And no Epiſtle or Letter is written ſo exactly, wherein there is not ſomewhat lacking. For the Circumſtances are divers; there is a diverſity of Times, Places, Perſons, Manners and Affections; all which no Epiſtle can expreſs: Therefore it moveth the Reader diverſly, making him now ſad, now merry, as he himſelf is diſpoſed. But if any Thing be ſpoken ſharply or out of Time, the lively Voice of a Man may expound, mitigate, or correct the ſame. Therefore the Apoſtle wiſheth that he were with them, to the End he might temper and change his Voice, as, if he ſhould ſee it needful by the Qualities of their Affection. As if he ſhould ſee any of them very much Troubled, he might ſo temper his Words, that they ſhould not be oppreſſed thereby with more Heavineſs: Contrariwiſe, if he ſhould ſee others high-minded, he might ſharply reprehend them, leſt they ſhould be too ſecure and careleſs, and ſo at length become Contemners of God.

Wherefore he could not deviſe how he being abſent, ſhould deal with them by Letters. As if he ſhould ſay: If my Epiſtle be too ſharp, I fear I ſhall more offend than amend ſome of you. Again; if it be too gentle, it will not profit thoſe which are perverſe and obſtinate; for dead Letters and Words give no more than they have. Contrariwiſe, the lively Voice of a Man compared to an Epiſtle, is a Queen: For it can add and diminiſh, it can change itſelf into all Manner of Affections, Times, Places, and Perſons. To be brief, I would gladly convert you by Letters, that is to ſay, call you back from the Law to the Faith of Jeſus Chriſt; but I fear that I ſhall not ſo do by my dead Letters. But if I were with you, I could change my Voice, I could reprove them bitterly that are obſtinate, and comfort the weak with ſweet and loving Words, as occaſion ſhould require.

Verſe 20. *For I am troubled for you.*

That is to ſay: I am ſo troubled in my Spirit, that I know not how by Letters to behave myſelf towards you. Here is a lively Deſcription of the true Affection of an Apoſtle. He omitteth nothing, he chideth the *Gala-*

tians, he intreateth them, he ſpeaketh them fair, he highly commendeth their Faith, labouring by all Means to bring them back again to the Truth of the Goſpel, and to deliver them out of the Snares of the falſe Apoſtles. Theſe are vehement Words, proceeding from an Heart ſtirred up and enflamed with a hot burning Zeal, and therefore ought diligently to be conſidered.

Verſe 21. *Tell me, ye that will be under the Law, do ye not hear the Law?*

Here would *Paul* have cloſed up his Epiſtle: For he deſired not to write any more, but rather to be preſent with the *Galatians*, and to ſpeak unto them himſelf. But he being in great Perplexity and very careful for this Matter, taketh by the Way this Allegory, which then came into his Mind. For the People are greatly delighted with Allegories and Similitudes, and therefore Chriſt himſelf oftentimes uſeth them. For they are, as it were, certain Pictures which ſet forth Things as if they were painted before the Eyes of the Simple, and therefore they move and perſuade very much, eſpecially the Simple and Ignorant. Firſt therefore, he ſtirreth up the *Galatians* with Words and Writings. Secondly, he painteth out the Matter itſelf before their Eyes with this goodly Allegory.

Now *Paul* was a marvellous cunning Workman in handling of Allegories: For he is wont to apply them to the Doctrine of Faith, to Grace, and to Chriſt, and not to the Law and the Works thereof, as *Origen* and *Hierome* do, who are worthily reprehended for that they turned the plain Sentences of the Scripture, where Allegories have no Place, into unfit and fooliſh Allegories. Therefore to uſe Allegories, it is oftentimes a very dangerous Thing. For unleſs a Man have the perfect Knowledge of Chriſtian Doctrine, he cannot uſe Allegories rightly and as he ſhould do.

But why doth *Paul* call the Book of *Geneſis*, out of the which he alledgeth the Hiſtory of *Iſhmael* and of *Iſaac*, the Law, ſeeing that Book containeth nothing at all concerning the Law; and eſpecially that Place which he alledgeth, ſpeaketh not of any Law, but only containeth a plain Hiſtory of *Abraham*'s two Children? *Paul* is wont to call the firſt Book of *Moſes*, the Law after the Manner of the *Jews*; which although it contain no Law beſides the Law of Circumciſion, but principally teacheth Faith, and witneſſeth that the Patriarchs pleaſed God becauſe of their Faith; yet the *Jews* notwithſtanding, becauſe of the Law of Circumciſion therein contained, called the Book of *Geneſis*, with the Reſt of the books of *Moſes*, the Law. So did *Paul* himſelf alſo being a *Jew*. And Chriſt under the Name of the Law, comprehendeth not only the Books of *Moſes*, but alſo the *Pſalms*—*But it is, that the Word might be fulfilled which is written in their Law: They hated me without a Cauſe.* (John xv. Pſalm. xxxv. 19.)

Verſe 22, 23. *For it is written that* Abraham *had two Sons, one by a Servant, and one by a free Woman. But he which was of the Servant, was born after the Fleſh; and he which was of the free Woman, was born after the Promiſe.*

As if he ſaid: Ye forſake Grace, Faith and Chriſt, and turn back again to the Law; ye will be under the Law, and become wiſe through it.

Therefore

Therefore I will talk with you of the Law. I pray you conſider the Law diligently. Ye ſhall find that *Abraham* had two Sons, *Iſhmael* by *Agar*, and *Iſaac* by *Sarah*. They were both the true Sons of *Abraham*. *Iſhmael* was as well the true Son of *Abraham* as *Iſaac* was, for both came of one Father, of one Fleſh, and of one Seed. What was then the Difference? This maketh not the Difference (ſaith *Paul*) that the Mother of the one was free and the other bond (albeit it pertaineth to the Allegory:) but that *Iſhmael*, which was born of the bond Woman, was born after the Fleſh, that is to ſay, without the Promiſe and the Word of God. But *Iſaac* was not only born of the free Woman, but alſo according to the Promiſe. What then? Yet was *Iſaac* notwithſtanding as well born of the Seed of *Abraham* as *Iſhmael* was. I grant that they were both the Children of one Father, and yet notwithſtanding there is a Difference. For although *Iſaac* was born of the Fleſh, yet the Promiſe went before. None obſerved this Difference but only *Paul*, which he gathered out of the Text of *Geneſis* after this Manner.

Whereas *Agar* conceived and brought forth *Iſhmael*, there was no Word of God that foreſhewed that this ſhould come to paſs; but, by the Permiſſion of *Sarah*, *Abraham* went in to his Servant *Agar*, whom *Sarah*, being barren, had given to Wife to *Abraham*, as is ſaid in the Book of *Geneſis*. For *Sarah* had heard that *Abraham*, by the Promiſe of God, ſhould have Seed of his Body, and ſhe hoped that ſhe ſhould be the Mother of this Seed. But when ſhe had waited now for the Promiſe many Years with great Anguiſh and Spirit, and ſaw that the Matter was ſo long deferred, ſhe was out of Hope. This holy Woman therefore giveth place for the Honour of her Huſband, and reſigneth her Right to another, that is to ſay, to her Maid. Notwithſtanding ſhe ſuffereth not her Huſband to marry another Wife out of his Houſe, but ſhe giveth unto him in Marriage her Servant, to the End that ſhe might be builded by her. For ſo ſaith the Hiſtory: *Now* Sarah, Abraham's *Wife*, *bare him no Children*; *and ſhe had a Maid an* Ægyptian, Agar *by name*. *And* Sarah *ſaid unto* Abraham, *Behold now the Lord hath reſtrained me from Child-bearing. I pray thee go in to my Maid; it may be that I ſhall be builded by her.* (Gen. xvi.) This was a great Humility of *Sarah*, who ſo abaſed herſelf, and took in good Part this Temptation and Trial of her Faith. For thus ſhe thought: God is no Liar; that which he hath promiſed to my Huſband, he will ſurely perform. But peradventure God will not that I ſhall be the Mother of that Seed. It ſhall not grieve me that *Agar* ſhould have this Honour, unto whom let my Lord enter, for I may peradventure be builded by her.

Iſhmael therefore is born without the Word, at the only requeſt of *Sarah*. For there is no Word of God which commanded *Abraham* thus to do, or promiſed unto him a Son, but all this is done at adventure. Which alſo the Words of *Sarah* do declare—*It may be* (ſaith ſhe) *that I ſhall be builded by her*. Seeing therefore there was no Word of God ſpoken to *Abraham* before, as there was when *Sarah* ſhould bring forth *Iſaac*, but only the Word of *Sarah*; it is evident enough that *Iſhmael* was the Son of *Abraham* after the Fleſh only, without the Word of God: Therefore he was born at adventure, and unlooked for as another Child is. This *Paul* obſerved and diligently conſidered.

In

In the ninth to the *Romans* he proſecuteth the ſame Argument which here he repeateth and ſetteth in an Allegory, and concludeth ſtrongly, that all the Sons of *Abraham* are not the Sons of God. *Abraham* (ſaith he) hath two Sorts of Children. Some are born of his Fleſh and Blood, but the Word and Promiſe of God goeth before, as *Iſaac*. Other are born without the Promiſe, as *Iſhmael*. Therefore the Children of the Fleſh (ſaith he) are not the Children of God, but the Children of the Promiſe, *&c.* And by this Argument he mightily ſtoppeth the Mouths of the proud *Jews*, which gloried that they were the Seed and Children of *Abraham:* As alſo Chriſt doth in the third of *Matthew*, and in the eighth of *John*. As if he ſaid, it followeth not, I am the carnal Seed of *Abraham*, therefore I am the Child of God; *Eſau* is the natural Son, therefore the Heir. Stay rather (ſaith he) they that will be the Children of *Abraham*, beſides their carnal Birth, muſt be alſo the Sons of the Promiſe, and muſt believe. And they are the true Children of *Abraham*, and conſequently of God, who have the Promiſe and believe.

But *Iſhmael*, becauſe he was not promiſed of God to *Abraham*, is a Son after the Fleſh only, and not after the Promiſe, and therefore he was born at adventure, as other Children be. For no Mother knoweth whether ſhe ſhall have a Child or no, or if ſhe perceive herſelf to be with Child, yet ſhe cannot tell whether it ſhall be a Son or a Daughter. But *Iſaac* was expreſly named *(Gen.* xvii.) Sarah *thy Wife* (ſaith the Angel to *Abraham) ſhall bear thee a Son, and thou ſhalt call his name* Iſaac. Here the Son and the Mother are expreſly named. Thus, for this Humility of *Sarah*, becauſe ſhe gave up her Right and ſuffered the Contempt of *Agar*, (Gen. xvi.) God requited her with this Honour, that ſhe ſhould be the Mother of the promiſed Son, *&c.*

Verſe 24. *The which Things are ſpoken by Allegories.*

Allegories do not ſtrongly perſuade in Divinity, but as certain Pictures they beautify and ſet out the Matter. For if *Paul* had not proved the Righteonſneſs of Faith againſt the Righteouſneſs of Works by ſtrong and pithy Arguments, he ſhould have little prevailed by this Allegory. But becauſe he had fortified his Cauſe before with invincible Arguments, taken of Experience, of the Example of *Abraham*, the Teſtimonies of the Scripture, and Similitudes: now in the End of his Diſputations he addeth an Allegory, to give a Beauty to all the reſt. For it is a ſeemly Thing ſometimes to add an Allegory when the Foundation is well laid and the Matter throughly proved. For as Painting is an Ornament to ſet forth and garniſh an Houſe already builded: ſo is an Allegory the Light of a Matter which is already otherwiſe proved and confirmed.

Verſe 25 *For theſe Mothers are the two Teſtaments: the one which is* Agar *of Mount* Sina, *which gendereth unto Bondage. (For* Agar *or* Sina *is a Mountain in* Arabia.)

Abraham is a Figure of God, which hath two Sons, that is to ſay, two Sorts of People who are repreſented by *Iſhmael* and *Iſaac*. Theſe two are born unto him by *Agar* and *Sarah*, the which ſignifieth the two Teſtaments,

the Old and the New. The Old is of Mount *Sina*, begetting unto Bondage, which is *Agar*. For the *Arabians* in their Language call *Agar* the ſame Mountain which the *Jews* call *Sina* (which ſeemeth to have that Name of Brambles and Thorns) which alſo *Ptolomæus* and the *Greek* Commentaries do witneſs. After the ſame Manner divers Names are given to many Mountains, according to the diverſity of Nations. So the Mount which *Moſes* calleth *Hermon*, of the *Sidonians*, is called *Sirion*, and of the *Amorites Senir*.

Now this ſerveth very well to the Purpoſe, that Mount *Sina* in the *Arabians* Language ſignifieth as much as an Hand-maid; and I think the Likeneſs of this Name gave *Paul* Light and Occaſion to ſeek out this Allegory. Likewiſe then as *Agar* the Bond-maid brought forth to *Abraham* a Son, and yet not an Heir but a Servant: ſo *Sina* the Allegorical *Agar*, brought forth to God a Son, that is to ſay, a carnal People. Again, as *Iſhmael* was the true Son of *Abraham*, ſo the People of *Iſrael* had the true God to be their Father, which gave them his Law, his Oracles, Religon and true Service, and the Temple: as it is ſaid in Pſalm cxlvii. *He ſheweth his Word unto* Jacob, *his Statutes and his Judgments unto* Iſrael. Notwithſtanding this only was the Difference: *Iſhmael* was born of a Bond-maid after the Fleſh, that is to ſay, without the Promiſe, and could not therefore be the Heir. So the myſtical *Agar*, that is to ſay, Mount *Sina*, where the Law was given and the Old Teſtament ordained, brought forth to God, the great *Abraham*, a People, but without the Promiſe, that is to ſay, a carnal and a ſervile People, and not the Heir of God. For the Promiſes as touching Chriſt the Giver of all Bleſſing, and as touching the Deliverance from the Curſe of the Law, from Sin and Death, alſo as touching the free Remiſſion of Sins, of Righteouſneſs and everlaſting Life, are not added to the Law, but the Law ſaith, *He that ſhall do theſe Things ſhall live in them*, (Lev. xviii. 5. Rom. x. 5.)

Therefore the promiſes of the Law are Conditional, promiſing Life, not freely, but to ſuch as fulfil the Law, and therefore they leave Mens Conſciences in doubt: for no Man fulfilleth the Law. But the Promiſes of the New Teſtament have no ſuch Condition joined unto them, nor require any Thing of us, nor depend upon any Condition of our Worthineſs, but bring and give unto us freely Forgiveneſs of Sins, Grace, Righteouſneſs and Life everlaſting for Chriſt's ſake, as I have ſaid more largely in another Place.

Therefore the Law or the Old Teſtament containeth only conditional Promiſes: for it hath always ſuch conditions as theſe are, joined to it: *If ye hearken to my Voice: if ye keep my Statutes: if ye walk in my Ways, ye ſhall be my People*, &c. The *Jews* not conſidering this, laid hold of thoſe conditional Promiſes as if they had been abſolute and without all Condition: which they ſuppoſed that God could never revoke, but muſt needs keep them. Hereupon, when they heard the Prophets foreſhew the Deſtruction of the City of *Jeruſalem*, of the Temple, of the Kingdom and Prieſthood (which could well diſcern betwixt the corporal Promiſes of the Law, and the ſpiritual Promiſes concerning Chriſt and his Kingdom:) they perſecuted and killed them as Heretics and Blaſphemers of God: For they ſaw not this Condition that was annexed: *If ye keep my Commandments, it ſhall go well with you*, &c.

Therefore *Agar* the Bond-maid bringeth forth but a Bond-ſervant. *Iſhmael* then is not the Heir, although he be the natural Son of *Abraham*, but remaineth a Bond-man. What is here lacking? The Promiſe and the Bleſſing of the Word. So the Law given in Mount *Sina*, which the *Arabians* call *Agar*, begetteth none but Servants. For the Promiſe made as concerning Chriſt, was not annexed to the Law. Wherefore O ye *Galatians!* if ye forſaking the Promiſe and Faith, fall back to the Law and Works, ye ſhall always continue Servants; that is, ye ſhall never be delivered from Sin and Death, but ye ſhall always abide under the Curſe of the Law. For *Agar* gendereth not the Seed of the Promiſe and Heirs, that is to ſay, the Law juſtifieth not, it bringeth not the Adoption and Inheritance, but rather hindereth the Inheritance, and worketh Wrath.

Verſe 25. *And it anſwereth to* Jeruſalem *which now is, and ſhe is in Bondage with her Children.*

This is a wonderful Allegory. As *Paul* a little before made *Agar* of *Sina*, ſo now of *Jeruſalem* he would gladly make *Sarah*, but he dared not, neither can he ſo do; but is compelled to join *Jeruſalem* with Mount *Sina*: For he ſaith, *The ſame belongeth to* Agar, *ſeeing Mount* Agar *reacheth even to* Jeruſalem. And it is true, that there be continual Mountains reaching from *Arabia Petrea* unto *Cades Bernea* of *Jury*. He ſaith then that this *Jeruſalem* which now is, that is to ſay, this earthly and temporal *Jeruſalem* is not *Sarah*, but pertaineth to *Agar*, for there *Agar* reigneth. For in it is the Law begetting unto Bondage; in it is the Worſhip and Ceremonies, the Temple, the Kingdom, the Prieſthood; and whatſoever was ordained in *Sina* by the Mother, which is the Law, the ſame is done in *Jeruſalem*. Therefore I join her with *Sina*, and I comprehend both in one Word, to wit, *Sina* or *Agar*.

I durſt not have been ſo bold to handle this Allegory after this Manner, but would rather have called *Jeruſalem Sarah* or the New Teſtament, eſpecially ſeeing the Preaching of the Goſpel began in it, the Holy Ghoſt was there given, and the People of the New Teſtament were there born; and I would have thought that I had found out a very fit Allegory. Wherefore it is not for every Man to uſe Allegories at his Pleaſure: For a goodly outward Shew may ſoon deceive a Man, and cauſe him to err. Who would not think it a very fit Thing to call *Sina Agar*, and *Jeruſalem Sarah?* Indeed *Paul* maketh *Jeruſalem Sarah*, but not this corporal *Jeruſalem* which he ſimply joineth unto *Agar*; but that ſpiritual and heavenly *Jeruſalem*, in which the Law reigneth not, nor the carnal People, as in that *Jeruſalem* which is in Bondage with her Children, but wherein the Promiſe reigneth, wherein is alſo a ſpiritual and a free People.

And to the End that the Law ſhould be quite aboliſhed, and that whole Kingdom which was eſtabliſhed in *Agar*, the earthly *Jeruſalem* was horribly deſtroyed with all her Ornaments, the Temple, the Ceremonies, *&c.* Now although the New Teſtament began in it, and ſo was ſpread throughout the whole World, yet notwithſtanding it appertaineth to *Agar*; that is to ſay, it is the City of the Law, of the Ceremonies, and of the Prieſthood, inſtituted by *Moſes*. Briefly, it is gendered of *Agar* the Bond-woman, and therefore is in Bondage with her Children, that is to ſay, it walketh in the

Works of the Law, and never attaineth to the Liberty of the Spirit, but abideth continually under the Law, Sin, an Evil Conſcience, the Wrath and Judgment of God, and under the Guilt of Death and Hell. Indeed it hath the Liberty of the Fleſh, it hath a corporal Kingdom, it hath Magiſtrates, Riches and Poſſeſſions, and ſuch-like Things: But we ſpeak of the Liberty of the Spirit, whereby we are dead to the Law, to Sin and Death, and we live and reign in Grace, Forgiveneſs of Sins, Righteouſneſs and everlaſting Life. This cannot the earthly *Jeruſalem* perform, and therefore it abideth with *Agar*.

Verſe 26. *But* Jeruſalem *which is above, is free; which is the Mother of us all.*

That earthly *Jeruſalem* (ſaith he) which is beneath, having the Policy and Ordinances of the Law, is *Agar*, and is in Bondage with her Children; that is to ſay, ſhe is not delivered from the Law, Sin and Death. But *Jeruſalem* which is above, that is to ſay, the ſpiritual *Jeruſalem*, is *Sarah* (albeit *Paul* addeth not the proper Name of *Sarah*, but giveth her another Name, calling her the Free-woman) that is to ſay, that true Lady and Free-woman which is the Mother of us all, gendering us unto Liberty, and not unto Bondage as *Agar* doth. Now this heavenly *Jeruſalem* which is above, is the Church, that is to ſay, the Faithful diſperſed thoughout the whole World, which have one and the ſame Goſpel, one and the ſame Faith in Chriſt, the ſame Holy Ghoſt, and the ſame Sacraments.

Therefore underſtand not this Word *above* of the triumphant Church (as the Schoolmen call it) in Heaven; but of the militant Church on Earth. For the Godly are ſaid to have their Converſation in Heaven—*Our Converſation is in Heaven* (Phil. iii.) not locally, but in that a Chriſtian believeth, in that he layeth hold of thoſe ineſtimable, thoſe heavenly and eternal Gifts, he is in Heaven—*Which hath bleſſed us with all ſpiritual Bleſſing in heavenly Things in Chriſt.* (Eph. i.) We muſt therefore diſtinguiſh the heavenly and ſpiritual Bleſſing from the earthly. For the earthly Bleſſing is to have a good civil Government both in Common-weals and Families; to have Children, Peace, Riches, Fruits of the Earth, and other corporal Commodities. But the heavenly Bleſſing is to be delivered from the Law, Sin and Death; to be juſtified and quickened to Life; to have Peace with God; to have a faithful Heart, a joyful Conſcience, and a ſpiritual Conſolation; to have the Knowledge of Jeſus Chriſt; to have the Gift of Propheſy, and the Revelation of the Scriptures; to have the Gifts of the Holy Ghoſt, and to rejoice in God. Theſe are the heavenly Bleſſings which Chriſt giveth to his Church.

Wherefore *Jeruſalem* which is above, that is to ſay, the heavenly *Jeruſalem*, is the Church which is now in the World, and not the City of the Life to come, or the Church triumphant, as the idle and unlearned Monks and the School Doctors dreamed, which taught that the Scripture hath four Senſes; the literal Senſe, the figurative Senſe, the allegorical Senſe, and the moral Senſe: And according to theſe Senſes they have fooliſhly interpreted almoſt all the Words of the Scriptures. As this Word *Jeruſalem* literally ſignified that City which was ſo named, figu-

ratively

ratively a pure Conſcience: allegorically the Church militant: morrally the celeſtial City or the Church triumphant. With theſe trifling and fooliſh Fables they rent the Scriptures into ſo many and diverſe Senſes, that ſilly poor Conſciences could receive no certain Doctrine of any Thing. But *Paul* ſaith here that the old and earthly *Jeruſalem* belongeth unto *Agar*, and that it is in Bondage with her Children, and is utterly aboliſhed. But the new and heavenly *Jeruſalem* which is a Queen and a Free-woman, is appointed of God in Earth and not in Heaven, to be the Mother of us all, of whom we have been gendered, and yet daily are gendered. Therefore it is neceſſary that this our Mother ſhould be in Earth among Men, as alſo her Generation is. Notwithſtanding ſhe gendereth by the Holy Ghoſt, by the Miniſtry of the Words and Sacraments, and not in the Fleſh.

This I ſay to the End that in this Matter we ſhould not be carred away with our Cogitations into Heaven, but that we ſhould know that *Paul* ſetteth the *Jeruſalem* which is above, againſt the earthly *Jeruſalem*, not locally but ſpiritually. For there is a Diſtinction between thoſe Things which are ſpiritual, and thoſe which are corporal or earthly. The ſpiritual Things are above, the earthly are beneath: So *Jeruſalem* which is above, is diſtinguiſhed from the carnal and temporal *Jeruſalem* which is beneath, not locally (as I have ſaid) but ſpiritually. For this ſpiritual *Jeruſalem* which took her Beginning in the corporal *Jeruſalem*, hath not any certain Place as hath the other in *Judea*: but it is diſperſed throughout the whole World, and may be in *Babylon*, in *Turkey*, in *Tartary*, in *Scithia*, in *Judea*, in *Italy*, in *Germany*, in the Iſles of the Sea, in the Mountains and Vallies, and in all Places of the World where Men dwell which have the Goſpel and believe in Jeſus Chriſt.

Wherefore *Sarah* or *Jeruſalem* our free Mother, is the Church itſelf, the Spouſe of Chriſt of whom we all are gendered. This Mother gendereth free Children without ceaſing to the End of the World, as long as ſhe exerciſeth the Miniſtry of the Word, that is to ſay, as long as ſhe preacheth and publiſheth the Goſpel, for this is truly to gender. Now, ſhe teacheth the Goſpel after this Manner: to wit, that we are delivered from the Curſe of the Law, from Sin, Death, and all other Evils by Jeſus Chriſt, and not by the Law, neither by Works. Therefore *Jeruſalem* which is above, that is to ſay, the Church, is not ſubject to the Law and Works, but ſhe is free and a Mother without the Law, Sin and Death. Now, ſuch a Mother as ſhe is, ſuch Children ſhe gendereth.

This Allegory teacheth very aptly that the Church ſhould do nothing elſe but preach and teach the Goſpel truly and ſincerely, and by this Means ſhould gender Children. So we are all Fathers and Children, one to another; for we are begotton one of another. I, being begotten by other through the Goſpel, do now beget other, which ſhall alſo beget other hereafter, and ſo this Begetting ſhall endure to the End of the World. Now I ſpeak of the Generation, not of *Agar* the Bond-maid, which gendereth her Bond-ſervants by the Law; but of *Sarah* the Free-woman, who gendereth Heirs without the Law, and without Man's Works or Endeavours. For in that *Iſaac* is Heir, and not *Iſhmael*; (albeit notwithſtanding that both of them were the natural Sons of *Abraham*) *Iſaac* had the Inheritance by the Word of Promiſe, namely, Sarah *thy Wife ſhall bring thee a Son, and thou ſhalt call his Name* Iſaac. (Gen. xvii. 19.) This did *Sarah* well

well understand, and therefore she saith: *Cast out the Bondwoman and her Son:* And *Paul* also alledgeth these Words afterwards. Wherefore as *Isaac* hath the Inheritance of his Father only by the Promise and by his Birth, without the Law and without Works: even so we are born through the Gospel of that Free-woman *Sarah*, that is to say, the Church, true Heirs of the Promise. She instructeth us, nourisheth us, and carrieth us in her Womb, in her Lap, and in her Arms: she formeth and fashioneth us to the Image of Christ, until we grow up to a perfect Man, *&c.* So all Things are done by the Ministry of the Word. Wherefore the Office of the Free-woman is to gender Children to God her Husband without ceasing and without End: that is to say, such Children as know that they are justified by Faith and not by the Law.

Verse 27. *For it is written:* (Isa. liv. 1.) *Rejoice thou Barren that bearest no Children: break forth and cry thou that travailest not, for the Desolate hath many more Children than she that hath an Husband.*

Paul alledgeth this Place out of *Isaiah* the Prophet, which is altogether allegorical. It is written (saith he) that the Mother of many Children, and she which hath an Husband must be sick and die: and contrariwise, that the Barren and she which hath no Children, must have abundance of Children. After the same Manner *Hannah* signifieth in her Song, out of the which *Isaiah* the Prophet took his Prophesy, (1 *Sam.* ii.) *The Bow and the mighty Men are broken, and the Weak have girded themselves with Strength. They that were full are hired forth for Bread, and the hungry are no more hired; so that the Barren hath born seven, and she that had many Children is feeble.* A marvellous Matter (saith he:) She that was fruitful shall be made barren, and she that was barren fruitful. Moreover, such as before were strong, full, rich, glorious, righteous, and blessed, shall become feeble, hungry, poor, ignominious Sinners, subject to Death and Damnation: And contrariwise, the Feeble and Hungry, *&c.* shall be strong and satisfied, *&c.*

The Apostle sheweth by this Allegory of the Prophet *Isaiah*, the Difference which is between *Agar* and *Sarah*, that is to say, between the Synagogue and the Church, or between the Law and the Gospel. The Law being the Husband of the fruitful Woman, that is to say, of the Synagogue, beggetting very many Children. For Men of all Ages, not only Ideots, but also the wisest and best (that is to say, all Mankind except the Children of the Free-woman) do neither see nor know any other Righteousness than the Righteousness of the Law: much less do they know any which is more Excellent: Wherefore they think themselves righteous if they follow the Law, and outwardly perform the Works thereof.

These although they be fruitful, have many Disciples, and shine in the Righteousness and glorious Works of the Law, yet notwithstanding are not free, but Bond-servants: For they are the Children of *Agar*, which gendereth to Bondage. Now, if they be Servants, they cannot be Partakers of the Inheritance, but shall be cast out of the House: for Servants remain not in the House for ever: (*John* viii. 35.) Yea they are already cast out of the Kingdom of Grace and Liberty: *For he that believeth not, is condemned already.* (John iii. 18.) They remain therefore under the Malediction of the

Law, under Sin and Death, under the Power of the Devil, and under the Wrath and Judgment of God.

Now, if the moral Law itſelf or the Ten Commandments of God, can do nothing elſe but gender Servants, that is to ſay, cannot juſtify, but only terrify, accuſe, condemn, and drive Men's Conſciences to Deſperation: how then, I pray you, ſhall the Laws of Men, or the Laws of the Pope juſtify, which are the Doctrines of Devils? They therefore that teach and ſet forth either the Traditions of Men, or the Law of God as neceſſary to obtain Righteouſneſs before God, do nothing elſe but gender Servants. Notwithſtanding ſuch Teachers are counted the beſt Men: they obtain the Favour of the World, and are moſt fruitful Mothers, for they have an infinite Number of Diſciples. For Man's Reaſon underſtandeth not what Faith and true Godlineſs is, and therefore it neglecteth and deſpiſeth it, and is naturally addicted to Superſtition and Hypocriſy, that is to ſay, to the Righteouſneſs of Works. Now, becauſe this Righteouſneſs ſhineth and flouriſheth every where, therefore it is a mighty empreſs of the whole World. They therefore which teach the Righteouſneſs of Works by the Law, beget many Children which outwardly ſeem to be free, and have a glorious ſhew of excellent Virtues, but in Conſcience they are Servants and Bond-ſlaves of Sin: therefore they are to be caſt out of the Houſe and condemned.

Contrariwiſe *Sarah* the Free-woman, that is to ſay, the true Church ſeemeth to be barren. For the Goſpel which is the Word of the Croſs and Affliction, which the Church preacheth, ſhineth not ſo brightly as the Doctrine of the Law and Works, and therefore ſhe hath not ſo many Diſciples to cleave unto her. Moreover, ſhe beareth this Title, that ſhe forbiddeth good Works, maketh Men ſecure, idle, and negligent, raiſeth up Hereſies and Seditions, and is the Cauſe of all Miſchief; and therefore ſhe ſeemeth to bring no ſucceſs or proſperity, but all Things ſeem to be full of Barrenneſs, Deſolation, and Deſperation. Therefore the Wicked are certainly perſuaded, that the Church with her Doctrine cannot long endure. The *Jews* aſſured themſelves that the Church which was planted by the Apoſtles, ſhould be overthrown; the which by an odious Name they called a Sect. For thus they ſpeak to *Paul* in the 28th Chapter of the *Acts*: *As concerning this Sect, we know that every where it is ſpoken againſt.* In like Manner how often (I pray you) have our Adverſaries been deceived, which ſome-whiles appointed one Time, and ſome-whiles another, when we ſhould be certainly deſtroyed? Chriſt and his Apoſtles were oppreſſed: but after their Death the Doctrine of the Goſpel was further ſpread abroad than it was during their Life. In like Manner our Adverſaries may oppreſs us at this Day, but the Word of God ſhall abide for ever. How much ſoever then the Church ſeemeth to be barren and forſaken, weak and deſpiſed, and outwardly to ſuffer Perſecution, and moreover be compelled to hear this Reproach, that her Doctrine is heretical and ſeditious; notwithſtanding ſhe alone is fruitful before God; ſhe gendereth by the Miniſtry of the Word an infinite Number of Children, Heirs of Righteouſneſs and everlaſting Life: And although outwardly they ſuffer Perſecution, yet in Spirit they are moſt free; who not only are Judges over all Doctrines and Works, but alſo are moſt victorious Conquerors againſt the Gates of Hell.

The Prophet therefore confeſſeth that the Church is in Heavineſs; for elſe he would not exhort her to rejoice. He granteth that ſhe is barren before the World; for elſe he would not call her barren and forſaken, having no Children: but before God, ſaith he, ſhe is fruitful, and therefore he biddeth her to rejoice. As though he would ſay: Thou art indeed forſaken and barren, and haſt not the Law for thy Huſband, and therefore thou haſt no Children. But rejoice: for although thou haſt not the Law for thy Huſband, but art forſaken as a Virgin that is ready to marry (for he will not call her Widow) which ſhould have an Huſband if ſhe were not forſaken of him, or if he were not ſlain, thou (I ſay) which art ſolitary and forſaken of thy Huſband the Law, and not ſubject to the Marriage of the Law, ſhalt be a Mother of innumerable Children. Wherefore the People or the Church of the New Teſtament is altogether without the Law as touching the Conſcience, and therefore ſhe ſeemeth to be forſaken in the Sight of the World. But although ſhe ſeem to be never ſo barren without the Law and without Works, yet notwithſtanding ſhe is moſt fruitful before God, and bringeth forth an infinite Number of Children, not in Bondage but in Freedom. By what Means? Not by the Law, but by the Word and Spirit of Chriſt which is given by the Goſpel, through the which ſhe conceiveth, bringeth forth, and nouriſheth her Children.

Paul therefore plainly ſheweth by this Allegory the Difference between the Law and the Goſpel: Firſt, when he calleth *Agar* the Old Teſtament, and *Sarah* the New: Again, when he calleth the one a Bond-maid, the other a Free-woman: Moreover when he ſaith that the Married and Fruitful is become barren and caſt out of the Houſe with her Children; Contrariwiſe, when the Barren and Forſaken is become fruitful, and bringeth forth an infinite Number of Children, and thoſe alſo Inheritors. By theſe Differences are reſembled the two Sorts of People, of Faith and of the Law I mean. The People of Faith have not the Law for their Huſband, they ſerve not in Bondage, they are not born of that Mother *Jeruſalem* which now is; but they have the Promiſe they are free, and are born of free *Sarah*.

He ſeparateth therefore the ſpiritual People of the New Teſtament, from the other People of the Law, when he ſaith that the ſpiritual People are not the Children of *Agar* the Bond-maid, but of *Sarah* the Free-woman, which knoweth nothing of the Law. And by this Means he placeth the People of Faith far above and without the Law. Now then, if they be above and without the Law, then are they juſtified by the ſpiritual Birth only, which is nothing elſe but Faith; and not by the Law or by the Works thereof. Now, as the People of Grace neither have nor can have the Law; ſo the People of the Law neither have nor can have Grace; for it is impoſſible that the Law and Grace ſhould ſtand together. Therefore we muſt be juſtified by Faith, and loſe the Righteouſneſs of the Law; or elſe be juſtified by the Law and loſe the Righteouſneſs of Faith. But this is a foul and a lamentable Loſs, to loſe Grace, and to return to the Law. Contrariwiſe, it is an happy and bleſſed Loſs, to loſe the Law, and lay hold of Grace.

We therefore (following the Example and Diligence of *Paul*) do endeavour as much as is poſſible, to ſet forth plainly the Difference between the Law and the Goſpel; which is very eaſy as touching the Words. For who ſeeth not that *Agar* is not *Sarah*, and that *Sarah* is not *Agar*? Alſo,

that

that *Iſhmael* is not *Iſaac*, and that he hath not that which *Iſaac* hath? A Man may eaſily diſcern theſe Things. But in great Terrors and in the Agony of Death, when the Conſcience wreſtleth with the Judgment of God, it is the hardeſt Thing of all others to ſay with a ſure and ſtedfaſt Hope: I am not the Son of *Agar*, but of *Sarah*, that is to ſay, the Law belongeth nothing unto me: For *Sarah* is my Mother, who bringeth forth Free Children and Heirs, and not Servants.

Paul then by this Teſtimony of *Iſaiah* hath proved that *Sarah*, that is to ſay, the Church, is the true Mother which bringeth forth Free-children and Heirs: Contrariwiſe, that *Agar*, that is to ſay, the Synagogue gendereth many Children indeed, but they are Servants and muſt be caſt out. Moreover becauſe this Place ſpeaketh alſo of the Aboliſhing of the Law and of Chriſtian Liberty, it ought to be diligently conſidered. For as it is the moſt principal and ſpecial Article of Chriſtian Doctrine, to know that we are juſtified and ſaved by Chriſt, ſo it is alſo very neceſſary to know and underſtand well the Doctrine concerning the aboliſhment of the Law. For it helpeth very much to confirm our Doctrine as touching Faith, and to attain ſound and certain Conſolation of Conſcience, when we are aſſured that the Law is aboliſhed, and ſpecially in great Terrors and ſerious Conflicts.

I have often ſaid before, and now I ſay again (for it cannot be too often repeated) that a Chriſtian laying hold of the Benefit of Chriſt through Faith hath no Law; but all the Law is to him aboliſhed with all his Terrors and Torments. This Place of *Iſaiah* teacheth the ſame Thing, and therefore it is very notable and full of Comfort, ſtirring up the Barren and Forſaken to rejoice, which was counted worthy to be mocked or pitied according to the Law. For ſuch as were barren, were accurſed according to the Law. But the Holy Ghoſt turneth this Sentence, and pronounceth the Barren worthy of Praiſe and Bleſſing; and contrariwiſe, the Fruitful and ſuch as bring forth Children, accurſed; when he ſaith: *Rejoice thou Barren, which beareſt not: Break forth into Joy and rejoice thou that travaileſt not: For the Deſolate hath many more Children than the married Wife.* (Iſa. liv. 1.) Howſoever then *Sarah*, that is to ſay, the Church ſeemeth to be forſaken and barren before the World, not having the Righteouſneſs and Works of the Law; yet notwithſtanding ſhe is a moſt fruitful Mother, having an infinite Number of Children before God, as the Prophet witneſſeth. Contrariwiſe, although *Agar* ſeem never ſo fruitful and to bring forth never ſo many Children, yet notwithſtanding ſhe hath no Iſſue remaining; for the Children of the Bond-woman are caſt out of the Houſe together with their Mother, and receive not the Inheritance with the Children of the Free-woman: As *Paul* ſaith afterwards.

Becauſe therefore we are the Children of the Free-woman, the Law our old Huſband is aboliſhed, (*Rom.* vii.) Who as long as he had Dominion over us, it was impoſſible for us to bring forth Children free in Spirit, or knowing Grace: but we remained with the other in Bondage. True it is, that as long as the Law reigneth, Men are not idle, but they labour ſore, they bear the Burthen and the Heat of the Day, (*Matt.* xx. 22.) they bring forth and gender many Children: but as well the Fathers as the Children are Baſtards, and do not belong to the Free-mother: Therefore they are at the length caſt out of the Houſe and Inheritance with *Iſhmael*; they die and are damned. It is impoſſible therefore that Men ſhould attain to the Inhe-

titance

ſtitance, that is to ſay, that they ſhould be juſtified and ſaved by the Law, although they travel never ſo much, and be never ſo fruitful therein. Accurſed therefore be that Doctrine, Life and Religion, which endeavoureth to get Righteouſneſs before God by the Law or the Works thereof. But let us proſecute our Purpoſe as touching the Aboliſhment of the Law.

The School-Doctors ſpeaking of the Aboliſhment of the Law, ſay that the judical and the ceremonial Laws are pernicious and deadly ſince the Coming of Chriſt, and therefore they are aboliſhed but not the moral Law. Theſe blind Doctors knew not what they ſaid. But if thou wilt ſpeak of the Aboliſhment of the Law, talk of it as it is in its own proper Uſe and Office, and as it is ſpiritually taken, and comprehend withal the whole Law, making no Diſtinction at all between the judicial, ceremonial, and moral Law. For when *Paul* ſaith, that we are delivered from the Curſe of the Law by Chriſt, he ſpeaketh of the whole Law, and principally of the moral Law, which only accuſeth, curſeth and condemneth the Conſcience, which the other two do not. Wherefore we ſay that the moral Law or the Law of the Ten Commandments hath no Power to accuſe and terrify the Conſcience, in which Jeſus Chriſt reigneth by his Grace: for he hath aboliſhed the Power thereof.

Not that the Conſcience doth not at all feel the Terrors of the Law (For indeed it feeleth them) but that they cannot condemn it nor bring it to Deſperation. *For there is no Condemnation to them that are in Chriſt Jeſus*, (Rom. viii.) Alſo: *If the Son ſhall make you free, ye ſhall be free indeed.* (John viii.) Howſoever then a Chriſtian Man be terrified through the Law ſhewing unto him his Sin, notwithſtanding he deſpaireth not. For he believeth in Jeſus Chriſt, and being baptized in him and cleanſed by his Blood, he hath remiſſion of all his Sins. Now, when our Sin is pardoned through Chriſt, who is the Lord of the Law (and yet is ſo pardoned that he gave himſelf for it) the Law being a Servant hath no more Power to accuſe and condemn us for Sin, ſeeing it is forgiven, us and we are now made free, foraſmuch as the Son hath delivered us from Bondage. Wherefore the Law is wholly aboliſhed to them that believe in Chriſt.

But thou wilt ſay: I do nothing. True it is that thou canſt do nothing, whereby thou mayeſt be delivered from the Tyranny of the Law. But hear this joyful Tidings which the Holy Ghoſt bringeth unto thee out of the Words of the Prophet: *Rejoice thou that art barren*, &c. As if he would ſay: Why art thou ſo heavy, why doſt thou ſo mourn, ſince there is no Cauſe why thou ſhouldeſt ſo do? But I am barren and forſaken. Well: although thou be never ſo barren and forſaken, not having the Righteouſneſs of the Law, notwithſtanding Chriſt is thy Righteouſneſs: he was made a Curſe for thee, to deliver thee from the Curſe of the Law. If thou believe in him, the Law is dead unto thee. And look how much Chriſt is greater than the Law, ſo much haſt thou a more excellent Righteouſneſs than the Righteouſneſs of the Law. Moreover, thou art fruitful and not barren: for thou haſt many more Children than ſhe which hath an Huſband.

There is alſo another Aboliſhment of the Law which is outward: to wit, that the politic Laws of *Moſes* do nothing belong unto us. Wherefore we ought not to call them back again, nor ſuperſtitiouſly bind ourſelves unto them: as ſome went about to do in Times paſt, being ignorant of this

Liberty. Now, although the Goſpel make us not ſubject to the judicial Laws of *Moſes*, yet notwithſtanding it doth not exempt us from the Obedience of all politic Laws, but maketh us ſubject in this corporal Life, to the Laws of that Government wherein we live, that is to ſay, it commandeth every one to obey his Magiſtrate and Laws, *not only becauſe of Wrath, but alſo for Conſcience ſake.* (1 Pet. ii. Rom. xiii.) And the Emperor, or any other Prince ſhould not offend, if he uſed ſome of the judicial Laws of *Moſes:* yea he might uſe them freely and without Offence. Therefore the Popiſh Schoolmen are deceived, which dream that the judicial Laws of *Moſes* are pernicious and deadly ſince the Coming of Chriſt.

Likewiſe we are not bound to the Ceremonies of *Moſes:* much leſs to the Ceremonies of the Pope. But becauſe this bodily Life cannot be altogether without Ceremonies (for there muſt needs be ſome Introduction) therefore the Goſpel ſuffereth Ordinances to be made in the Church as touching Days, Times, Places, *&c.* that the People may know upon what Day, in what Hour, and in what Place to aſſemble together to hear the Word of God. It permitteth alſo that Leſſons and Readings ſhould be appointed, as in the Schools, eſpecially for the Inſtruction of Children and ſuch as are ignorant. Theſe Things it permitteth to the End that all may be done comely and orderly in the Church. (1 *Cor.* xiv.) Not that they which keep ſuch Ordinances do thereby merit Remiſſion of Sins. Moreover they may be changed or omitted without Sin, ſo that it be done without offence of the Weak.

Now, *Paul* ſpeaketh here eſpecially of the Aboliſhment of the moral Law: which is diligently to be conſidered. For he ſpeaketh againſt the Righteouſneſs of the Law, that he might eſtabliſh the Righteouſneſs of Faith, concluding thus: If only Grace or Faith in Chriſt juſtify, then is the whole Law aboliſhed without any Exception. And this he confirmeth by the Teſtimony of *Iſaiah*, whereby he exhorteth the Barren and Forſaken to rejoice: for it ſeemeth that ſhe hath no Child, nor hope ever to have any, that is to ſay, ſhe hath no Diſciples, no Favour nor Countenance of the World, becauſe ſhe preacheth the Word of the Croſs of Chriſt crucified, againſt all the Wiſdom of the Fleſh. But thou that art barren (ſaith the Prophet) let not this any whit trouble thee: yea rather lift up thy Voice and rejoice, for ſhe that is forſaken hath more Children than ſhe that hath an Huſband: that is to ſay, ſhe that is married and hath a great Number of Children ſhall be made weak, and ſhe that is forſaken ſhall have many Children.

He calleth the Church barren becauſe her Children are not begotten by the Law, by Works, by any Induſtry or Endeavour of Man; but by the Word of Faith in the Spirit of God. Here is nothing elſe but Birth; no working at all. Contrariwiſe, they that are fruitful, labour and exerciſe themſelves with great Travel in bearing and bringing forth. Here is altogether working, and no Birth. But becauſe they endeavour to get the Right of Children and Heirs by the Righteouſneſs of the Law or by their own Righteouſneſs, they are Servants and never receive the Inheritance, no though they tire themſelves to Death with continuel Travel. For they go about to obtain that by their own Works againſt the Will of God, which God of his mere Grace will give to all Believers for Chriſt's ſake. The Faithful work well alſo; but they are not thereby made Sons and Heirs

(for this their Birth bringeth unto them:) But this they do to the End that they being now made Children and Heirs, might glorify God by their good Works, and help their Neighbours.

Verſe 28. *Therefore, Brethren, we are after the Manner of* Iſaac, *Children of the Promiſe.*

That is to ſay, we are not Children of the Fleſh, as *Iſhmael*, or as all the fleſhly *Iſrael*, which gloried that they were the Seed of *Abraham* and the People of God. But Chriſt anſwered them, *John* viii.. *If ye were the Sons of* Abraham, *ye would not ſeek to kill me which ſpeak the Truth unto you.* Alſo: *If God were your Father, then would ye love me and receive my Word.* As if he would ſay: Brethren born and brought up together in one Houſe, know one anothers Voice: *But ye be of your Fdther the Devil*, &c. We are not ſuch Children (ſaith he) as they are; which remain Servants, and at length ſhall be caſt out of the Houſe. But we are Children of the Promiſe, as *Iſaac* was; that is to ſay, of Grace and of Faith, born only of the Promiſe. Concerning this I have ſpoken ſufficiently before in the third Chapter, intreating upon this Place: *In thy Seed ſhall all the Nations of the Earth be bleſſed.* Therefore we are pronounced righteous; not by the Law, by Works, or our own Righteouſneſs, but by the mere Mercy and Grace of God. *Paul* repeateth very often, and diligently ſetteth forth the Promiſe which is received by Faith alone; for he knew that it was very neceſſary ſo to do.

Hitherto as touching the Allegory out of *Geneſis*; to the which *Paul* annexeth the Place of *Iſaiah* as an Interpretation. Now he applieth the Hiſtory of *Iſhmael* and *Iſaac* for our Example and Conſolation.

Verſe 29. *But as then he that was born after the Fleſh, perſecuted him that was born after the Spirit, even ſo it is now.*

This Place containeth a ſingular Conſolation. Whoſoever are born and live in Chriſt, and rejoice in this Birth and Inheritance of God, have *Iſhmael* for their Enemy and their Perſecutor. This we learn at this Day by Experience; for we ſee that all the World is full of Tumults, Perſecutions, Sects and Offences. Wherefore, if we did not arm ourſelves with this Conſolation of *Paul* and ſuch like, and well underſtand this Article of Juſtification, we ſhould never be able to withſtand the Violence and ſubtil Slights of Satan. For who ſhould not be troubled with theſe cruel Perſecutions of our Adverſaries, and with theſe Sects and infinite Offences which a Sort of buſy and fantaſtical Spirits ſtir up at this Day? Verily it is no ſmall Grief unto us, when we are conſtrained to hear that all Things were in Peace and Tranquility before the Goſpel came abroad; but ſince the preaching and publiſhing thereof, all Things are unquiet, and the whole World is in an Uproar, ſo that every one armeth himſelf againſt another. When a Man that is not endued with the Spirit of God heareth this, by-and-by he is offended, and judgeth that the Diſobedience of Subjects againſt their Magiſtrates, that Seditions, Wars, Plagues and Famine, that the overthrowing of Common-weals, Kingdoms and Countries, that Sects, Offences, and ſuch other infinite Evils do proceed altogether of the Doctrine of the Goſpel.

Againſt

Againſt this great Offence we muſt comfort and arm ourſelves with this ſweet Conſolation, that the Faithful muſt bear this Name and this Title in the World, that they are ſeditious and Sciſmaticks, and the Authors of innumerable Evils. And hereof it cometh, that our Adverſaries think they have a juſt Cauſe againſt us, yea that they do God high Service when they hate, perſecute and kill us (*John* xvi. 2.) It cannot be then but that *Iſhmael* muſt perſecute *Iſaac:* but *Iſaac* again perſecuteth not *Iſhmael.* Whoſo will not ſuffer the Perſecution of *Iſhmael*, let him not profeſs himſelf to be a Chriſtian.

But let our Adverſaries (which ſo mightily amplify theſe Evils at this Day) tell us what good Things inſued the preaching of the Goſpel of Chriſt and his Apoſtles. Did not the Deſtruction of the Kingdom of the *Jews* follow? was not the *Roman* Empire overthrown? was not the whole World in an Uproar? and yet the Goſpel was not the Cauſe hereof, which Chriſt and his Apoſtles preached for the Profit and Salvation of Men, and not for their Deſtruction. But theſe Things followed through the Iniquity of the People, the Nations, the Kings and Princes, who being poſſeſſed of the Devil would not hearken to the Word of Grace, Life, and eternal Salvation; but deteſted and condemned it as a Doctrine moſt pernicious and hurtful to Religion and Common-weals. And that this ſhould ſo come to paſs, the Holy Ghoſt foretold by *David* when he ſaith, *Pſalm* ii. *Why do the Heathen rage, and the People murmur in vain?* &c.

Such Tumults and Hurly-burlies we hear and ſee at this Day. The Adverſaries lay the Fault in our Doctrine. But the Doctrine of Grace and Peace ſtirreth not up theſe Troubles: but the People, Nations, Kings and Princes of the Earth (as the Pſalmiſt ſaith) rage and murmur, conſpire and take Counſel, not againſt us (as they think) nor againſt our Doctrine, which they blaſpheme as falſe and ſeditious: but againſt the Lord and his Anointed. Therefore all their Counſels and Practices are and ſhall be diſappointed and brought to nought *He that dwelleth in the Heaven ſhall laugh: the Lord ſhall have them in Deriſion*, (Pſalm ii. 4.) Let them cry out therefore as long as they liſt, that we raiſe up theſe Tumults and Seditions: notwithſtanding this Pſalm comforteth us, and ſaith that they themſelves are the Authors of theſe Troubles. They cannot believe this, and much leſs can they believe that it is they which murmur, riſe up, and take Counſel againſt the Lord and his Anointed: nay rather they think that they maintain the Lord's Cauſe, that they defend his Glory, and do him acceptable Service in perſecuting us: but the Pſalm lieth not, and that ſhall the End declare. Here we do nothing, but we only ſuffer, as our Conſcience beareth us witneſs in the Holy Ghoſt. Moreover, the Doctrine for the which they raiſe up ſuch Tumults and Offences, is not ours, but it is the Doctrine of Chriſt. This Doctrine we cannot deny, nor forſake the Defence thereof, ſeeing Chriſt ſaith, *Whoſoever ſhall be aſhamed of me and of my Words in this adulterous and ſinful Nation, of him ſhall the Son of Man be aſhamed when he ſhall come in his Glory, and in the Glory of the Father and of the holy Angels*, (Luke ix. 26.)

He therefore that will preach the Goſpel truly, and confeſs him to be our Righteouſneſs, muſt be content to hear that he is a pernicious Fellow, and that he troubleth all Things. *They which have troubled the World* (ſaid the *Jews* of *Paul* and *Silas*) *are alſo come unto us, and have done contrary to the*

Decrees of Cæſar. (Acts xvii.) And in the 24th of the *Acts, We have found this peſtilent Fellow ſtirring up Sedition among all the* Jews *throughout the whole World and the Author of the Sect of* Nazarites, *&c.* In like Manner alſo the *Gentiles* complain in the 16th of the *Acts, Theſe Men trouble our City.* So, at this Day, they accuſe *Luther* to be a Troubler of the Papacy, and of the *Roman* Empire. If I would keep Silence, then all Things ſhould be in Peace which the ſtrong Man poſſeſſeth, (*Luke* xi. 21, 22.) and the Pope would not perſecute me any more. But by this Means the Goſpel of Jeſus Chriſt ſhould be blemiſhed and defaced. If I ſpeak, the Pope is troubled, and cruelly rageth. Either we muſt loſe the Pope, an earthly and mortal Man, or elſe the immortal God, Chriſt Jeſus, Life, and eternal Salvation. Let the Pope periſh then, and let God be exalted; let Chriſt reign and triumph for ever.

Chriſt himſelf, when he foreſaw in Spirit the great Troubles which ſhould follow his Preaching, comforted himſelf after this Manner: *I come* (ſaith he) *to ſend fire upon the Earth, and what will I but that it be kindled?* (Luke xii. 49.) In like Manner we ſee, at this Day, that great Troubles follow the Preaching of the Goſpel, through the Perſecution and Blaſphemy of our Adverſaries, and the Ingratitude of the World. This Matter ſo grieveth us, that oftentimes, after the Fleſh and after the Judgment of Reaſon, we think, it had been better that the Doctrine of the Goſpel had not been publiſhed, than that, after the preaching thereof, the public Peace ſhould be ſo troubled. But, according to the Spirit, we ſay boldly with Chriſt, *I come to ſend Fire upon the Earth, and what will I but that it* ſhould now *be kindled?* Now, after that this Fire is kindled, there follow forthwith great Commotions. For it is not a King or an Emperor that is thus provoked; but the God of this World, which is a moſt mighty Spirit, and the Lord of the whole World. This weak Word, *preaching Chriſt crucified*, ſetteth upon this mighty and terrible Adverſary. *Behemoth*, feeling the divine Power of this Word, ſtirreth up all his Members, ſhaketh his tail, and maketh the Depth of the Sea to boil like a Pot. (*Job* xli.) Hereof come all theſe Tumults, all theſe furious and cruel Rages of the World.

Wherefore let it not trouble us that our Adverſaries are offended and cry out, that there cometh no Good by the preaching of the Goſpel. They are Infidels, they are blind and obſtinate, and therefore it is impoſſible that they ſhould ſee any Fruit of the Goſpel. But contrariwiſe, we, which believe, do ſee the ineſtimable Profits and Fruits thereof; although outwardly, for a Time, we be oppreſſed with infinite Evils, deſpiſed, ſpoiled, accuſed, condemned as the Outcaſt and filthy Dung of the whole World, and put to Death, and inwardly afflicted with the feeling of our Sin, and vexed with Devils. For we live in Chriſt, in whom and by whom we are made Kings and Lords over Sin, Death, the Fleſh, the World, Hell, and all Evils. In whom and by whom alſo we tread under our Feet that Dragon and *Baſiliſk*, which is the King of Sin and Death. How is this done? In Faith. For the Bleſſedneſs, which we hope for, is not yet revealed, which in the mean Time we wait for in Patience, and yet notwithſtanding do now aſſuredly poſſeſs the ſame by Faith.

We ought therefore diligently to learn the Article of Juſtification: For that only is able to ſupport us againſt theſe infinite Slanders and Offences

and to comfort us in all our Temptations and Perſecutions. For we ſee that it cannot otherwiſe be, but that the World will be offended with the pure Doctrine of the Goſpel, and continually cry out that no Good cometh of it. For *the natural Man underſtandeth not thoſe Things which are of the Spirit of God; for they are Fooliſhneſs to him.* (1 Cor. ii. 14.) He only beholdeth the outward Evils, Troubles, Rebellions, Murders, Sects, and other ſuch-like Things. With theſe Sights he is offended and blinded, and finally falleth into the Contempt and Blaſpheming of God and his Word.

On the contrary Part, we ought to ſtay and comfort ourſelves in this, that our Adverſaries do not accuſe and condemn us for any manifeſt Wickedneſs which we have committed, as Adultery, Murder, Theft, and ſuch-like, but for our Doctrine. And what do we teach? That Chriſt the Son of God, by the Death of the Croſs, hath redeemed us from our Sins and from everlaſting Death. Therefore they do not impugn our Life, but our Doctrine; yea the Doctrine of Chriſt, and not ours. Therefore, if there be any Offence, it is Chriſt's Offence and not ours; and ſo the Fault wherefore they perſecute us, Chriſt has committed, and not we. Now whether they will condemn Chriſt, and pluck him out of Heaven as an Heretic and ſeditious Perſon for this Fault, that he is our only Juſtifier and Saviour, let them look to that. As for us, we commending this his own Cauſe unto himſelf, are quiet Beholders whether of them ſhall have the Victory, Chriſt or they. Indeed, after the Fleſh, it grieveth us that theſe *Iſhmaelites* hate and perſecute us ſo furiouſly: Notwithſtanding, according to the Spirit, we glory in theſe Afflictions, both becauſe we know that we ſuffer them not for our Sins, but for Chriſt's Cauſe, whoſe Benefit and whoſe Glory we ſet forth, and alſo becauſe *Paul* giveth us Warning afore-hand, that *Iſhmael* muſt mock *Iſaac* and perſecute him.

The *Jews* expound this Place, which *Paul* alledgeth out of the 21ſt of *Geneſis*, of *Iſhmael* mocking and perſecuting *Iſaac* after this Manner, that *Iſhmael* conſtrained *Iſaac* to commit Idolatry. If he did ſo, yet I believe not that it was any ſuch groſs Idolatry as the *Jews* dream of, to wit, that *Iſhmael* made Images of Clay, after the Manner of the *Gentiles*, which he compelled *Iſaac* to worſhip: For this *Abraham* would in no wiſe have ſuffered, But I think that *Iſhmael* was in outward Shew a holy Man, as *Cain* was, who alſo perſecuted his Brother, and at length killed him; not for any corporal Thing, but becauſe he ſaw that God eſteemed him above the other. In like Manner *Iſhmael* was outwardly a Lover of Religion: He ſacrificed and exerciſed himſelf in Well-doing. Therefore he mocked his Brother *Iſaac*, and would be eſteemed a better Man than he for two Cauſes: Firſt, for his Religion and Service of God: Secondly, for his civil Government and Inheritance. And theſe two Things he ſeemed juſtly to challenge himſelf. For he thought that the Kingdom and Prieſthood pertained to him by the Right of God's Law as the Firſt-born, and therefore he perſecuted *Iſaac* ſpiritually becauſe of Religion, and corporally becauſe of his Inheritance.

This perſecution always remaineth in the Church, eſpecially when the Doctrine of the Goſpel flouriſheth, to wit, that the Children of the Fleſh mock the Children of the Promiſe, and Perſecute them. The *Papiſts* perſecute us at this Day, and for none other Cauſe, but for that we teach that

Righteouſneſs cometh by the Promiſe. For it vexeth the *Papiſts* that we will not worſhip their Idols, that is to ſay, that we ſet not forth their Righteouſneſs, their Works and Worſhippings, deviſed and ordained by Men, as available to obtain Grace and forgiveneſs of Sins. And for this Cauſe they go about to caſt us out of the Houſe, that is to ſay, they vaunt that they are the Church, the Children and People of God, and that the Inheritance belongeth unto them, *&c.* Contrariwiſe, they excommunicate and baniſh us as Heretics and ſeditious Perſons: and, if they can, they kill us alſo: And in ſo doing they think they do God good Service. So, as much as in them lieth, they caſt us out of this Life and of the Life to come, The *Anabaptiſts* and ſuch other do hate us deadly, becauſe we impugn and deteſt their Errors and Hereſies which they ſpread abroad and daily renew in the Church, and for this Cauſe they judge us to be far worſe than the *Papiſts*, and therefore they have conceived a more cruel Hatred againſt us, than againſt the *Papiſts*.

As ſoon therefore as the Word of God is brought to light, the Devil is angry, and uſeth all his Force and ſubtil Slights to perſecute it, and utterly to aboliſh it. Therefore he can no otherwiſe do, but raiſe infinite Sects, horrible Offences, cruel Perſecutions, and abominable Murders: For he is the Father of Lying and of Murder. He ſpreadeth his Lies throughout the World by falſe Teachers, and he killeth Men by Tyrants. By theſe Means he poſſeſſeth both the ſpiritual and the corporal Kingdom: The ſpiritual Kingdom by the Lying of falſe Teachers (ſtirring up alſo without ceaſing every Man particular by his fiery Darts to Hereſies and wicked Opinions:) The corporal Kingdom by the Sword of Tyrants. Thus this Father of Lying and of Murder, ſtirreth up Perſecution on every Side, both ſpiritual and corporal, againſt the Children of the Free-woman. The ſpiritual Perſecution, which we are at this Day conſtrained to ſuffer of Heretics, is to us moſt grievous and intolerable, becauſe of the infinite Offences and Slanders wherewith the Devil goeth about to deface our Doctrine. For we are enforced to hear, that the Hereſies and Errors of the *Anabaptiſts* and other Heretics, and all other Enormities do proceed from our Doctrine. The corporal perſecution, by which Tyrants lie in wait for our Goods and Lives, is more tolerable: For they perſecute us not for our Sins, but for the Teſtimony of the Word of God, Let us learn therefore even by the Title which Chriſt giveth to the Devil, to wit, that he is the Father of Lying and Murder, (*John* viii.) that when the Goſpel flouriſheth and Chriſt reigneth, then Sects of Perdition muſt needs ſpring up and Murderers, perſecuting the Goſpel, muſt rage every where. And *Paul* ſaith, *That there muſt be Hereſies.* (1 Cor. xi. 19.) He that is ignorant of this, is ſoon offended, and falling away from the true God and true Faith, he returneth to his old God and old falſe Faith.

Paul therefore in this Place armeth the Godly before-hand, that they ſhould not be offended with thoſe Perſecutions, Sects, and Offences, ſaying, *But as then he that was born after the Fleſh*, &c. As if he would ſay, If we be the Children of the Promiſe, and born after the Spirit, we muſt ſurely look to be perſecuted of our Brother, which is born after the Fleſh, that is to ſay, not only our Enemies, which are manifeſtly wicked, ſhall perſecute us, but alſo ſuch as at the firſt were our dear Friends, with whom we were familiarly converſant in one Houſe, which received from us the

true

true Doctrine of the Goſpel, ſhall become our deadly Enemies, and perſecute us extremely. For they are Brethren after the Fleſh, and muſt perſecute the Brethren which are born after the Spirit. So Chriſt (in *Pſ.* xli.) complaineth of *Judas*, *The Man of my Peace whom I truſted, which did eat of my Bread, hath lifted up the Heel againſt me.* But this is our Conſolation, that we have not given any occaſion to our *Iſhmaelites* to perſecute us. The *Papiſts* perſecute us, becauſe we teach the pure and ſincere Doctrine of the Goſpel; which, if we would forſake, they would perſecute us no more. Moreover, if we would approve the pernicious Hereſies of the Sectaries, they would praiſe us. But, becauſe we deteſt and abhor the Impiety both of the one and the other, therefore do they ſo ſpitefully hate and ſo cruelly perſecute us.

But not only *Paul* (as I have ſaid) armeth us againſt ſuch Perſecutions and Offences, but Chriſt himſelf alſo moſt ſweetly comforteth us in the fifteenth Chapter of *John*, ſaying, *If ye were of the World, the World would love you; but becauſe you are not of the World, but I have choſen you out of the World therefore the World hateth you.* As If he would ſay, I am the Cauſe of all theſe Perſecutions which ye endure: and if ye be killed, it is for whoſe Sake ye are killed. For if ye did not preach my Word and confeſs me, the World would not perſecute you. But it goeth well with you: For *the Servant is not greater than his Maſter. If they have perſecuted me, they will alſo perſecute you for my Name's ſake.* (John xv. 20.)

By theſe Words Chriſt layeth all the Fault upon himſelf, and deliver-eth us from all Fear. As if he would ſay, Ye are not the Cauſe why the World hateth and perſecuteth you, but my Name which ye preach and confeſs, is the Cauſe thereof. *But be of good Comfort I have overcome the World.* This Comfort upholdeth us, ſo that we doubt nothing but that Chriſt is ſtrong enough, not only to bear, but alſo to vanquiſh all the Cruelty of Tyrants, and the ſubtil Slights of Hereticks. And this he hath declared in ſhewing forth his Power againſt the *Jews* and *Romans*, whoſe Tyranny and Perſecutions he ſuffered for a Time. He alſo ſuffered the ſubtil and crafty Practices of Heretics, but in Time and Place he overthrew them all, and remained King and Conqueror. Let the *Papiſts* then rage as much as they will; let the Sectaries ſlander and corrupt the Goſpel of Chriſt as much as they can; notwithſtanding Chriſt ſhall reign eternally and his Word ſhall ſtand for ever, when all his Enemies ſhall be brought to naught. Moreover, this is a ſingular Conſolation, that the Perſecution of *Iſhmael* againſt *Iſaac* ſhall not always continue, but ſhall endure for a little while, and when that is ended, the Sentence ſhall be pronounced as followeth:

Verſe 30. *But what ſaith the Scripture? Caſt out the Servant and her Son: For the Son of the Servant ſhall not be Heir with the Son of the Free-woman.* (Gen. xxi. 10.)

This Word of *Sarah* was very grievous to *Abraham:* And, no doubt, when he heard this Sentence, his fatherly Bowels were moved with Compaſſion towards his Son *Iſhmael*; for he was born of his Fleſh. And this the Scripture plainly witneſſeth, when it ſaith, *And this Thing was very*

grievous

grievous in Abraham's *Sight, becauſe of his Son.* But God confirmeth the Sentence which *Sarah* pronounced, ſaying to *Abraham: Let it not be grievous in thy Sight for the Child and for thy Bond woman: In all that* Sarah *ſhall ſay unto thee hear her Voice: for in* Iſaac *ſhall thy Seed be called.*

The *Iſhmaelites* hear in this Place the Sentence pronounced againſt them, which overthroweth the *Jews, Grecians, Romans,* and all others which perſecute the Church of Chriſt. The ſelf-ſame Sentence alſo ſhall overthrow the *Papiſts,* and as many as truſt in their own Works, which at this Day boaſt themſelves to be the People of God and the Church: which alſo truſt that they ſhall ſurely receive the Inheritance, and judge us which reſt upon the Promiſe of God, not only to be barren and forſaken, but alſo Hereticks caſt out of the Church, and that it is impoſſible that we ſhould be Sons and Heirs. But God overthroweth their Judgment and pronounceth this Sentence againſt them, that becauſe they are the Children of the Bond-woman, and perſecute the Children of the Free-woman: therefore they ſhall be caſt out of the Houſe, and ſhall have no Inheritance with the Children of Promiſe; to whom only the Inheritance belongeth becauſe they are the Children of the Free-woman. This Sentence is ratified, and can never be revoked: wherefore it ſhall aſſuredly come to paſs that our *Iſhmaelites* ſhall not only looſe the Eccleſiaſtical and politic Goverment which now they have, but alſo everlaſting Life. For the Scripture hath foretold that the Children of the Bond-woman ſhall be caſt out of the Houſe, that is to ſay, out of the Kingdom of Grace; for they cennot be Heirs together with the Children of the Free-woman.

Now, here is to be noted that the Holy Ghoſt calleth the People of the Law and Works, as it where in Contempt, the Child of the Bond-woman. As if he ſaid: Why do ye vaunt of the Righteouſneſs of the Law and Works, and why do ye glory that ye are the People and Children of God for the ſame? If ye know not of whom ye are Born, I will tell you: ye are Bond-ſervants of a Bonb-woman. And what Servants? The Bond-ſervants of the Law, and conſequently of Sin, of Death, and of everlaſting Damnation. Now a Servant is no Inheritor, but is caſt out of the Houſe. Wherefore the Pope with all his Kingdom, and all other Juſticiaries (what outward Appearance of Holineſs ſoever they have) which hope to obtain Grace and Salvation by the Law, are Servants of that Bond-woman, and have no Inheritance with the Children of the Free-woman. I ſpeak now, not of the Popes, Cardinals, Biſhops and Monks, that were manifeſtly wicked, who have made their Bellies their God, and have committed ſuch horrible Sins as I will not willingly name; but of the beſt of them, ſuch I mean as lived holily, and went about through great Labour and Travel by keeping of their monkiſh Order, to pacify the Wrath of God, and to merit Remiſſion of their Sins and everlaſting Life. Theſe hear their Sentence here pronounced, that the Sons of the Bond-woman muſt be caſt out of the Houſe with their Mother the Bond-woman.

Such Sentences diligently conſidered, make us certain of our Doctrine, and confirm us in the Righteouſneſs of Faith, againſt the Doctrine and Righteouſneſs of Works, which the World embraceth and magnifieth, condemning and deſpiſing the other. And this troubleth and offendeth weak Conſciences; which albeit they plainly ſee the Impiety, the execrable Wickedneſs and horrible abominations of the *Papiſts,* yet notwithſtanding,

ing, they are not eaſily perſuaded, that all the Multitude which beareth the Name and Title of the Church do err, and that there are but few of them which have a ſound and a right Opinion of the Doctrine of Faith. And if the Papacy had the ſame Holineſs and Auſterity of Life which it had in the Time of the ancient Fathers, *Hierome*, *Ambroſe*, *Auguſtine* and others, when the Clergy had not yet ſo evil a Fame for their Simony, Exceſs, abundance of Riches, diſſolute Living, Voluptuouſneſs, Whoredom, Sodomitry, and ſuch other infinite Abominations, but lived after the Rules and Decrees of the Fathers religiouſly and holily in outward Shew, and unmarried, what could we do now againſt the Papacy?

The ſingle Life which the Clergy kept very ſtraitly in the Time of the Fathers, was a goodly Thing, and made of Men very Angels in the Sight of the World, and therefore *Paul* in the ſecond Chapter to the *Coloſſians*, calleth it, the Religion of Angels. And the *Papiſts* ſing thus of their Virgins: They led an angelical Life, whilſt they lived in the Fleſh, and yet lived contrary to the Fleſh. Moreover the Life which they call the contemplative Life (whereunto the Clergymen where then very much given, utterly neglecting all civil and houſhold Government) had a goodly Shew of Holineſs. Wherefore that outward Shew and Appearance of the old Papacy remained at this Day, we ſhould peradventure do but little againſt it by our Doctrine of Faith, ſeeing we do now ſo little prevail, when (that old Shew of outward Holineſs and ſevere Diſcipline being utterly aboliſhed) there is nothing to be ſeen but a very Sink and Puddle of all Vices and Abominations.

But admit the Caſe that the old Diſcipline and Religion of the Papacy were yet remaining; notwithſtanding, we ought by the Example of *Paul* (who vehemently purſued the falſe Apoſtles, which outwardly appeared to be very godly and holy Men) to fight againſt the Meritmongers of the Papiſtical Kingdom, and to ſay: Although ye live a ſingle Life, tiring and conſuming your Bodies with continual Travel, and walking in the Humility and Religion of Angels, yet are ye Servants of the Law, of Sin and of the Devil, and muſt be caſt out of the Houſe; for ye ſeek Righteouſneſs and Salvation by your Works, and not by Chriſt.

Wherefore we ought not ſo much to conſider the wicked Life of the *Papiſts*, as their abominable Doctrine and Hypocriſy, againſt the which we ſpecially fight. Let us ſuppoſe then that the Religion and Diſcipline of the old Papacy doth yet ſtill flouriſh, and that it is now obſerved with as much Severity and Straitneſs as ever it was; yet muſt we ſay notwithſtanding: If ye have nothing but this Holineſs and Chaſtity of Life to ſet againſt the Wrath and Judgment of God, ye are in very Deed the Sons of the Bondwoman which muſt be caſt out of the Kingdom of Heaven, and be damned.

And now they themſelves do not defend their wicked Life, nay rather they which are the beſt and the ſoundeſt of them all do deteſt it; but they fight for the Maintenance and Defence of the Doctrine of Devils, for Hypocriſy, and for the Righteouſneſs of Works. Here they alledge the Authority of Councils and the Examples of holy Fathers, whom they affirm to have been the Authors of their holy Orders and Statutes. Therefore we fight not againſt the manifeſt Wickedneſs and Abominations of the Papacy, but againſt the greateſt Holineſs and holieſt Saints thereof, which

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think they lead an angelical Life, whilſt they dream that they keep not only the Commandments of God, but alſo the Counſels of Chriſt, and do Works of Supererogation, and ſuch as they are not bound to do. This we ſee is to labour in vain, except they take hold of that only and alone, which Chriſt ſaith is only neccеſſary, and chooſe the good Part with *Mary*, which ſhall not be taken from them.

This did *Bernard*, a Man ſo godly, ſo holy, and ſo chaſte, that he is to be commended and conferred above them all. He being once grievouſly ſick, and having no hope of Life, put not his truſt in his ſingle Life wherein he had lived moſt chaſtly, not in his good Works and Deeds of Charity, whereof he had done many; but removed them far out of his Sight, and receiving the Benefit of Chriſt by Faith, he ſaid: I have lived wickedly. But thou Lord Jeſus Chriſt, by double Right doſt poſſeſs the Kingdom of Heaven: Firſt, becauſe thou art the Son of God: Secondly, becauſe thou haſt purchaſed it by thy Death and Paſſion. The Firſt thou keepeſt for thyſelf by thy Birth-right. The Second thou giveſt to me, not by the Right of my Works, but by the Right of Grace. He ſet not againſt the Wrath of God his Monkery nor his angelical Life: but he took hold of that one Thing which was neceſſary, and ſo was ſaved. I think that *Hierome*, *Gregory*, and many other of the Fathers were ſaved after the ſame Sort. And it is not to be doubted but that alſo in the Old Teſtament many Kings of *Iſrael* and other Idolaters were ſaved in like Manner, who at the Hour of Death caſting away their vain Truſt which they had in Idols, took hold of the Promiſe of God, which was made unto the Seed of *Abraham*, that is to ſay, Chriſt in whom all Nations ſhould be bleſſed. And if there be any of the *Papiſts* which ſhall be ſaved, they muſt ſimply lean not to their own good Deeds and Deſerts, but to the Mercy of God offered unto us in Chriſt, and ſay with *Paul*: *I have not mine own Righteouſneſs which is of the Law, but that which is by Faith in Chriſt*, (Phil. iii. 9.)

Verſe 31. *Then Brethren we are not Children of the Servant but of the Free-woman.*

Paul here concludeth his Allegory of the barren Church, and of the fruitful People of the Law. We are not (ſaith he) the Children of the Bond-woman; that is to ſay, we are not under the Law which begetteth unto Bondage, that is, which terrifieth, accuſeth and bringeth to Deſperation: but we are delivered from it by Chriſt; therefore it cannot terrify nor condemn us. Of this we have ſpoken enough before. Moreover, although the Sons of the Bond-woman do perſecute us never ſo much for a Time, yet this is our comfort, that they ſhall be compelled to leave the Inheritance unto us, which belongeth unto us that are the Sons of the Free-woman, and ſhall at length be caſt into utter Darkneſs, (*Matt.* xxv. 30.)

Paul therefore by theſe Words [Bond-woman and Free-woman] took occcaſion (as we have heard) to reject the Righteouſneſs of the Law, and to confirm the Doctrine of Juſtification. And of purpoſe he taketh hold of this Word [Free-woman] vehemently urging and amplifying the ſame, eſpecially in the Beginning of the Chapter following. Whereupon he taketh occaſion to Reaſon of Chriſtian Liberty, the Knowledge whereof is very neceſſary: For the Pope hath in a Manner quite overthrown it, and made

made the Church ſubject to Man's Traditions and Ceremonies, and to a moſt miſerable and filthy Bondage. That Liberty which is purchaſed by Chriſt, is unto us at this Day a moſt ſtrong Fort, whereby we defend ourſelves againſt the Tyranny of the Pope. Wherefore we muſt diligently conſider this Doctrine of Chriſtian Liberty, as well to confirm the Doctrine of Juſtification, as alſo to raiſe up and comfort weak Conſciences againſt ſo many Troubles and Offences, which our Adverſaries do impute unto the Goſpel. Now, Chriſtian Liberty is a very ſpiritual Thing, which the carnal Man doth not underſtand. (*Rom.* ix. 23.) Yea they which have the firſt Fruits of the Spirit, and can talk well thereof, do very hardly retain it in their Heart. It ſeemeth to Reaſon that it is a Matter of ſmall Importance. Therefore if the Holy Ghoſt do not magnify it that it may be eſteemed accordingly, it is condemned.

CHAP. V.

PAUL now drawing towards, the End of his Epiſtle, diſputeth very vehemently in Defence of the Doctrine of Faith and Chriſtian Liberty, againſt the falſe Apoſtles, the Enemies and Deſtroyers of the ſame; againſt whom he caſteth out very thundring Words, to beat them down and utterly to vanquiſh them. And wherewithal he exhorteth the *Galatians* to fly their pernicious Doctrine as a dangerous Poiſon. In his Exhortation he intermingleth Threatnings and Promiſes, trying every Way that he may keep them in that Liberty which Chriſt hath purchaſed for them ſaying:

Verſe 1. *Stand faſt therefore in that Liberty wherein Chriſt hath made us Free.*

That is to ſay: Be ye ſtedfaſt. So *Peter* ſaith; (1 *Pet.* v. 8, 9.) *Be ſober and watch, for your Adverſary the Devil as a roaring Lion walketh about, ſeeking whom he may devour; whom reſiſt, being ſtedfaſt in the Faith.* Be ye not careleſs (ſaith he) but ſtedfaſt and conſtant. Lie not down and ſleep, but ſtand up. As if he would ſay: It ſtandeth you in hand to be watchful and conſtant, that ye may keep and hold faſt that Liberty wherein Chriſt has made you free. They that are ſecure and negligent, cannot keep this Liberty. For Satan moſt deadly hateth the Light of the Goſpel, that is to ſay, the Doctrine of Grace, Liberty, Conſolation, and Life. Therefore when he ſeeth that it beginneth once to appear, forthwith he fighteth againſt it with all Might and Main, ſtirring up Storms and Tempeſts to hinder the Courſe thereof, and utterly to overthrow it. Wherefore *Paul* warneth the Faithful not to ſleep, not to be negligent; but conſtantly and valiently to reſiſt Satan, that he ſpoil them not of that Liberty which Chriſt hath purchaſed for them.

Every Word hath here a certain Vehemency. *Stand*, (ſaith he) As if he ſhould ſay: Here have ye need of great Diligence and Vigilancy. *In that Liberty.* In what Liberty? Not in that wherewith the Emperor hath made

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us free, but that wherewith Chriſt hath made us free. The Emperor hath given, or rather was compelled to give to the Biſhop of *Rome* a free City, and other Lands; alſo Immunities, Privileges and Prerogatives, *&c.* This is alſo a Liberty, but it is a civil Liberty, whereby the Pope with all his Clergy is exempt from all public Charges. Moreover, there is a fleſhly, or rather a deviliſh Liberty, whereby the Devil chiefly reigneth throughout the whole World. For they that enjoy this Liberty, obey neither God nor Laws, but do what they liſt. This Liberty the People ſeek and embrace at this Day: And ſo do the Sectaries, which will be at Liberty in their Opinions and in all their Doings, to the End they may teach and do whatſoever they dream to be good and ſound without Apprehenſion. Theſe ſtand in that Liberty wherein the Devil hath made them free. But we ſpeak not here of this Liberty, albeit the whole World ſeeketh no other Liberty. Neither do we ſpeak of the civil Liberty, but of a far other Manner of Liberty, which the Devil hateth and reſiſteth with all his Power.

This is that Liberty whereby Chriſt hath made us free, not from an earthly Bondage, or from the *Babylonical* Captivity, or from the Tyranny of the *Turks*, but from God's everlaſting Wrath. And where is this done? In the Conſcience. There reſteth our Liberty, and goeth no farther. For Chriſt hath made us free, not civilly, nor carnally, but divinely, that is to ſay, we are made free in ſuch Sort, that our Conſcience is now free and quiet, not fearing the Wrath of God to come. This is that true and ineſtimable Liberty; to the Excellency and Majeſty whereof, if we compare the other, they are but as one Drop of Water in reſpect of the whole Sea. For who is able to expreſs what a Thing it is, when a Man is aſſured in his Heart, that God neither is nor will be angry with him, but will be for ever a merciful and a loving Father unto him for Chriſt's ſake? This is indeed a marvellous and incomprehenſible Liberty, to have the moſt high and ſovereign Majeſty ſo favourable unto us, that he doth not only defend, maintain and ſuccour us in this Life, but alſo as touching our Bodies will ſo deliver us, that our Bodies, which are ſown in Corruption, in Diſhonour and Infirmity, ſhall riſe again in Incorruption, in Glory and Power. (1 *Cor.* xv. 42, 43, 44.) Wherefore, this is an ineſtimable Liberty, that we are made free from the Wrath of God for ever; and is greater than Heaven and Earth, and all other Creatures.

Of this Liberty there followeth another, whereby through Chriſt we are made free from the Law, Sin, Death, the Power of the Devil, Hell, *&c.* For, as the Wrath of God cannot terrify us, for that Chriſt hath delivered us from the ſame, ſo the Law, Sin and Death, cannot accuſe and condemn us. And although the Law accuſe us, and Sin terrify us, yet they cannot drive us to Deſperation. For Faith, which overcometh the World, by-and-by ſaith: Theſe Things belong not unto me; for Chriſt hath made me free, and delivered me from them all. Likwiſe Death, which is the moſt mighty and moſt dreadful Thing in all the World, is utterly vanquiſhed in the Conſcience by this Liberty of the Spirit. Wherefore the Majeſty of this Chriſtian Liberty is highly to be eſteemed, and diligently conſidered. It is an eaſy Matter for a Man to ſpeak theſe Words, *Freedom from the Wrath of God, Sin and Death*; but, in the Time of Temptation, Experience and Practice, to apply them to himſelf, and to feel the Excellency of this Liberty and the Fruit thereof, it is a harder Matter than can be expreſſed.

Therefore our Conſcience muſt be inſtructed and prepared before-hand, that when we feel the Accuſation of the Law, the Terrors of Sin, the Hour of Death, and the Wrath of God, we may remove theſe heavy Sights and fearful Fantaſies out of our Minds, and ſet in the Place thereof the Freedom purchaſed by Chriſt, the Forgiveneſs of Sins, Righteouſneſs, Life, and the everlaſting Mercy of God. And albeit the Feeling of the contrary be very ſtrong, yet let us aſſure ourſelves that it ſhall not long endure, according to that ſaying of the Prophet, *For a Moment, in mine Anger, I hid my Face from thee for a little Seaſon; but with everlaſting Mercy I have Compaſſion on thee.* (Iſa. lxv. 8.) But this is very hard to do. Wherefore, that Liberty which Chriſt hath purchaſed for us, is not ſo ſoon believed as it is named. If it could be apprehended with a ſure and a ſtedfaſt Faith, then no Rage or Terror of the World, of the Law, Sin, Death or the Devil could be ſo great, but by-and-by it ſhould be ſwallowed up as a little-Drop of Water is ſwallowed of the main Sea. And certainly this Chriſtian Liberty ſwalloweth up at once, and taketh quite away the whole Heap of Evils, the Law, Sin, Death, God's Wrath, and briefly the Serpent himſelf, with his Head and whole Power, and, in the ſtead thereof, it placeth Righteouſneſs, Peace and everlaſting Life, *&c.* (Luke xi. 28.) But bleſſed is he that underſtandeth and believeth.

Let us learn, therefore, to magnify this our Liberty, purchaſed by Jeſus Chriſt the Son of God; by whom all things were created both in Heaven, and Earth. Which Liberty he hath purchaſed with no other Price than with his own Blood, to deliver us, not from any bodily or temporal Servitude, but from a ſpiritual and everlaſting Bondage under mighty and invincible Tyrants, to wit, the Law, Sin, Death and the Devil, and ſo to reconcile us unto God his Father. Now ſince theſe Enemies are overcome, and we reconciled unto God by the Death of his Son, it is certain that we are righteous before God, and that whatſoever we do, pleaſeth him. And altho' there be certain Remnants of Sin yet ſtill in us, they are not laid to our Charge, but pardoned for Chriſt's ſake.

Paul uſeth Words of great Force and Vehemency. *Stand* (ſaith he) *in that Liberty wherein Chriſt hath made you free.* This Liberty then is not given unto us by the Law, or for our Righteouſneſs, but freely for Chriſt's Sake: Which Thing *Paul* here witneſſeth and plainly declareth throughout his whole Epiſtle. Chriſt alſo, in the eighth of *John*, ſaith, *If the Son ſhall make you free, ye ſhall be free indeed.* He only is ſet betwixt us and the Evils which trouble and afflict us: He hath overcome them and taken them away, ſo that they can no more oppreſs us nor condemn us. In the ſtead of Sin and Death, he giveth unto us Righteouſneſs and everlaſting Life; and by this Means he changeth the Bondage and Terrors of the Law, into the Liberty of Conſcience and Conſolation of the Goſpel, which ſaith, *Be of good Comfort, my Son, thy Sins are forgiven thee.* (Matt. ix. 2.) Whoſoever then believeth in Chriſt the Son of God, he hath this Liberty.

Reaſon cannot perceive the Excellency of this Matter; which, when a Man conſidereth in Spirit, he ſhall ſee that it is ineſtimable. For who is able to conceive in his Mind how great and unſpeakable a Gift it is to have the Forgiveneſs of Sins, Righteouſneſs, and everlaſting Life, in the ſtead of the Law, Sin, Death and the Wrath of God, and to have God himſelf favourable and merciful for ever? The *Papiſts* and the Hypocrites, that ſeek the

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Righteouſneſs of the Law, or their own Righteouſneſs, do glory that they likewiſe have Remiſſion of Sins, Righteouſneſs, Life, and the Grace of God. For they vaunt that they alſo have this Liberty, and they promiſe the ſame unto others; but in very deed they are the Servants of Corruption, and in the Time of Temptation all their vain Confidence vaniſheth away even in a Moment. For they truſt unto the Works and Satisfactions of Men, and not to the Word of God, nor unto Chriſt. Wherefore it is impoſſible for the Juſticiaries, which ſeek to win Heaven, Life and Salvation by Works and Merits, to know what the Liberty and Deliverance from Sin is.

Contrariwiſe, our Liberty hath for her Foundation Chriſt himſelf, who is our everlaſting high Biſhop, ſitting at the Right-hand of God, and making Interceſſion for us. Wherefore the Forgiveneſs of Sins, Righteouſneſs, Life and Liberty, which we have through him, is ſure, certain and perpetual, ſo that we believe the ſame. Wherefore, if we cleave unto Chriſt with a ſtedfaſt Faith, and ſtand faſt in that Liberty wherein he hath made us free, we ſhall obtain thoſe ineſtimable Gifts; but if we be careleſs and negligent, we ſhall loſe them. It is not without Cauſe that *Paul* biddeth us watch and ſtand faſt; for he knew that the Devil ſeeketh nothing more than to ſpoil us of this Liberty which coſt Chriſt ſo great a Price, and to entangle us again by his Miniſters in the Yoke of Bondage, as followeth.

Verſe 1. *And be not entangled again with the Yoke of Bondage.*

Paul hath ſpoken moſt effectually and profoundly a s concerning Grace and Chriſtian Liberty, and with high and mighty Words hath exhorted the *Galatians* to continue in the ſame; for it is eaſily loſt. Therefore he biddeth them ſtand faſt, leſt that, through Negligence or Security, they fall back again from Grace and Faith, to the Law and Works. Now, becauſe Reaſon judgeth that there can be no Danger in preferring the Righteouſneſs of the Law before the Righteouſneſs of Faith, therefore with a certain Indignation he inveigheth againſt the Law, and with great Contempt he calleth it a Yoke, yea a Yoke of Bondage. So *Peter* calleth it alſo, *Why tempt ye God, to lay a Yoke on the Deſciples Necks, which neither our Fathers nor we were able to bear?* (Acts xv.) And thus he turneth all Things to the contrary. For the falſe Apoſtles did abaſe the Promiſe, and magnified the Law and the Works thereof in this wiſe: "If ye will be made free" (ſay they) "from Sin and Death, and obtain Righteouſneſs and Life, fulfil the Law, "be circumciſed, obſerve Days, Months, Times and Years, offer Sacri-"fices, and do ſuch other like Things; then ſhall this Obedience of the "Law juſtify and ſave you." But *Paul* ſaith the contrary. They (ſaith he) that teach the Law after this Sort, do not ſet Men's Conſciences at Liberty, but ſnare and entangle them with a Yoke, yea and that with a Yoke of Bondage.

He ſpeaketh therefore of the Law very baſely and contemtuouſly, and calleth it a hard Bondage and a ſervile Yoke. And this he doth not without great Cauſe. For this pernicious Opinion of the Law, that it juſtifieth and maketh Men righteous before God, is deeply rooted in Man's Reaſon, and all Mankind is ſo wrapped in it, that it can hardly get out. And *Paul* ſeemeth here to compare thoſe that ſeek Righteouſneſs by the Law, unto Oxen that be tied to the Yoke, to the End he might take from it the Glory of Juſtifying and of Righteouſneſs. For, like as Oxen do draw in the Yoke

Yoke with great Toil, receive nothing thereby but Forrage or Paſture, and when they be able to draw the Yoke no more, are appointed to the Slaughter; even ſo, they that ſeek Righteouſneſs by the Law, are Captives, and oppreſſed with the Yoke of Bondage, that is to ſay, with the Law; and when they have tired themſelves a long Time in the Works of the Law with great and grievous Toil, in the End this is their Reward, that they are miſerable and perpetual Servants. And whereof? Even of Sin, Death, God's Wrath, and of the Devil. Wherefore there is no greater or harder Bondage, than the Bondage of the Law. It is not without Cauſe then, that *Paul* calleth it the Yoke of Bondage. For as we have often ſaid before, the Law doth but reveal, increaſe and aggravate Sin, accuſe, terrify, condemn and gender Wrath, and finally it driveth poor Conſciences into Deſperation, which is the moſt miſerable and moſt grievous Bondage that can be. (*Rom.* iii. 3, 4, 5.)

He uſeth therefore very vehement Words, For he would gladly perſuade them that they ſhould not ſuffer this intolerable Burden to be laid upon their Shoulders by the falſe Apoſtles, or be entangled again with the Yoke of Bondage. As if he ſhould ſay, We ſtand not here upon a Matter of ſmall Importance, but either of everlaſting Liberty, or everlaſting Bondage. For like as Freedom from God's Wrath and all Evils is not temporal or carnal, but everlaſting; even ſo the Bondage of Sin, Death, the Devil and Damnation (wherewith all they be oppreſſed which will be made righteous and ſaved by the Law) is not corporal and ſuch as continueth for a Time, but everlaſting. For ſuch Workers of the Law as go about to perform and accompliſh all Things preciſely and exactly (for of ſuch *Paul* ſpeaketh) can never find Quietneſs and Peace of Conſcience in this Life. They always doubt of the good Will of God towards them. They are always in Fear of Death, the Wrath and Judgment of God, and after this Life they ſhall be puniſhed for their Unbelief with everlaſting Damnation.

Therefore the Doers of the Law, and ſuch as ſtand altogether upon the Righteouſneſs and Works thereof, are rightly called the Devil's Martyrs. They take more Pains, and puniſh themſelves more in purchaſing Hell, (according to the Proverb) than the Martyrs of Chriſt do in obtaining Heaven. For they are tormented two Manner of Ways: Firſt, they miſerably afflict themſelves whilſt they live here, by doing of many hard and great Works, and all in vain; and afterwards, when they die, they reap for a Recompence eternal Damnation. Thus are they moſt miſerable Martyrs, both in this Life and in the Life to come, and their Bondage is everlaſting. Contrariwiſe, the Godly have Troubles in this World, but in Chriſt they have Peace, becauſe they believe that he hath overcome the World. (*John* xvi. 33.) Wherefore we muſt ſtand faſt in that Freedom which Chriſt hath purchaſed for us by his Death, and we muſt take good Heed that we be not entangled again with the Yoke of Bondage; as it happeneth at this Day to the fantaſtical Spirits. who falling away from Faith and from this Freedom, have procured unto themſelves here a temporal Bondage, and in the World to come ſhall be oppreſſed with an everlaſting Bondage. As for the *Papiſts*, the moſt Part of them are become at this Day plain Epicures. Therefore, while they may, they uſe the Liberty of the Fleſh, ſinging this careleſs Song, *Ede, bibe, lude, poſt mortem nulla voluptas:* That is, *Eat, drink, and make good Cheer, for after this Life there is no Pleaſure.* But they are the very Bond-

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ſlaves of the Devil, by whom they are holden Captives at his Will and Pleaſure; therefore they ſhall feel this everlaſting Bondage in Hell. Hitherto *Paul*'s Exhortation hath been vehement and earneſt, but that which followeth doth far paſs it.

Verſe 2. *Behold, I,* Paul, *ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.*

Paul here wonderfully ſtirred up with Zeal and Fervency of Spirit, thundereth againſt the Law and Circumciſion: and theſe thundering Words proceeding of great Zeal, the Holy Ghoſt wreſtleth from him, when he ſaith, *Behold, I,* Paul, *&c.* I (I ſay) who know that I have not received the Goſpel by Man, but by the Revelation of Jeſus Chriſt, and have Commiſſion and Authority from above, to publiſh and to preach the ſame unto you, do tell you, that, if ye be circumciſed, Chriſt ſhall profit you nothing at all. This is a very hard Sentence, whereby *Paul* declareth, that to be circumciſed, is as much as to make Chriſt utterly unprofitable; not in reſpect of himſelf, but of the *Galatians*, who, being deceived by the Subtilty of the falſe Apoſtles, believed, that, beſides Faith in Chriſt, it was needful for the Faithful to be circumciſed, without the which they could not obtain Salvation.

This Place is as it were a Touch-Stone, whereby we may moſt certainly and freely judge of all Doctrines, Works, Religions and Ceremonies of all Men. Whoſoever teach that there is any Thing neceſſary to Salvation (whether they be *Papiſts*, *Turks*, *Jews*, or *Sectaries*) beſides Faith in Chriſt, or ſhall deviſe any Work or Religion, or obſerve any Rule, Tradition or Ceremony whatſoever, with this Opinion that by ſuch Things they ſhall obtain Forgiveneſs of Sins, Righteouſneſs and everlaſting Life; they hear in this Place the Sentence of the Holy Ghoſt pronounced againſt them by the Apoſtle, that Chriſt profiteth them nothing. Seeing *Paul* durſt give this Sentence againſt the Law and Circumciſion, which were ordained of God himſelf, what durſt he not do againſt the Chaff and the Droſs of Mens Traditions?

Wherefore, this Place is a terrible Thunderbolt againſt all the Kingdom of the Pope. For all the Prieſts, Monks and Hermits, that live in their Cloyſters (I ſpeak of the beſt of them) repoſed all their Truſt and Confidence in their own Works, Righteouſneſs, Vows and Merits, and not in Chriſt, whom they moſt wickedly and blaſphemouſly imagine to be an angry Judge, an Accuſer and Condemner; and therefore here they hear their Judgment, that Chriſt profiteth them nothing. For if they can put away Sins, and deſerve Forgiveneſs of Sins and everlaſting Life, through their own Righteouſneſs and Straitneſs of Life, then to what Purpoſe was Chriſt born? What Profit have they by his Death and Bloodſhedding, by his Reſurrection, Victory over Sin, Death and the Devil, ſeeing they are able to overcome theſe Monſters by their own Strength? and what Tongue can expreſs, or what Heart can conceive how horrible a Thing it is to make Chriſt unprofitable? Therefore the Apoſtle caſteth out theſe Words with great Diſpleaſure and Indignation, *If ye be circumciſed, Chriſt ſhall profit you nothing*; that is to ſay, no Profit ſhall redound unto you of all his Benefits, but he hath beſtowed them all upon you in vain.

Hereby it appeareth ſufficiently, that nothing under the Sun is more hurtful than the Doctrine of Men's Traditions and Works, for they utterly abolish and overthrow at once the Truth of the Goſpel, Faith, the true worſhipping of God, and Chriſt himſelf, in whom the Father hath ordained all Things. *In Chriſt are hid all the Treaſures of Wiſdom and Knowledge. In him dwelleth the Fulneſs of the Godhead bodily.* (Col. ii.) Wherefore, all they that are either Authors or Maintainers of the Doctrine of Works, are Oppreſſors of the Goſpel, make the Death and Victory of Chriſt unprofitable, blemiſh and deface his Sacraments, and utterly take away the true Uſe thereof, and briefly, they are Blaſphemers, Enemies and Deniers of God, and of all his Promiſes and Benefits. Whoſo is not moved with theſe Words of *Paul*, (which calleth the Law a Yoke of Bondage, and ſaith, that they which affirm the keeping of Circumciſion to be neceſſary to Salvation, make Chriſt unprofitable) and cannot be given from the Law and Circumciſion, nor yet from the Confidence which he hath in his own Righteouſneſs and Works, nor be ſtirred up to ſeek that Liberty which is in Chriſt, his Heart is harder than Stone and Iron.

This is therefore a moſt certain and clear Sentence, that Chriſt is unprofitable, that is to ſay, he is born, crucified and riſen again in vain to him that is circumciſed, that is, which putteth his Truſt in Circumciſion. For (as I have ſaid before) *Paul* ſpeaketh not here of the Work of Circumciſion, (which hurteth not him that hath no Affiance or Opinion of Righteouſneſs in it) but of the Uſe of the Work, that is to ſay, of the Confidence and Righteouſneſs that is annexed to the Work: For we muſt underſtand *Paul* according to the Matter whereof he intreateth, or according to the Argument which he hath in Hand, which is that Men be not juſtified by the Law, by Works, by Circumciſion, or ſuch-like. He ſaith not that Works of themſelves are nothing; but the Confidence and Righteouſneſs of Works are nothing; for that maketh Chriſt unprofitable. Therefore whoſo receiveth Circumciſion, with this Opinion that it is neceſſary to Juſtification, to him Chriſt availeth nothing,

Let us bear this well in Mind in our Private Temptations, when the Devil accuſeth and terrifieth our Conſcience to drive it to Deſperation. For he is the Father of Lying, and the Enemy of Chriſtian Liberty; therefore he tormenteth us every Moment with falſe Fears, that when our Conſcience hath loſt this Chriſtian Liberty, it ſhould feel the Remorſe of Sin and Condemnation, and always remain in Anguiſh and Terror. When that great Dragon (I ſay) that old Serpent the Devil (who deceiveth the whole World, and accuſeth our Brethren in the Preſence of God Day and Night, *Apoc.* xii.) cometh and layeth unto thy Charge, that thou haſt not only done no Good, but haſt alſo tranſgreſſed the Law of God, ſay unto him, Thou troubleſt me with the Remembrance of my Sins paſt. Thou putteſt me alſo in Mind that I have done no Good. But this is nothing to me: For if either I truſted in mine own good Deeds, or diſtruſted becauſe I have done none, Chriſt ſhould both Ways profit me nothing at all. Therefore, whether thou lay my Sins before me, or my good Works, I paſs not: But removing both far out of my Sight, I only reſt in that Liberty wherein Chriſt hath made me free, I know him to be profitable unto me, therefore I will not make him unprofitable; which I ſhould do, if either I ſhould preſume

ſume to purchaſe myſelf Favour and everlaſting Life by my good Deeds, or ſhould deſpair of my Salvation becauſe of my Sins.

Wherefore let us learn with all Diligence to ſeparate Chriſt far from all Works, as well good as evil: from all Laws both of God and Man, and from all troubled Conſciences: for with all theſe Chriſt hath nothing to do. He hath to do, I grant, with afflicted Conſciences: howbeit not to afflict them more, but to raiſe them up, and in their Affliction to comfort them. Therefore if Chriſt appear in the Likeneſs of an angry Judge, or of a Law-giver that requireth a ſtrait accompt of our Life paſt: then let us aſſure ourſelves that it is not Chriſt, but a raging Fiend. For the Scripture painteth our Chriſt to be our Reconciliation, our Advocate and our Comforter. Such a one he is and ever ſhall be: he cannot be unlike himſelf,

Therefore whenſoever the Devil transforming himſelf into the Likeneſs of Chriſt, diſputeth with us after this Manner: This thou oughteſt, being admoniſhed by my Word, to have done, and haſt not done it: and this thou oughteſt not to have done, and haſt done it: know thou therefore that I will take on thee, *&c.* Let this nothing at all move us, but by-and-by let us thus think with ourſelves: Chriſt ſpeaketh not to poor afflicted and deſpairing Conſciences after this Manner: He addeth not Affliction to the afflicted: He breaketh not the bruiſed Reed, neither quencheth he the ſmoaking Flax. (*Iſa.* xlii. 3.) Indeed to the Hard-hearted he ſpeaketh ſharply: but ſuch as are terrified and afflicted, he moſt lovingly and comfortably allureth unto him, ſaying, *Come unto me all ye that travel and be heavy laden, and I will refreſh you.* (Matt. xi. 28.) *I came not to call the Righteous but Sinners to Repentance.* (ix. 13.) *Be of good Comfort my Son, thy Sins are forgiven thee.* (ix. 2.) *Be not afraid, I have overcome the World.* (John xvi. 33.) *The Son of Man came to ſeek out and to ſave that which was loſt.* (Luke xix. 10.) We muſt take good heed therefore leſt that we, being deceived with the wonderful Slights and infinite Subtilties of Satan, do receive an Accuſer and Condemner in the ſtead of a Comforter and Saviour: and ſo under the Vizour of a falſe Chriſt, that is to ſay, of the Devil, we loſe the true Chriſt and make him unprofitable unto us. Thus much have we ſaid as touching private and particular Temptations, and how we ſhould uſe ourſelves therein.

Verſe 3. *For I teſtify unto every Man which is circumciſed, that he is bound to keep the whole Law.*

The firſt Inconvenience is indeed very great, where *Paul* ſaith, that Chriſt profiteth them nothing which are circumciſed: And this that followeth is nothing leſs, where he ſaith, that they which are circumciſed, are bound to keep the whole Law. He ſpeaketh theſe Words with ſuch Earneſtneſs and Vehemency of Spirit, that he confirmeth them with an Oath: *I teſtify*, that is to ſay, I ſwear by the living God. But theſe Words may be expounded two Ways, negatively and affirmatively. Negatively, after this Manner: I teſtify unto every Man which is circumciſed, that he is bound to keep the whole Law, that is to ſay, that he performeth no Piece of the Law: yea that in the very Work of Circumciſion he is not circumciſed, and even in the fulfilling of the Law he fulfilleth it not, but tranſgreſſeth it. And this ſeemeth to me to be the ſimple and true Meaning of

Paul

Paul in this Place. Afterwards in the ſixth Chapter he expoundeth himſelf, ſaying, *They themſelves which are circumciſed, keep not the Law.* So he ſaith alſo before in the third Chapter: *Whoſoever are of the Works of the Law, are under the Curſe.* As if he ſaid: Although ye be circumciſed, yet are ye not righteous and free from the Law: but by this Deed ye are rather Debtors and Bond-Servants of the Law: And the more ye go about to ſatisfy the Law, and to be ſet free from it, the more ye entangle and ſnare yourſelves in the Yoke thereof, ſo that it hath more Power to accuſe and condemn you. This is to go backward like the Crab, and to waſh away Filth with Filth.

And this which I ſay by occaſion of *Paul*'s Words, I have learned both in myſelf and others. I have ſeen many which have painfully travelled, and upon mere Conſcience have done as much as was poſſible for them to do, in faſting, in prayer, in wearing of Hair, in puniſhing and tormenting their Bodies with ſundry Exerciſes (whereby at length they muſt needs have utterly conſumed them, yea although they had been made of Iron) and all to this End that they might obtain Quietneſs and Peace of Conſcience: notwithſtanding, the more they travelled, the more they were ſtricken down with Fear, and eſpecially when the Hour of Death approached, they were ſo fearful that I have ſeen many Murderers and other Malefactors condemned to Death, dying more courageouſly than they did, which notwithſtanding had lived very holily.

Therefore it is moſt true, that they which do the Law, do it not. For the more they go about to fulfil the Law, the more they tranſgreſs it. Even ſo we ſay and judge of Mens Traditions. The more a Man ſtriveth to pacify his Conſcience thereby, the more he troubleth and tormenteth it. When I was a Monk, I endeavoured as much as was poſſible, to live after the ſtrait Rule of mine Order, I was wont to ſhrive myſelf with great Devotion, and to reckon up all my Sins (yet being always very contrite before:) and I returned to Confeſſion very often, and throughly performed the Penance that was enjoined unto me: Yet for all this my Conſcience could never be fully certified, but was always in Doubt, and ſaid: This or that thou haſt not done rightly: thou waſt not contrite and ſorrowful enough: this Sin thou didſt omit in thy Confeſſion, *&c.* Therefore the more I went about to help my weak, wavering and afflicted Conſcience by Mens Traditions, the more weak and doubtful, and the more afflicted I was. And thus, the more I obſerved Mens Traditions, the more I tranſgreſſed them, and in ſeeking after Righteouſneſs by mine Order, I could never attain unto it: For it is impoſſible (as *Paul* ſaith) that the Conſcience ſhould be pacified by the Works of the Law, and much more by Mens Traditions, wlthout the Promiſe and glad Tidings concerning Chriſt.

Wherefore they that ſeek to be juſtified and quickned by the Law, are much further off from Righteouſneſs and Life, than the Publicans, Sinners and Harlots. For they cannot truſt to their own Works, ſeeing they be ſuch that they cannot hope to obtain Grace and Forgiveneſs of Sins thereby. For if Righteouſneſs and Works done according to the Law do not juſtify, how can Sins juſtify which are committed contrary to the Law? Therefore in this point they are in far better Caſe than the Juſticiaries: for they have no affiance in their own Works: which greatly hindereth true Faith in

Chriſt, if it do not utterly take it away. Contrariwiſe, the *Juſticiaries*, which abſtain outwardly from Sins, and live holily and without Blame in the Sight of the World, cannot be without the Opinion of their own Righteouſneſs, with which the true Faith in Chriſt cannot ſtand: And for this Cauſe they be more miſerable than the Publicans and Harlots, who offer not their good Works to God in his Diſpleaſure, that for the ſame he may recompence them with everlaſting Life (as the *Juſticiaries* do) for they have none to offer; but deſire that their Sins may be pardoned for Chriſt's ſake, *&c.*

The other Expoſition is affirmative. He that is circumciſed, is alſo bound to keep the whole Law. For he that receiveth *Moſes* in one Point, muſt of Neceſſity receive him in all. And it helpeth nothing to ſay, that Circumciſion is neceſſary, and not the reſt of *Moſes'* Laws. For by the ſame Reaſon that thou art bound to keep Circumciſion, thou art alſo bound to keep the whole Law. Now to be bound to keep the whole Law is nothing elſe but to ſhew, in effect, that Chriſt is not yet come. If this be true, then are we bound to keep all the *Jewiſh* Ceremonies and Laws touching Meats, Places and Times; and Chriſt muſt be looked for as yet to come, that he may aboliſh the *Jewiſh* Kingdom and Prieſthood, and ſet up a new Kingdom thoughout the whole World. But the whole Scripture witneſſeth, and the Sequel thereof plainly declareth, that Chriſt is already come, that, by his Death, he has redeemed Mankind, that he hath aboliſhed the Law, and that he hath fulfilled all Things which all the Prophets have foretold of him. Therefore the Law being clean aboliſhed and quite taken away, he hath given unto us Grace and Truth. It is not then the Law nor the Works thereof, but it is the Faith in Jeſus Chriſt that maketh a Man righteous.

Some would bind us, at this Day, to certain of *Moſes'* Laws that like them beſt, as the falſe Apoſtle would have done at that Time. But this is in no wiſe to be ſuffered. For, if we give *Moſes* Leave to rule over us in any Thing, we are bound to obey him in all Things. Wherefore we will not be burdened with any Law of *Moſes*. We grant that he is to be read amongſt us, and to be heard as a Prophet and a Witneſſ-bearer of Chriſt: And moreover, that out of him we may take good Examples of good Laws and holy Life. But we will not ſuffer him in any wiſe to have Dominion over our Conſcience. In this Caſe let him be dead and buried, and let no Man know where his Grave is. (*Deut.* xxxiv. 6.)

The former Expoſition, that is to ſay, the Negative, ſeemeth to me to be more apt and more ſpiritual; notwithſtanding both are good, and both do condemn the Righteouſneſs of the Law. The firſt is, that we are ſo far from obtaining Righteouſneſs by the Law, that the more we go about to accompliſh the Law, the more we tranſgreſs the Law. The ſecond is, that he, which will perform any Piece of the Law, is bound to keep the whole Law. And to conclude, that Chriſt profiteth them nothing at all which will be juſtified by the Law.

Hereby it appeareth that *Paul* meaneth nothing elſe, but that the Law is a plain Denial of Chriſt. Now it is a wonderful Thing that *Paul* dare affirm, that the Law of *Moſes*, which was given by God to the People of *Iſrael*, is a Denial of Chriſt. Why then did God give it? Before the

Coming of Chriſt, and before his Manifeſtation in the Fleſh, the Law was neceſſary. For the Law is our School-maſter to bring us unto Chriſt. But now that Chriſt is revealed; in that we believe in him, we are no longer under the School-maſter. Hereof we have ſpoken largely enough before the End of the third Chapter. Whoſo teacheth then that the Law is neceſſary to Righteouſneſs, teacheth a plain Denial of Chriſt and of all his Benefits, he maketh God a Liar, yea he maketh the Law alſo a Liar: For the Law itſelf beareth witneſs of Chriſt and of the Promiſes made as concerning Chriſt, and hath foretold that he ſhould be a King of Grace, and not of the Law.

Verſe 4. *Ye are aboliſhed* [or ſeparated] *from Chriſt; whoſoever are juſtified by the Law, ye are fallen from Grace.*

Here *Paul* expoundeth himſelf, and ſheweth that he ſpeaketh not ſimply of the Law, nor of the Works of Circumciſion, but of the Confidence and Opinion that Men have to be juſtified thereby. As if he would ſay, I do not utterly condemn the Law or Circumciſion, (for it is lawful for me to drink, to eat, and to keep Company with the *Jews* according to the Law: It is lawful for me to circumciſe *Timothy*) but to ſeek to be juſtified by the Law, as if Chriſt were not yet come, or, being now preſent, he alone were not able to juſtify, this is it which I condemn: for this is, to be ſeparated from Chriſt. Therefore, ſaith he, ye are aboliſhed, that is, ye are utterly void of Chriſt, Chriſt is not in you, he worketh not in you any more: Ye are not Partakers of the Knowledge, the Spirit, the Fellowſhip, the Favour, the Liberty, the Life, or the Doings of Chriſt, but ye are utterly ſeparate from him, ſo that he hath no more to do with you, nor ye with him.

Theſe Words of *Paul* are diligently to be noted, that to ſeek Righteouſneſs by the Law, is nothing elſe but to be ſeparated from Chriſt, and to make him utterly unprofitable. What can be ſpoken more mightily againſt the Law? What can be ſet againſt this Thunderbolt? Wherefore it is impoſſible that Chriſt and the Law ſhould dwell together in one Heart; for either the Law or Chriſt muſt give Place. But, if thou think that Chriſt and the Law can dwell together, then be thou ſure that Chriſt dwelleth not in thy Heart, but the Devil in the Likeneſs of Chriſt, accuſing and terrifying thee, and ſtraitly exacting of thee the Law and the Works thereof. For the true Chriſt (as I have ſaid before) neither calleth thee to a Reckoning for thy Sins, nor biddeth thee to truſt to thine own good Works. And the true Knowledge of Chriſt, or Faith, diſputeth not whether thou haſt done good Works to Righteouſneſs, or evil Works to Condemnation; but ſimply concludeth after this Sort, If thou have done good Works, thou art not therefore juſtified; or if thou have done evil Works thou art not therefore condemned. I neither take from good Works their Praiſe, nor commend evil Works. But in the Matter of Juſtification, I ſay, we muſt look how we may hold Chriſt, leſt, if we ſeek to be juſtified by the Law, we make him unprofitable unto us. For it is Chriſt alone that juſtifieth me, both againſt any evil Deeds, and without my good Deeds. If I have this Perſuaſion of Chriſt, I lay hold of the true Chriſt. But if I think that he exacteth the Law and Works of me to

Salvation,

Salvation, then he becometh unprofitable unto me, and I am utterly ſeparated from him.

Theſe are dreadful Sentences and Threatnings againſt the Righteouſneſs of the Law, and Man's own Righteouſneſs. Moreover, they are alſo moſt certain Principles which confirm the Article of Juſtification. This is then the final Concluſion: Either thou muſt forego Chriſt, or the Righteouſneſs of the Law. If thou retain Chriſt, thou art righteous before God; but if thou ſtick to the Law, Chriſt availeth thee nothing: Thou art bound to keep the whole Law, and thou haſt now Sentence already pronounced againſt thee: *Curſed is every one that fulfilleth not all the Things that are written in this Law.* (Deut. xxvii. 26.) As we have ſaid of the Law, ſo we ſay alſo of Men's Traditions. Either the Pope, with his religious Rout, muſt reject all thoſe Things wherein hitherto he hath put his Truſt, or elſe Chriſt ſhall be unprofitable to them. And hereby we may plainly ſee how pernicious and peſtilent the popiſh Doctrine hath been. For it hath led Men clean away from Chriſt, and made him altogether unprofitable. God complaineth in the 23d of *Jeremiah*, that the Prophets propheſied Lies and the Dreams of their own Heart, to the End that his People ſhould forget his Name. Therefore, like as the falſe Prophets, leaving the right interpretation of the Law, and the true Doctrine concerning the Seed of *Abraham*, in whom all the Nations of the Earth ſhould be bleſſed, preaching their own Dreams, to the End that the People ſhould forget their God: Even ſo, the *Papiſts* having darkened and defaced the Doctrine of Chriſt, ſo that they made it of none Effect, taught and ſet forth nothing elſe but the Doctrine of Works, whereby they drew the whole World away from Chriſt. Whoſo earneſtly conſidereth this Matter cannot but fear and tremble.

Verſe 4. *Ye are fallen from Grace.*

That is to ſay, ye are no longer in the Kingdom of Grace. For like as he that is in a Ship, on which Side ſoever he falleth into the Sea, is drowned, even ſo he which is fallen from Grace, muſt needs periſh. He therefore that will be juſtified by the Law, is fallen into the Sea, and hath caſt himſelf into Danger of eternal Death. Now, if they fall from Grace which will be juſtified by the moral Law, whither ſhall they fall, I pray you, which will be juſtified by their own Traditions and Vows? Even to the bottom of Hell. No forſooth, for they fly up into Heaven: for ſo they themſelves have taught us. "Whoſoever live (ſay they) according to the "Rule of St. *Francis*, *Dominick*, *Benedict*, or ſuch other, the Peace and "Mercy of God is upon them." Again, "All they that obſerve and "keep Chaſtity, Obedience, *&c.* ſhall have everlaſting Life." But let theſe Toys go to the Devil, from whence they came, and hearken what *Paul* teacheth thee here, and what Chriſt teacheth, ſaying, *He that believeth in the Son of God, hath everlaſting Life: But he that believeth not in the Son, ſhall not ſee Life, but the Wrath of God abideth upon him.* (John iii. 36.) Again, *He that believeth not is judged already.* (John iii. 18.)

Now, like as all the Doctrine of the *Papiſts* (to note this by the Way) concerning Mens Traditions, Works, Vows and Merits, was moſt com-

mon in the World: So was it thought to be the beſt and moſt certain of all others; whereby the Devil hath both ſet up and eſtabliſhed his Kingdom moſt mightily. Therefore, when we at this Day do impugn and vanquiſh this Doctrine by the Power of God's Word, as Chaff is driven away by the Wind, it is no marvel that *Satan* rageth ſo cruelly againſt us, raiſeth up Slanders and Offences every where, and ſetteth the whole World in our Tops. Then will ſome Man ſay, It had been better to have held our Peace; for then had none of theſe Evils been raiſed up. But we ought more to eſteem the Favour of God, whoſe Glory we ſet forth, than to care for the Tyranny of the World which perſecuteth us. For what is the Pope and the whole World in Compariſon of God? Indeed we are weak, and bear an heavenly Treaſure in brittle and earthly Veſſels: But although the Veſſels be never ſo brittle, yet is the Treaſure ineſtimable. (2 *Cor.* iv. 7.)

Theſe Words, *Ye are fallen from Grace*, muſt not be coldly or ſlenderly conſidered; for they are weighty and of great importance. He that falleth from Grace utterly loſeth the Atonement, the Forgiveneſs of Sins, the Righteouſneſs, Liberty and Life, that Jeſus Chriſt hath merited for us by his Death and Reſurrection; and inſtead thereof he purchaſeth to himſelf the Wrath and Judgment of God, Sin, Death, the Bondage of the Devil and everlaſting Damnation. And this Place ſtrongly confirmeth and fortifieth our Doctrine concerning Faith or the Article of Juſtification, and marvellouſly comforteth us againſt the cruel Rage of the *Papiſts*, that perſecute and condemn us as Heretics, becauſe we teach this Article. Indeed this Place ought to fear the Enemies of Faith and Grace, that is to ſay, all that ſeek Righteouſneſs by Works, from perſecuting and blaſpheming the Word of Grace, Life and everlaſting Salvation. But they be ſo hard-hearted, and obſtinate, that ſeeing they ſee not, and hearing they hear not, and when they read this dreadful Sentence of the Apoſtle pronounced againſt them, they underſtand it not. Let us leave them therefore unto themſelves: For they are blind, and Leaders of the Blind. (*Matt.* xv. 14.)

Verſe 5. *For we, in Spirit, wait for the Hope of Righteouſneſs through Faith.*

Paul here kniteth up the Matter with a notable Concluſion, ſaying, Ye will be juſtified by the Law, by Circumciſion, and by Works; but we ſeek not to be juſtified by this Means, leſt Chriſt ſhould be made utterly unprofitable unto us, and we become Debtors to perform the whole Law, and ſo finally fall away from Grace: But we wait in Spirit through Faith for the Hope of Righteouſneſs. Every Word is here diligently to be noted, for they are pithy and full of Power. He doth not only ſay as he is wont, We are juſtified by Faith, or in Spirit by Faith, but moreover he addeth, *We wait for the Hope of Righteouſneſs*, including Hope alſo, that he may comprehend the whole Matter of Faith.

Hope, after the Manner of the Scripture, is taken two Ways, namely, for the Thing that is hoped for, and for the Affection of him that hopeth. For the Thing that is hoped for, it is taken in the firſt Chapter to the *Coloſſians*: *For the Hope ſake which is laid up for you in Heaven*, that is to ſay, the Thing which ye hope for. For the Affection of him that hopeth, it is taken in the eighth to the *Romans*: *For we are ſaved by Hope.*

So

So Hope in this Place alſo may be taken two Ways, and ſo it yieldeth a double Senſe. The firſt is: We wait in Spirit through Faith for the Hope of Righteouſneſs, that is to ſay, the Righteouſneſs hoped for, which ſhall be certainly revealed in ſuch Time as pleaſeth the Lord to give it. The ſecond: We wait in Spirit by Faith for Righteouſneſs with Hope and Deſire: that is to ſay, we are righteous; howbeit our Righteouſneſs is not yet revealed, but hangeth yet in Hope. For as long as we live here, Sin remaineth in our Fleſh: there is alſo a Law in our Fleſh and Members, rebelling againſt the Law of our Mind, and leading us Captives unto the Service of Sin. (*Rom.* vii. 13.) Now, when theſe Affections of the Fleſh do rage and reign, and we on the other Side do through the Spirit wreſtle againſt the ſame, then is there a Place for Hope. Indeed we have begun to be juſtified through Faith; whereby alſo we have received the firſt Fruits of the Spirit, and the Mortification of the Fleſh is alſo begun in us; but we be not yet perfectly righteous. It remaineth then that we be perfectly juſtified, and this is it which we hope for. So our Righteouſneſs is not yet in actual Poſſeſſion, but lieth under Hope.

This is a ſweet and a ſound Conſolation, whereby afflicted and troubled Conſciences feeling their Sin, and terrified with every fiery Dart of the Devil, may be marvellouſly comforted. For the Feeling of Sin, the Wrath of God, Death, Hell and all other Terrors, is wonderful ſtrong in the Conflict of Conſcience; as I myſelf being taught by Experience do know. Then Counſel muſt be given to the poor Afflicted, in this wiſe: Brother, thou deſireſt to have a ſenſible Feeling of thy Juſtification; that is, thou wouldſt have ſuch a Feeling of God's Favour, as thou haſt of thine own Sin: but that will not be. But thy Righteouſneſs ought to ſurmount all Feeling of Sin: that is to ſay, thy Righteouſneſs or Juſtification whereupon thou holdeſt, ſtandeth not upon thine own Feeling, but upon thy hoping that it ſhall be revealed when it pleaſeth the Lord. Wherefore thou muſt not judge according to the Feeling of Sin which troubleth and terrifieth thee, but according to the Promiſe and Doctrine of Faith, whereby Chriſt is promiſed unto thee, who is thy perfect and everlaſting Righteouſneſs. Thus the Hope of the Afflicted conſiſting in the inward Affection, is ſtirred up by Faith in the midſt of all Terrors and feeling of Sin, to hope that he is righteous. Moreover, if Hope be here taken for the Thing which is hoped for, it is thus to be underſtood, that that which a Man now ſeeth not, he hopeth in Time ſhall be made perfect and clearly revealed.

Either Senſe may well ſtand; but the firſt touching the inward Deſire and Affection of Hoping, bringeth more plentiful Conſolation. For my Righteouſneſs is not yet perfect, it cannot yet be felt; yet I do not deſpair; for Faith ſheweth unto me Chriſt in whom I truſt, and when I have laid hold of him by Faith, I wreſtle againſt the fiery Darts of the Devil, and I take a good Heart through Hope againſt the Feeling of Sin, aſſuring myſelf that I have a perfect Righteouſneſs prepared for me in Heaven. So both theſe Sayings are true, that I am made righteous already by that Righteouſneſs which is begun in me; and alſo I am raiſed up in the ſame Hope againſt Sin, and wait for the full Conſummation of perfect Righteouſneſs in Heaven. Theſe Thinge are not rightly underſtood, but when they be put in Practice.

What Difference there is between Faith and Hope.

Here riſeth a Queſtion, What Difference there is between Faith and Hope? The Sophiſters and Schoolmen have laboured very much in this Matter, but they could never ſhew any Certainty. Yea to us which travel in the Holy Scriptures with much Diligence, and alſo with more Fulneſs and Power of Spirit (be it ſpoken without any Brag) it is hard to find any Difference. For there is ſo great Affinity between Faith and Hope, that the one cannot be ſeparate from the other. Notwithſtanding there is a Difference between them, which is gathered of their ſeveral Offices, diverſity of Working, and of their Ends.

Firſt, they differ in reſpect of their Subject, that is, of the Ground wherein they reſt: For Faith reſteth in the Underſtanding, and Hope reſteth in the Will; but in very deed they cannot be ſeparated, the one having Reſpect to the other, as the two Cherubims of the Mercy Seat, which could not be divided. (*Exod.* xxv. 20.)

Secondly, they differ in reſpect of their Office, that is, of their working. For Faith telleth what is to be done, it teacheth, preſcribeth and directeth, and it is a Knowledge. Hope is an Exhortation which ſtirreth up the Mind that it may be ſtrong, bold and courageous; that it may ſuffer and endure Adverſity, and in the midſt thereof wait for better Things.

Thirdly, they differ as touching their Object, that is, the ſpecial Matter whereunto they look. For Faith hath for her Object the Truth, teaching us to cleave ſurely thereto, and looking upon the Word and Promiſe of the Thing that is promiſed. Hope hath for her Object the Goodneſs of God, and looketh upon the Thing which is promiſed in the Word, that is, upon ſuch Matters as Faith teacheth us to be hoped for.

Fourthly, they differ in Order: For Faith is the beginning of Life before all Tribulation. (*Heb.* xi.) But Hope cometh afterwards, proceeding of Tribulation. (*Rom.* v.)

Fifthly, they differ by the diverſity of Working: For Faith is a Teacher and a Judge, fighting againſt Errors and Hereſies, judging Spirits and Doctrines: But Hope is as it were the General or Captain of the Field, fighting againſt Tribulation, the Croſs, Impatiency, Heavineſs of Spirit, Weakneſs, Deſperation and Blaſphemy, and it waiteth for good Things, even in the midſt of all Evils.

Therefore when I am inſtructed by Faith in the Word of God, and lay hold of Chriſt believing in him with my whole Heart, then am I righteous by this Knowledge. When I am ſo juſtified by Faith or by this Knowledge, by-and-by cometh the Devil the Father of Lies, and laboureth to extinguiſh my Faith by Wiles and Subtilties; that is to ſay, by Lies, Errors and Hereſies. Moreover, becauſe he is a Murderer, he goeth about alſo to oppreſs it by Violence. Here Hope wreſtling, layeth hold on the Thing revealed by Faith, and overcometh the Devil that warreth againſt Faith; and after this Victory followeth Peace and Joy in the Holy Ghoſt: So that in very deed, Faith and Hope can ſcarcely be diſcerned the one from the other, and yet is there a certain Difference between them. And that it may be the better perceived, I will ſet out the Matter by a Similitude.

In

In civil Government, Prudence and Fortitude do differ, and yet theſe two Virtues are ſo joined together, that they cannot eaſily be ſevered. Now, Fortitude is a conſtancy of Mind, which is not diſcouraged in Adverſity, but endureth valiently, and waiteth for better Things. But if Fortitude be not guided by Prudence, it is but Temerity and Raſhneſs. On the other Side, if Fortitude be not joined with Prudence, that Prudence is but vain and unprofitable. Therefore like as in Policy, Prudence is but vain without Fortitude: even ſo in Divinity, Faith without Hope is nothing: For Hope endureth Adverſity and is conſtant therein, and in the End overcometh all Evils. And on the other Side, like as Fortitude without Prudence is Raſhneſs, even ſo Hope without Faith is a Preſumption in Spirit, and a tempting of God; for it hath no knowledge of Chriſt and of the Truth which Faith teacheth, and therefore it is but a blind Raſhneſs and Arrogancy. Wherefore a godly Man afore all Things, muſt have a right underſtanding inſtructed by Faith, according to the which the Mind may be guided in Afflictions, that it may hope for thoſe good Things which Faith hath revealed and taught.

To be ſhort, Faith is conceived by Teaching; for thereby the Mind is inſtructed what the Truth is. Hope is conceived by Exhortation; for by Exhortation Hope is ſtirred up in Afflictions, which confirmeth him that is already juſtified by Faith, that he be not overcome by Adverſities, but that he may be able more ſtrongly to reſiſt them. Notwithſtanding if the Spark of Faith ſhould not give Light to the Will, it could not be perſuaded to lay hold upon Hope. We have Faith then, whereby we are taught, we underſtand and know the heavenly Wiſdom, apprehend Chriſt, and continue in his Grace. But as ſoon as we lay hold upon Chriſt by Faith and confeſs him forthwith our Enemies, the World, the Fleſh and the Devil, riſe up againſt us, hating and perſecuting us moſt cruelly both in Body and Spirit. Wherefore we thus believing and juſtified by Faith in Spirit, do wait for the Hope of our Righteouſneſs: And we wait through Patience; for we ſee and feel the flat contrary. For the World with his Prince the Devil aſſaileth us mightily both within and without. Moreover, Sin yet ſtill remaineth in us, which driveth us into Heavineſs. Notwithſtanding we give not over for all this, but raiſe up our Mind ſtrongly through Faith, which lightneth, teacheth and guideth the ſame. And thus we abide firm and conſtant, and overcome all Adverſities through him which hath loved us, until our Rightouſneſs which we believe and wait for be revealed. By Faith therefore we began, by Hope we continue, and by Revelation we ſhall obtain the whole. In the mean Time whilſt we live here, becauſe we believe, we teach the Word, and publiſh the Knowledge of Chriſt unto others. Thus doing we ſuffer Perſecution (according to this Text: *I believed, and therefore did I ſpeak, and I was ſore troubled.* Pſalm cxvi. 10.) with Patience, being ſtrengthened and encouraged through Hope; whereunto the Scripture exhorteth us with moſt ſweet and comfortable Promiſes taught and revealed unto us by Faith. And thus doth Hope ſpring up and increaſe in us, *(Rom.* xv.) *That through Patience and Comfort of the Scripture we may have Hope.*

Paul therefore, not without Cauſe joineth Patience in Tribulations, and Hope together in the 5th and 8th to the *Romans*, and in other Places alſo, for by them Hope is ſtirred up. But Faith (as alſo I have ſhewed before)

goeth before Hope; for it is the beginning of Life, and beginneth before all Tribulation: For it learneth Chriſt, and apprehendeth him, without the Croſs. Notwithſtanding the Knowledge of Chriſt cannot be long without the Croſs, without Troubles and Conflicts. In this Caſe the Mind muſt be ſtirred up to a Fortitude of Spirit (for Hope is nothing elſe but a ſpiritual Fortitude, as Faith is nothing elſe but a ſpiritual Prudence) which conſiſteth in ſuffering, according to this Saying: *That through Patience*, &c. Theſe three Things then dwell together in the Faithful: Faith, which teacheth the Truth, and defendeth from Errors: Hope, which endureth and overcometh all Adverſities, as well bodily as ghoſtly; and Charity, which worketh all good Things as it followeth in the Text. And ſo is a Man entire and perfect in this Life as well within as without, until the Righteouſneſs be revealed which he waiteth for; and this ſhall be a perfect and everlaſting Righteouſneſs.

Moreover, this Place containeth both a ſingular Doctrine and Conſolation. As touching the Doctrine, it ſheweth that we are made righteous, not by the Works, Sacrifices or Ceremonies of *Moſes*'s Law, much leſs by the Works and Traditions of Men, but by Chriſt alone. Whatſoever is in us beſides him, is of the Fleſh and not of the Spirit. Whatſoever then the World counteth to be good and holy without Chriſt, is nothing elſe but Sin, Error, and Fleſh. Wherefore Circumciſion and the Obſervation of the Law; alſo Works, Religions and Vows of the Monks, and of all ſuch as truſt in their own Righteouſneſs, are altogether carnal. But we (ſaith *Paul*) are far above all theſe Things in the Spirit and inward Man: For we poſſeſs Chriſt by Faith, and in the midſt of our Afflictions through Hope we wait for that Righteouſneſs which we poſſeſs already by Faith.

The Comfort is this; that in Serious Conflicts and Terrors, wherein the Feeling of Sin, Heavineſs of Spirit, Deſperation and ſuch like, is very ſtrong (for they enter deeply into the Heart and mightily aſſail it) thou muſt not follow thine own Feeling. For if thou do, thou wilt ſay: I feel the horrible Terrors of the Law and the Tyranny of Sin, not only rebelling againſt me, but alſo ſubduing and leading me captive, and I feel no Comfort or Righteouſneſs at all. Therefore I am a Sinner and not righteous. If I be a Sinner, then am I guilty of everlaſting Death. But againſt this Feeling thou muſt wreſtle, and ſay: Although I feel myſelf utterly overwhelmed and ſwallowed up with Sin, and my Heart telleth me that God is offended and angry with me, yet in very deed it is not true, but that mine own Senſe and Feeling ſo judgeth. The Word of God (which in theſe Terrors I ought to follow, and not mine own Senſe) teacheth a far other Thing; namely, *That God is near unto them that are of a troubled Heart, and ſaveth them that are of an humble Spirit.* (Pſalm xxxiv. 18.) Alſo, *He deſpiſeth not an humble and a contrite Heart.* (Pſalm li. 17.) Moreover, *Paul* ſheweth here, that they which are juſtified in Spirit by Faith, do not yet feel the Hope of Righteouſneſs, but wait ſtill for it.

Wherefore when the Law accuſeth and Sin terrifieth thee, and thou feeleſt nothing but the Wrath and Judgment of God, deſpair not for all that, but take unto thee the Armour of God, the Shield of Faith, the Helmet of Hope, and the Sword of the Spirit, and try how good and how valiant a Warrior thou art. Lay hold of Chriſt by Faith, who is

the Lord of the Law and Sin, and of all Things elſe which accompany them. Believing in him thou art juſtified: which Thing Reaſon and the feeling of thine own Heart when thou art tempted, do not tell thee, but the Word of God. Moreover, in the midſt of theſe Conflicts and Terrors which often return and exerciſe thee, wait thou patiently through Hope for Righteouſneſs, which thou haſt now by Faith, although it be yet but begun and imperfect, until it be revealed and made perfect in the Kingdom of Heaven.

But thou will ſay, I feel not myſelf to have any Righteouſneſs, or at the leaſt, I feel it but very little. Thou muſt not feel, but believe that thou haſt Righteouſneſs. And except thou believe that thou art righteous, thou doſt great Injury unto Chriſt, who hath cleanſed thee by the waſhing of Water through the Word. (*Eph.* v. 26.) who alſo died upon the Croſs, condemned Sin and killed Death, that through him thou mighteſt obtain Righteouſneſs and everlaſting Life. (1 *Cor.* xv. 3.) Theſe Things thou canſt not deny (except thou wilt openly ſhew thyſelf to be wicked and blaſphemous againſt God, and utterly to deſpiſe God, and all his Promiſes, Jeſus Chriſt with all his Benefits) and ſo conſequently thou canſt not deny but that thou art righteous.

Let us learn, therefore, in great and horrible Terrors, when our Conſcience feeleth nothing but Sin, and judgeth that God is angry with us, and that Chriſt hath turned his Face from us, not to follow the Senſe and Feeling of our own Heart, but to ſtick to the Word of God, which ſaith, that God is not angry, but looketh to the Afflicted, and to ſuch as are troubled in Spirit and tremble at his Word; (*Iſa* lxvi. 2.) and that Chriſt turneth not himſelf away from ſuch as labour and are heavy laden, but refreſheth and comforteth them. (*Matt.* xi. 28.) This Place therefore teacheth plainly, that the Law and Works bring us unto no Righteouſneſs or Comfort at all; but this doth the Holy Ghoſt only in the Faith of Chriſt who raiſeth up Hope in Terrors and Tribulations, which endureth and overcometh all Adverſities. Very few there be that know how weak and feeble Faith and Hope are under the Croſs, and in the Conflict. For it ſeemeth they are but a ſmoaking Flax, which is ready by-and-by to be put out with a vehement Wind. (*Iſa.* xli. 3.) But the Faithful, who believe in the midſt of theſe Aſſaults and Terrors, hoping againſt Hope, that is to ſay, fighting through Faith in the Promiſe as touching Chriſt, againſt the Feeling of Sin and of the Wrath of God, do afterwards find, by Experience, that the Spark of Faith, being very little (as it appeareth to natural Reaſon, for Reaſon can ſcarcely feel it) is as a mighty Fire, and ſwalloweth up all our Sins and all our Errors.

There is nothing more dear or precious in all the World, to the true Children of God, than this Doctrine. For they that underſtand this Doctrine, do know that whereof all the World is ignorant, namely, that Sin, Death and all other Miſeries, Afflictions and Calamities, as well corporal as ſpiritual, do turn to the Benefit and Profit of the Elect. Moreover, they know that God is then moſt dear unto them, when he ſeemeth to be fartheſt off, and that he is then a moſt merciful and loving Saviour, when he ſeemeth to be moſt angry to afflict and to deſtroy. (2 *Cor.* vi. 10.) Alſo they know that they have an everlaſting Righteouſneſs, which they wait for through Hope, as a certain and ſure Poſſeſſion laid up for them in

Heaven; even when they feel the horrible Terrors of Sin and Death. Moreover that they are then Lords of all Things, when they are moſt deſtitute of all Things, according to that Saying, *Having nothing, and yet poſſeſſing all Things.* This, ſaith the Scripture, is to conceive Comfort through Hope. But this Cunning is not learned without great and often Temptations.

Verſe 6. *For in Jeſus Chriſt neither Circumciſion availeth any Thing, neither Uncircumciſion, but Faith which worketh by Love.*

That is to ſay, Faith which is not feigned nor hypocritical, but true and lively. This is that Faith which exerciſeth and requireth good Works through Love. It is as much as to ſay, He that will be a true Chriſtian indeed, or one of Chriſt's Kingdom, muſt be a true Believer. Now he believeth not truly, if Works of Charity follow not his Faith. So on both Hands, as well on the Right-hand as on the left, he ſhutteth Hypocrites out of Chriſt's Kingdom. On the Left-hand he ſhutteth out the *Jews*, and all ſuch as will work their own Salvation, ſaying, *In Chriſt neither Circumciſion*, that is to ſay, no Works, no Service, no Worſhipping, no Kind of Life in the World, but Faith, without any Truſt in Works or Merits availeth before God. On the Right-hand he ſhutteth out all ſlothful and idle Perſons, which ſay, If Faith juſtify without Works, then let us work nothing, but let us only believe and do what we liſt. Not ſo, ye Enemies of Grace. *Paul* ſaith otherwiſe. And although it be true that only Faith juſtifieth, yet he ſpeaketh here of Faith in another reſpect, that is to ſay, that after it hath juſtified, it is not idle, but occupied and exerciſed in working through Love. *Paul* therefore in this Place ſetteth forth the whole Life of a Chriſtian Man, namely, that inwardly it conſiſteth in Faith towards God, and outwardly in Charity and good Works towards our Neighbour. So that a Man is a perfect Chriſtian inwardly through Faith before God, who hath no need of our Works, and outwardly before Men, whom our Faith profiteth nothing, but our Charity or our Works. Therefore, when we have heard or underſtood of this Form of Chriſtian Life, to wit, that it is Faith and Charity (as I have ſaid) it is not yet declared what Faith or what Charity is; for this is another Queſtion. For as touching Faith, or the inward Nature, Force and Uſe of Faith he hath ſpoken before, where he ſhewed that it is our Righteouſneſs, or rather our Juſtification before God. Here he joineth it with Charity and Works, that is to ſay, he ſpeaketh of the external Office thereof, which is to ſtir us up to do good Works, and to bring forth in us the Fruits of Charity to the Profit of our Neighbour.

Verſe 7. *Ye did run well: who did let you that ye did not obey the Truth?*

Theſe are plain Words. *Paul* affirmeth that he teacheth them the Truth and the ſelf-ſame Thing that he taught them before, and that they ran well ſo long as they obeyed the Truth, that is, they believed and lived rightly; but now they did not ſo, ſince they were miſled by the falſe Apoſtles. Moreover he uſeth here a new Kind of Speech in calling the Chriſtian Life a Courſe or a Race. For among the *Hebrews*, to run or to walk

walk ſignifieth as much as to live or to be converſant. The Teachers do run when they teach purely, and the Hearers or Learners do run when they receive the Word with Joy, and when the Fruits of the Spirit do follow. Which Thing was done as long as *Paul* was preſent, as he witneſſed before in the third and fourth Chapters. And here he ſaith, *Ye did run well*, that is to ſay, all Things went forward well and happily among you, ye lived very well, ye went on the right Way to everlaſting Life, which the Word of God promiſed you, *&c.*

Theſe Words, *Ye did run well*, contain in them a ſingular Comfort. This Temptation oftentimes exerciſeth the Godly, that their Life ſeemeth unto them to be rather a certain ſlow Creeping than a Running. But if they abide in ſound Doctrine, and walk in the Spirit, let this nothing trouble them, though their Doings ſeem to go ſlowly forward, or rather creep. God judgeth far otherwiſe. For that which ſeemeth unto us to be very ſlow and ſcarcely to creep, runneth ſwiftly in God's Sight. Again, that which is to us nothing elſe but Sorrow, Mourning and Death, is before God, Joy, Mirth and true Happineſs. Therefore Chriſt ſaith, *Bleſſed are ye that Mourn and weep, for ye ſhall receive Comfort:* (Matt. v. 4.) *ye ſhall laugh*, &c. (*Luke* vi. 21.) All Things ſhall turn to the beſt to them which believe in the Son of God, be it Sorrow, or be it Death itſelf. Therefore they be true Runners indeed, and whatſoever they do, it runneth well and goeth happily forward by the Furtherance of God's Spirit, which cannot ſkill of ſlow Proceedings.

Verſe 7. *Who did let you that you did not obey the Truth?*

They are hindered in this Courſe which fall away from Faith and Grace, to the Law and Works; as it happened to the *Galatians* being miſled and ſeduced by the falſe Apoſtles, whom covertly he reprehendeth with theſe Words, *Who did let you that you did not obey the Truth?* In like Manner he ſaid before in the 3d Chapter, *Who hath bewitched you that you ſhould not obey the Truth?* And here *Paul* ſheweth by the Way, that Men are ſo ſtrongly bewitched with falſe Doctrine that they embrace Lies and Hereſies in the ſtead of the Truth and ſpiritual Doctrine. And on the other Side, they ſay and ſwear that the ſound Doctrine which before they loved, is erroneous; and that their Error is ſound Doctrine, maintaining and defending the ſame with all their Power. Even ſo the falſe Apoſtles brought the *Galatians* (which ran well at the beginning) into this Opinion to believe that they erred and went very ſlowly forward when *Paul* was their Teacher. But afterwards they, being ſeduced by the falſe Apoſtles, and falling clean away from the Truth, were ſo ſtrongly bewitched with their falſe Perſuaſion, that they thought themſelves to be in an happy State, and that they ran very well. The ſame happeneth at this Day to ſuch as are ſeduced by the Sectaries and fantaſtical Spirits. Therefore I am wont to ſay, that falling in Doctrine cometh not of Man, but of the Devil, and is moſt perrillous, to wit, even from the high Heaven to the bottom Hell. For they that continue in Error, are ſo far off from acknowledging their Sin, that they maintain the ſame to be high Righteouſneſs. Wherefore it is impoſſible for them to obtain Pardon.

Verſe 8. *It is not the Perſuſion of him that calleth you.*

This is a great Conſolation and a ſingular Doctrine, whereby *Paul* ſheweth how the falſe Perſuaſion of ſuch as are deceived by wicked Teachers, may be rooted out of their Hearts. The falſe Apoſtles were jolly Fellows, and in outward Appearance far paſſing *Paul* both in Learning and Godlineſs. The *Galatians*, being deceived with this goodly Shew, ſuppoſed that when they heard them, they heard Chriſt himſelf, and therefore they judged their Perſuaſion to be of Chriſt. Contrariwiſe, *Paul* ſheweth that this Perſuaſion and Doctrine was not of Chriſt, who had called them in Grace, but of the Devil; and by this Means he won many of them from this falſe Perſuaſion. Likewiſe we at this Day revoke many from Error that were ſeduced, when we ſhew that their Opinions are fantaſtical, wicked, and full of Blaſphemies.

Again, this Conſolation pertaineth to all thoſe that are afflicted, which, through Temptation, conceive a falſe Opinion of Chriſt. For the Devil is a marvellous Perſuader, and knoweth how to amplify the leaſt Sin, yea a very Trifle, in ſuch Sort, that he which is tempted ſhall think it to be a moſt heinous and horrible Crime, and worthy of eternal Damnation. Here the troubled Conſcience muſt be comforted and raiſed up in ſuch Sort as *Paul* raiſed up the *Galatians*, to wit, that this Cogitation or Perſuaſion cometh not of Chriſt, foraſmuch as it fighteth againſt the Word of the Goſpel, which painteth out Chriſt, not as an Accuſer, a cruel Exactor, *&c.* but as a meek, humble-hearted, and a merciful Saviour and Comforter.

But if *Satan* (who is a cunning Workman, and will leave no Way unaſſayed) overthrow this, and lay againſt thee the Word and Example of Chriſt in this wiſe: True it is that Chriſt is meek, gentle and merciful, but to thoſe which are holy and righteous: Contrariwiſe, to the Sinners he threatneth Wrath and Deſtruction. (*Luke* xiii.) Alſo he pronounced that the Unbelievers are damned already. (*John* iii.) Moreover, Chriſt wrought many good Works: He ſuffered alſo many Evils, and commandeth us to follow his Example: But thy Life is neither according to Chriſt's Word, nor his Example: For thou art a Sinner, and there is no Faith in thee: Yea thou haſt done no Good at all, and therefore thoſe Sentences which ſet forth Chriſt as a ſevere Judge, do belong to thee, and not thoſe comfortable Sentences which ſhew him to be a loving and a merciful Saviour, *&c.* Here let him that is tempted, comfort himſelf after this Manner:

The Scripture ſetteth out Chriſt unto us two Manner of Ways: Firſt as a Gift. If I take hold of him in this Sort, I can want nothing. For *in Chriſt are hid all the Treaſures of Wiſdom and Knowledge.* (Col. ii. 3.) He, with all that is in him, *is made unto me of God, Wiſdom, Righteouſneſs, Sanctification, and Redemption.* (1 Cor. i. 30.) Therefore, although I have committed both many and grievous Sins, yet notwithſtanding, if I believe in him, they ſhall all be ſwallowed up by his Righteouſneſs. Secondly the Scripture ſetteth him forth as an Example to be follwed. Notwithſtanding, I will not ſuffer this Chriſt (I mean, as he is an Example) to be ſet before me, but only in the Time of Joy and Gladneſs

when I am out of Temptation (where I can ſcarely follow the thouſandth Part of his Example) that I may have him as a Mirror to behold and view how much is yet wanting in me, that I become not ſecure and careleſs. But in the Time of Tribulation I will not hear nor admit Chriſt, but as a Gift, who dying for my Sins, hath beſtowed upon me his Righteouſneſs, and hath done and accompliſhed that for me, which was wanting in my Life: *For he is the End and Fulfilling of the Law unto Righteouſneſs to every one that believeth.* (Rom. x. 4.)

It is good to know theſe Things, not only to the End that every one of us may have a ſure and a certain Remedy in the Time of Temptation, whereby we may eſchew that Venom of Deſperation, wherewith Satan thinketh to poiſon us: but alſo to the End we may be able to reſiſt the furious Sectaries and Schiſmaticks of our Time. For the *Anabaptiſts* count nothing more glorious in their whole Doctrine, than that they ſo ſeverely urge the Example of Chriſt and the Croſs: eſpecially ſeeing the Sentences are manifeſt wherein Chriſt commendeth the Croſs to his Diſciples. We muſt learn therefore how we may withſtand this Satan, transforming himſelf into the Likeneſs of an Angel. Which we ſhall do if we make a Difference between Chriſt ſet forth unto us ſometimes as a Gift, and ſometimes as an Example. The Preaching of him both Ways hath his convenient Time, which if it be not obſerved, the preaching of Salvation may be turned into Poiſon. Chriſt therefore muſt be ſet forth unto thoſe which are already caſt down and bruiſed through the heavy Burden and Weight of their Sins, as a Saviour and a Gift, and not as an Example of a Law-giver. But to thoſe that are ſecure and obſtinate, he muſt be ſet forth as an Example. Alſo the hard Sentences of the Scripture, and the horrible Examples of the Wrath of God muſt be laid before them: as of the Drowning of the whole World, of the Deſtruction of *Sodom* and *Gomorrah*, and ſuch other like, that they may repent. Let every Chriſtian therefore when he is terrified and afflicted, learn to caſt away the falſe Perſuaſion which he hath conceived of Chriſt, and let him ſay: O curſed Satan, why doſt thou now diſpute with me of Doing and Working, ſeeing I am terrified and afflicted for my Sins already? Nay rather, ſeeing I now labour and am heavy laden, (*Matt.* xi. 28.) I will not hearken to thee which art an Accuſer and a Deſtroyer, but to Chriſt the Saviour of Mankind, which ſaith, that he came into the World to ſave Sinners, to comfort ſuch as are in Terror, Anguiſh and Deſperation, and to preach Deliverance to the Captives, &c. This is the true Chriſt, and there is none other but he. I can ſeek Examples of holy Life in *Abraham*, *Iſaiah*, *John Baptiſt*, *Paul*, and other Saints: but they cannot forgive my Sins, they cannot deliver me from the Power of the Devil and from Death, they cannot ſave me and give me everlaſting Life. For theſe Things belong to Chriſt alone, whom God the Father hath ſealed. (*John* vi. 27.) therefore I will not hear thee, nor acknowledge thee for my Teacher, O Satan, but Chriſt, of whom the Father hath ſaid: *This is my well beloved Son in whom I am well pleaſed, hear him.* Let us learn in this wiſe to comfort ourſelves through Faith in Temptation, and in the Perſuaſion of falſe Doctrine: elſe the Devil will either ſeduce us by his Miniſters, or kill us with his fiery Darts.

Verſe 9. *A little Leaven doth leaven the whole Lump.*

This whole Epiſtle ſufficiently witneſſeth how *Paul* was grieved with the Fall of the *Galatians*, and how often he beat into their Heads (ſometimes chiding and ſometimes intreating them) the exceeding great and horrible Enormities that ſhould enſue upon this their Fall, unleſs they repented. This fatherly and apoſtolical Care and Admonition of *Paul* moved ſome of them nothing at all: For many of them acknowledged *Paul* no more for their Teacher, but preferred the falſe Apoſtles far above him: of whom they thought themſelves to have received the true Doctrine, and not of *Paul*. Moreover, the falſe Apoſtles, no doubt, ſlandered *Paul* among the *Galatians*, ſaying that he was an obſtinate and a contentious Fellow, which for a light Matter would break the Unity of the Churches, and for no other Cauſe but that he alone would be counted wiſe and be magnified of them. Through this falſe Accuſation they made *Paul* very odious unto many.

Some other which had not yet utterly forſaken his Doctrine, thought that there was no Danger in diſſenting a little from him in the Doctrine of Juſtification and Faith. Wherefore, when they heard that *Paul* made ſo heinous a Matter of that which ſeemed unto them to be but light and of ſmall Importance, they marvelled, and thus they thought with themſelves: Be it ſo that we have ſwerved ſomething from the Doctrine of *Paul*, and that there hath been ſome Fault in us: yet that being but a ſmall Matter, he ought to wink thereat, or at leaſt not ſo vehemently to amplify it, leſt by the Occaſion thereof the Concord of the Churches ſhould be broken. Whereunto he anſwereth with this Sentence: *A little Leaven leaveneth [or maker ſower] the whole Lump of Dough.* And this is a Caveat or an Admonition which *Paul* ſtandeth much upon. And we alſo ought greatly to eſteem the ſame at this Day. For our Adverſaries in like manner object againſt us that we are contentious, obſtinate, and intractable in defending our Doctrine, and even in Matters of no great Importance, But theſe are the crafty Fetches of the Devil, whereby he goeth about utterly to overthrow our Doctrine. To this we anſwer therefore with *Paul*, that *a little Leaven maketh ſower the whole Lump.*

In Philoſophy, a ſmall Fault in the Beginning, is a great and a foul Fault in the End. So in Divinity, one little Error overthroweth the whole Doctrine. Wherefore we muſt ſeparate Life and Doctrine far aſunder. The Doctrine is not ours, but God's, whoſe Miniſters only we are called: therefore we may not change or diminiſh one Tittle thereof. The Life is ours: therefore, as touching that, we are ready to do, to ſuffer, to forgive, *&c.* whatſoever our Adverſaries ſhall require of us, ſo that Faith and Doctrine may remain ſound and uncorrupt: of the which we ſay always with *Paul*: *A little Leaven leaveneth*, &c.

A ſmall Mote in the Eye hurteth the Eye. And our Saviour Chriſt ſaith: *The Light of the Body is the Eye: therefore when thine Eye is ſingle, then is thy whole Body light: but if thine Eye be evil, then thy Body is dark.* Again, *If thy Body ſhall have no Part dark, then ſhall all be light.* (Luke xi. 34, 36.) By this Allegory Chriſt ſignifieth that the Eye, that is to ſay, the Doctrine ought to be moſt ſimple, clear and ſincere, having in it

no Darkneſs, no Cloud, &c. And *James* the Apoſtle ſaith: *He that faileth in one Point is guilty of all.* This Place therefore maketh very much for us againſt theſe Cavillers which ſay, that we break Charity to the great Hurt and Damage of the Churches. But we proteſt that we deſire nothing more than to be at Unity with all Men: ſo that they leave unto us the Doctrine of Faith entire and uncorrupt; to the which all Things ought to give Place, be it Charity, an Apoſtle, or an Angel from Heaven.

Let us ſuffer them therefore to extol Charity and Concord as much as they liſt: but on the other Side, let us magnify the Majeſty of the Word and Faith. Charity may be neglected in Time and Place without any Danger: but ſo cannot the Word and Faith be. Charity ſuffereth all Things, giveth place to all Men. Contrariwiſe, Faith ſuffereth nothing, giveth place to no Man. Charity in giving place, in believing, in giving and forgiving, is oftentimes deceived, and yet notwithſtanding being ſo deceived, it ſuffereth no Loſs which is to be called true Loſs indeed, that is to ſay, it loſeth not Chriſt: Therefore it is not offended, but continueth ſtill conſtant in well doing, yea, even towards the Unthankful and Unworthy. Contrariwiſe in the Matter of Faith and Salvation, when Men teach Lies and Errors under the Colour of the Truth, and ſeduce many, here hath Charity no Place: for here we loſe not any Benefit beſtowed upon the Unthankful, but we loſe the Word, Faith, Chriſt, and everlaſting Life. Let it not move us therefore that they urge ſo much the keeping of Charity and Concord: For whoſo loveth not God and his Word, it is no matter what or how much he loveth.

Paul therefore, by this Sentence admoniſheth, as well Teachers as Hearers, to take heed that they eſteem not the Doctrine of Faith as a light Matter, wherewith they may dally at their Pleaſure. It is a bright Sun-beam coming down from Heaven, which lighteneth, directeth and guideth us. Now, like as the World with all his Wiſdom and Power is not able to ſtop or turn away the Beams of the Sun coming down from Heaven unto the Earth: even ſo can there be nothing added to the Doctrine of Faith, or taken from it: for that is an utter defacing and overthrowing of the Whole.

Verſe 10. *I have truſt in you through the Lord.*

As if he would ſay: I have taught, admoniſhed and reproved you enough, ſo that ye would hearken unto me. Notwithſtanding I hope well of you in the Lord. Here riſeth a Queſtion, whether *Paul* doth well when he ſaith he hath a good Hope or Truſt of the *Galatians*, ſeeing the holy Scripture forbiddeth any Truſt to be put in Men. Both Faith and Charity have their Truſt and Belief, but after divers Sorts by reaſon of the Diverſity of their Objects. Faith truſteth in God, and therefore it cannot be deceived: Charity believeth Man, and therefore it is often deceived. Now, this Faith that ſpringeth of Charity is ſo neceſſary to this preſent Life, that without it Life cannot continue in the World. For if one Man ſhould not believe and truſt another, what Life ſhould we live upon Earth? The true Chriſtians do ſooner believe and give Credit through Charity, than the Children of this World do. For Faith towards

Men

Men is a Fruit of the Spirit, or of Chriſtian Faith in the Godly. Hereupon *Paul* had a Truſt in the *Galatians*, yea though they were fallen from his Doctrine: but yet in the Lord. As if he ſhould ſay: I have a Truſt in you ſo far forth as the Lord is in you, and ye in him: that is to ſay, ſo far forth, as ye abide in the Truth. From which if you fall away, ſeduced by the Miniſters of Satan, I will not truſt unto you any more. Thus it is lawful for the Godly to truſt and believe Men.

Verſe 10. *That ye will be none otherwiſe minded.*

To wit, concerning Doctrine and Faith, than I have taught you, and ye have learned of me: That is to ſay, I have a good Hope of you, that ye will not receive any other Doctrine which ſhall be contrary to mine.

Verſe 10. *But he that troubleth you ſhall bear his Condemnation, whoſoever he be.*

By this Sentence *Paul*, as it were a Judge ſitting upon the Judgment-ſeat condemneth the falſe Apoſtles, calling them by a very odious Name, Troublers of the *Galatians*: whom they eſteemed to be very godly Men, and far better Teachers than *Paul*. And withal he goeth about to terrify the *Galatians* with this horrible Sentence, whereby he ſo boldly condemneth the falſe Apoſtles, to the End that they ſhould fly their falſe Doctrine as a moſt dangerous Plague. As if he ſhould ſay, What mean ye to give ear to thoſe peſtilent Fellows, which teach you not, but only trouble you? The Doctrine that they deliver unto you is nothing elſe but a Trouble unto your Conſciences. Wherefore, how great ſoever they be, they ſhall bear their Condemnation.

Now, a Man may underſtand by theſe Words: *Whoſoever he be*, that the falſe Apoſtles in outward Appearance were very good and holy Men. And peradventure there was amongſt them ſome notable Diſciple of the Apoſtles, of great Name and Authority. For it is not without Cauſe that he uſeth ſuch vehement and pithy Words. He ſpeaketh after the ſame Manner alſo in the firſt Chapter, ſaying: *If we, or an Angel from Heaven, preach unto you otherwiſe than we have preached unto you, let him be accurſed.* And it is not to be doubted, but that many were offended with this Vehemency of the Apoſtle, thinking thus with themſelves: Wherefore doth *Paul* break Charity? Why he is ſo obſtinate in ſo ſmall a Matter? Why doth he ſo raſhly pronounce Sentence of eternal Damnation againſt thoſe that are Miniſters as well as he? He paſſeth nothing of all this: but proceedeth on ſtill, and boldly curſeth and condemneth all thoſe that pervert the Doctrine of Faith, be they never ſo highly eſteemed, ſeem they never ſo holy and learned.

Wherefore (as I give often Warning) we muſt diligently diſcern between Doctrine and Life. Doctrine is Heaven, Life is the Earth. In Life is Sin, Error, Uncleanneſs, and Miſery, mingled with Vigenar, as the Proverb ſaith. There let Charity wink, forbear, be beguiled, believe, hope, and ſuffer all Things: there let Forgiveneſs of Sins prevail as much as may be, ſo that Sin and Error be not defended and maintained. But in Doctrine like as there is no Error, ſo it hath no need of

Pardon.

Pardon. Wherefore there is no Compariſon between Doctrine and Life. One little Point of Doctrine is of more Value than Heaven and Earth; and therefore we cannot abide to have the leaſt Jot thereof to be corrupted. But we can very well wink at the Offences and Errors of Life. For we alſo do daily err in Life and Converſation, yea all the Saints err: and this do they earneſtly confeſs in the Lord's-prayer, and in the Articles of our Faith. But our Doctrine, bleſſed be God, is pure: we have all the Articles of our Faith grounded upon the holy Scripture. Thoſe the Devil would gladly corrupt and overthrow. Therefore he aſſaileth us ſo craftily with this goodly Argument, that we ought not to break Charity and the Unity of the Churches.

Verſe 11. *And Brethren, If I yet preach Circumciſion, why do I yet ſuffer Perſecution? Then is the ſlander of the Croſs aboliſhed.*

Paul labouring by all Means poſſible to call the *Galatians* back again, reaſoneth now by his own Example. I have procured to myſelf (ſaith he) the Hatred and Perſecution of the Prieſts and Elders (*Acts* xiii. 50.) and of my whole Nation, becauſe I take away Righteouſneſs from Circumciſion: which if I would attribute unto it, the *Jews* would not only ceaſe to perſecute me, but alſo would love and highly commend me. But now, becauſe I preach the Goſpel of Chriſt and the Righteouſneſs of Faith, aboliſhing the Law and Circumciſion, therefore I ſuffer Perſecution. Contrariwiſe the falſe Apoſtles, to avoid the Croſs and this deadly Hatred of the *Jewiſh* Nation, do preach Circumciſion: and by this Means they obtain and retain the Favour of the *Jews:* as he ſaith in the ſixth Chapter following: *They compel you to be circumciſed*, &c. Moreover, they would gladly bring to paſs, that there ſhould be no Diſſention, but Peace and Concord between the *Gentiles* and the *Jews*. But that is impoſſible to be done without the Loſs of the Doctrine of Faith, which is the Doctrine of the Croſs and full of Offences, Wherefore when he ſaith: *If I yet preach Circumciſion, why do I yet ſuffer Perſecution? Then is the ſlander of the Croſs aboliſhed:* he meaneth that it were a great Abſurdity and Inconveniency, if the Offence of the Croſs ſhould ceaſe. After the ſame Manner he ſpeaketh, *Chriſt ſent me to preach the Goſpel, not with Wiſdom of Words, leſt the Croſs of Chriſt ſhould be made of none effect* (1 *Cor.* i.) As if he ſaid: I would not that the Offence and Croſs of Chriſt ſhould be aboliſhed.

Here may ſome Man ſay: The Chriſtians then are mad Men, to caſt themſelves into Danger of their own accord: For what do they elſe by preaching and confeſſing the Truth, but procure unto themſelves the Hatred and Enmity of the whole World and raiſe Offences? This, ſaith *Paul*, doth nothing at all offend or trouble me, but maketh me more bold, and cauſeth me to hope well of the happy Succeſs and Increaſe of the Church, which flouriſheth and groweth under the Croſs: For it behoveth that Chriſt the Head and Spouſe of the Church, ſhould reign in the midſt of all his Enemies. (*Palm* cx.) On the contrary Part, when the Croſs is aboliſhed, and the Rage of Tyrants and Heretics ceaſeth on the one Side, and Offences on the other Side, and all Things are in Peace, the Devil keepeth the entry of the Houſe, this is a ſure Token that the pure Doctrine of God's Word is taken away.

Bernard, conſidering this Thing, ſaith, that the Church is then in beſt State, when *Satan* aſſaileth it on every Side, as well by ſubtil Slights as by Violence; and contrariwiſe, that it is then in worſt Caſe when it is moſt at Eaſe, and he alledgeth very well and to the Purpoſe that Sentence of *Ezekiah* in his Song, *Behold for Felicity, I had bitter Grief*, (Iſa. xxxviii. 17.) applying it to the Church living in Eaſe and Quietneſs. Wherefore *Paul* taketh it for a moſt certain Sign that it is not the Goſpel, if it be preached in Peace. Contrariwiſe, the World taketh it for a moſt certain Sign that the Goſpel is heritical and ſeditious Doctrine, becauſe it ſeeth great uproars, Tumults, Offences and Sects, and ſuch-like, to follow the Preaching thereof. Thus God ſometimes ſheweth himſelf in the Similitude of the Devil, and the Devil likewiſe ſheweth himſelf in the Likeneſs of God: And God will be known under the Similitudes of the Devil. and will have the Devil known under the Likeneſs of God.

The Croſs immediately followeth the Doctrine of the Word, according to that Saying, *I believed, and therefore have I ſpoken; and I was ſore troubled.* (Pſ. cxvi.) Now the Croſs of Chriſtians is Perſecution with Reproach and Ignominy, and without any Compaſſion, and therefore it is very offenſive. Firſt they ſuffer as the vileſt People in the World; and ſo did the Prophet *Iſaiah* foreſhew even of Chriſt himſelf—*He was reputed amongſt the Wicked.* (Iſa. liii.) Moreover, Murderers and Thieves have their Puniſhments qualified, and Men have Compaſſion on them. Here is no Offence or Slander joined with the Puniſhment. Contrariwiſe, like as the World judgeth the Chriſtians to be of all other Men the moſt peſtilent and pernicious, ſo doth it think that no Torments are ſufficient to puniſh them for their heinous Offences. Neither is it moved with any Compaſſion towards them, but putteth them to the moſt opprobrious and ſhameful kinds of Death that can be. And it thinketh that it gaineth thereby a double Commodity. For firſt, it imagineth that it doth high Service unto God in killing of them. (*John* xvi. 23.) Secondly, that the common Peace and Tranquility is reſtored and eſtabliſhed by taking away ſuch noiſom Plagues. Therefore the Death and Croſs of the Faithful is full of Offences. But let not this reproachful Dealing (ſaith *Paul*) and the Continuance of Chriſt's Croſs and Offence thereof move you, but rather let it confirm you. For as long as the Croſs endureth, it ſhall go well with the Goſpel.

In like Manner Chriſt alſo comforteth his Diſciples in the fifth of *Matthew*, *Bleſſed are ye* (ſaith he) *when Men revile you and perſecute you, and ſhall falſly ſay all manner of Evil againſt you for my Name's ſake. Rejoice and be glad, for great is your Reward in Heaven; for ſo perſecuted they the Prophets which were before you.* The Church cannot ſuffer this Rejoicing to be wreſted from her. Wherefore I would not wiſh to be at Concord with the Pope, the Biſhops, the Princes and the Sectaries, unleſs they would conſent unto our Doctrine: For ſuch Concord were a certain Token that we had loſt the true Doctrine. To be ſhort, as long as the Church teacheth the Goſpel, It muſt ſuffer Perſecution. For the Goſpel ſetteth forth the Mercy and Glory of God: It diſcloſeth the Malice and Slights of the Devil, painteth him out in his right Colours, and plucketh from him the counterfeit Viſor of God's Majeſty, whereby he deceiveth the whole World, that is to ſay, it ſheweth that all Worſhippings, religious Orders invented

invented by Men, and Traditions concerning ſingle Life, Meats and ſuch other Things, whereby Men think to deſerve Forgiveneſs of Sins and everlaſting Life, are wicked Things and deviliſh Doctrine. There is nothing then that more ſtirreth up the Devil, than the Preaching of the Goſpel. For that plucketh from him the diſſembled Viſor of God, and bewrayeth him to be as he is indeed, that is to ſay, the Devil, and not God, Wherefore it cannot be but that as long as the Goſpel flouriſheth the Croſs and the Offence thereof muſt needs follow it, or elſe truly the Devil is not rightly touched, but ſlenderly tickled. But if he be rightly hit indeed he reſteth not, and beginneth horribly to rage and to raiſe up Troubles every where.

If Chriſtians then will hold the Word of Life, let them not be afraid or offended when they ſee that the Devil is broken looſe and rageth every where, that all the World is in an Uproar, that Tyrants exerciſe their Cruelty, and Heriſies ſpring up; but let them aſſure themſelves, that theſe are Signs. not of Terror, but of Joy, as Chriſt himſelf expoundeth them, ſaying, *Rejoice and be glad*, &c. God forbid therefore that the Offence of the Croſs ſhould be taken away. Which Thing ſhould come to paſs, if we ſhould preach that which the Prince of this World and his Members ſhould gladly hear, that is to ſay, the Righteouſneſs of Works, Then ſhould we have a gentle Devil, a favourable World, a gracious Pope, and merciful Princes. But becauſe we ſet forth the Benefits and Glory of Chriſt they perſecute and ſpoil us both of our Goods and Lives

Verſe 12. *Would to God they were cut off that do diſquiet you.*

Is this the Part of an Apoſtle, not only to denounce the falſe Apoſtles to be Troublers of the Church, to condemn them, and to deliver them to *Satan*, but alſo to wiſh that they might be utterly rooted out and periſh? And what is this elſe but plain Curſing? *Paul* (as I ſuppoſe) alludeth here to Circumciſion. As if he would ſay, They compel you to cut off the Fore-ſkin of your Fleſh; but I would that they themſelves might be utterly cut off by the Root.

Here riſeth a Queſtion, Whether it be lawful for Chriſtians to Curſe? Why not? howbeit not always, nor for every Cauſe: But when the Matter is come to this Point, that God's Word muſt be evil ſpoken of, and his Doctrine blaſphemed, and ſo conſequently God himſelf, then muſt we turn this Sentence and ſay, Bleſſed be God and his Word and whatſoever is without God and his Word, accurſed be it; yea though it be an Apoſtle or an Angel from Heaven. So he ſaid before in the fifth Chapter, *Although we or an Angel from Heaven preach otherwiſe unto you, than that which we have preached, let him be accurſed.* (Gal. i 8. 9.)

Hereby it may appear how great a Matter *Paul* made of a little Leaven, which for the ſame durſt curſe the falſe Apoſtles, who in outward Appearance were Men of great Authority and Holineſs. Let not us therefore make little Account of the Leaven of Doctrine: For although it be never ſo little, yet, if it be neglected, it will be the Cauſe that by little and little the Truth and our Salvation ſhall be loſt, and God himſelf be denied. For when the Word is corruptod, and God denied and blaſphemed, (which

muſt needs follow if the Word be corrupted) there remaineth no Hope of Salvation. But for our Parts, if we be curſed, raiſed upon and ſlain, their is yet one that can raiſe us up again, and deliver us from the Curſe, Death, and Hell.

Wherefore let us learn to advance and extol the Majeſty and Authority of God's Word. For it is no ſmall Trifle, (as brain-ſick Heads ſurmiſe at this Day): but every Tittle thereof is greater than Heaven and Earth. Wherefore, in this reſpect, we have no regard of Chriſtian Charity or Concord, but we ſit as it were on the Judgment-ſeat, that is to ſay, we curſe and condemn all Men which in the leaſt Point do deface or corrupt the Majeſty of God's Word: *For a little Leaven maketh ſour the whole Lump.* But, if they leave us God's Word entire and ſound, we are not only ready to keep Charity and Peace with them; but alſo we offer ourſelves to be their Servants, and to do for them whatſoever we are able: If not, let them periſh and be caſt down into Hell; and not only they, but even the whole World alſo, ſo that God and his pure Word do remain. For as long as he remaineth, Life, Salvation, and the Faithful ſhall alſo remain.

Paul therefore doth well in curſing thoſe Troublers of the Galatians, and in pronouncing Sentence againſt them, to wit, that they are accurſed with all that they teach and do, and in wiſhing that they might be cut off, eſpecially that they might be rooted out of the Church of God, that is, that God ſhould not govern nor proſper their Doctrine nor their Doings. And this Curſing proceedeth from the Holy Ghoſt. As *Peter* alſo in the 8th of the *Acts*, curſeth *Simon* the Sorcerer, *Thy Money and thou periſh together.* And the holy Scripture oftentimes uſeth Curſing againſt ſuch Troublers of Men's Conſciences, and chiefly in the *Pſalms*, as, *Let Death come upon them; let them go quick into the Pit of Corruption.* (Pſ. v. 15.) Alſo, *Let Sinners be turned down into Hell, and all they that forget God.*

Hitherto *Paul* hath fortified the Place of Juſtification with ſtrong and mighty Arguments. Moreover to the end he might omit nothing, here and there he hath intermingled Chidings, Praiſings, Exhortations, Threatnings, and ſuch like. In the End he addeth alſo his own Example, namely, that he ſuffereth Perſecution for this Doctrine, thereby admoniſhing all the Faithful, not to be offended nor diſmayed when they ſhall ſee ſuch Uproars, Sects and Offences raiſed up in the Time of the Goſpel, but rather to rejoice and be glad. For the more the World rageth againſt the Goſpel, the more the Goſpel proſpereth and goeth happily forwards.

This Conſolation ought at this Day to encourage us: For it is certain that the World hateth and perſecuteth us for none other Cauſe, but for that we profeſs the Truth of the Goſpel. It doth not accuſe us for Theft, Murder, Whoredom, and ſuch like; but it deteſteth and abhorreth us becauſe we teach Chriſt faithfully and purely, and give not over the Defence of the Truth. Therefore, we may be out of all doubt, that this our Doctrine is holy and of God, becauſe the World hateth it ſo bitterly: For otherwiſe there is no Doctrine ſo wicked, ſo fooliſh, and pernicious, which the World doth not gladly admit, embrace, and defend; and moreover it reverently entertaineth, cheriſheth and flattereth the Profeſſors thereof, and doth all that may be done for them. Only the true Doctrine of the

Goſpel,

Goſpel, Life and Salvation, and the Miniſters thereof, it utterly abhorreth, and worketh all the Spite that may be deviſed againſt them. It is an evident Token therefore that the World is ſo cruelly bent againſt us for no other Thing, but becauſe it hateth the Word. Wherefore, when our Adverſaries charge us, that there riſeth nothing of this Doctrine but Wars, Seditions, Offences, Sects, and other ſuch infinite Enormities, let us anſwer, Bleſſed be the Day wherein we may ſee theſe Things. But the whole World is in an Uproar. And well done: For if the World were not ſo troubled; if the Devil did not rage and ſtir up ſuch Broils, we ſhould not have the pure Doctrine of the Goſpel, which cannot be preached but theſe Broils and Turmoils muſt needs follow. Therefore that which ye count to be a great Evil, we take to be a ſpecial Happineſs.

The Doctrine of good Works.

Now follow Exhortations and Precepts of Life and good Works. For it is the Cuſtom of the Apoſtles, after they have taught Faith and inſtructed Men's Conſciences, to add Precepts of good Works, whereby they exhort the Faithful to exerciſe the Duties of Charity one towards another. And Reaſon itſelf, after a Sort, teacheth and underſtandeth this Part of Doctrine: But as touching the Doctrine of Faith, it knoweth nothing at all. To the End therefere that it might appear that Chriſtian Doctrine doth not deſtroy good Works, or fight againſt civil Ordinances, the Apoſtle alſo exhorteth us to exerciſe ourſelves in good Works and in an honeſt outward Converſation, and to keep Charity and Concord one with another. The World cannot therefore juſtly accuſe the Chriſtians that they deſtroy good Works, that they are Troublers of the public Peace, civil Honeſty, *&c.* For they teach good Works and all other Virtues better than all the Philoſophers and Magiſtrates of the World, becauſe they adjoin Faith in their Doings.

Verſe 13. *For, Brethren, ye have been called unto Liberty; only uſe not your Liberty as an Occaſion unto the Fleſh, but by Love ſerve one another.*

As if he would ſay: Ye have now obtained Liberty through Chriſt, that is to ſay, ye be far above all Laws as touching Conſcience and before God: ye be bleſſed and ſaved, Chriſt is your Life. Therefore although the Law, Sin and Death trouble and terrify you, yet can they not hurt you nor drive you to Deſpair. And this is your excellent and ineſtimable Liberty. Now ſtandeth it you in Hand to take good Heed, that ye uſe not that Liberty as an Occaſion to the Fleſh.

This Evil is common and the moſt pernicious of all others, that *Satan* ſtirreth up in the Doctrine of Faith, namely, that in very many he turneth this Liberty, wherewith Chriſt hath made us free, into the Liberty of the Fleſh. Of this the Apoſtle *Jude* alſo complaineth in his Epiſtle——*There are crept in certain wicked Men* (ſaith he) *which turn the Grace of our God into Wantonneſs.* (Jude iv) For the Fleſh is utterly ignorant of the Doctrine of Grace, that is to ſay, it knoweth not that we are made righteous, not by Works, but by Faith only, and that the Law hath no Authority over us.

Therefore, when it heareth the Doctrine of Faith, it abuſeth and turneth it into Wantonneſs, and by-and-by thus it gathereth: If we be without Law, let us then live as we liſt, let us do no Good, let us give nothing to the Needy, and let us not ſuffer any Evil, for there is no Law to conſtrain us or bind us ſo to do.

Wherefore there is Danger on either Side: albeit the one is more tolerable than the other. If Grace or Faith be not preached, no Man can be ſaved: for it is Faith alone that juſtifieth and ſaveth. On the other Side, if Faith be preached (as of neceſſity it muſt be) the more Part of Men underſtand the Doctrine of Faith carnally, and draw the Liberty of the Spirit into the Liberty of the Fleſh. This may we ſee in all Kinds of Life, as well of the High as the Low. All boaſt themſelves to be Profeſſors of the Goſpel, and all brag of Chriſtian Liberty, and yet ſerving their own Luſts, they give themſelves to Covetouſneſs, Pleaſures, Pride, Envy, and ſuch other Vices. No Man doth his Duty faithfully, no Man charitably ſerveth the Neceſſity of his Brother. The Grief hereof maketh me ſometimes ſo impatient, that many Times I wiſh ſuch Swine which tread precious Pearls under their Feet, were yet ſtill remaining under the Tyranny of the Pope: for it is impoſſible that this People of *Gomorrah*, ſhould be governed by the Goſpel of Peace.

Moreover, even we which teach the Word, do not know our Duty with ſo great Zeal and Diligence in the Light of the Goſpel, as we did afore in the Darkneſs of Ignorance. For the more certain we be of the Freedom purchaſed unto us by Chriſt, ſo much the more cold and negligent we be in handling the Word, in Prayer, in well-doing, and in ſuffering Adverſities. And if Satan did not vex us inwardly with ſpiritual Temptation, and outwardly with the Perſecutions of our Adverſaries, and moreover with the Contempt and Ingratitude of our own Fellows, we ſhould become utterly careleſs, negligent, and untoward to all good Works: and ſo in Time we ſhould loſe the Knowledge and Faith of Chriſt, forſake the Miniſtry of the Word, and ſeek an eaſier kind of Life for the Fleſh. Which Thing many of our Men begin to do, for that they travelling in the Miniſtry of the Word, cannot only not live of their Labour, but alſo are moſt miſerably intreated even of thoſe whom they delivered from the ſervile Bondage of the Pope by the Preaching of the Goſpel. Theſe Men forſaking poor and offenſive Chriſt, entangle themſelves with the Affairs of this preſent Life, ſerving their own Bellies and not Chriſt: but with what Fruit, that ſhall they find by Experience in Time to come.

Foraſmuch then as we know that the Devil layeth wait moſt of all for us that hate the World (for the reſt he holdeth in Captivity and Slavery at his Pleaſure) and laboureth with Might and Main to take from us the Liberty of the Spirit, or at leaſtwiſe to turn the ſame into the Liberty of the Fleſh: we teach and exhort our Brethren with ſingular Care and Diligence by the Example of *Paul*, that they think not this Liberty of the Spirit purchaſed by the Death of Chriſt, to be given unto them, that they ſhould make it an Occaſion of carnal Liberty, or, (as *Peter* ſaith, 1 *Pet.* i. 16.) ſhould uſe the ſame as a Cloke for their Wickedneſs: but that they ſhould ſerve one another through Love.

To the End therefore that Chriſtians ſhould not abuſe this Liberty, as I have ſaid, the Apoſtle layeth a Yoke and Bondage upon their Fleſh by the

Law

Law of mutual Love. Wherefore let the Godly remember, that in Conſcience before God, they be free from the Curſe of the Law, from Sin and from Death, for Chriſt's Sake: but as touching the Body they are Servants, and muſt ſerve one another through Charity, according to this Commandment of *Paul*. Let every Man therefore endeavour to do his Duty diligently in his Calling, and to help his Neighbour to the uttermoſt of his Power. This is it which *Paul* here requireth of us: *Serve ye one another through Love*. Which words do not ſet the Chriſtians at Liberty, but ſhut them under Bondage as touching the Fleſh.

Moreover this Doctrine concerning mutual Love, which we muſt maintain and exerciſe one towards another, cannot be beaten into the Heads of carnal Men, nor ſink into their Hearts. The Chriſtians do gladly receive and obey this Doctrine. Others, as ſoon as Liberty is preached, by-and-by do thus infer: If I be free, then may I do what I liſt: This thing is mine own, why then ſhould I not ſell it for as much as I may get? Moreover, ſeeing we obtain not Salvation by our good Works, why ſhould we give any thing to the Poor? Thus do they moſt careleſly ſhake off the Yoke and Bondage of the Fleſh, and turn the Liberty of the Spirit into Wantonneſs and fleſhly Liberty. But we will tell ſuch careleſs Contemners (although they believe us not, but laugh us to ſcorn) that if they uſe their Bodies and their Goods after their own Luſt, (as indeed they do, for they neither help the Poor, nor lend to the Needy, but beguile their Brethren in bargaining, ſnatching and ſcraping unto themſelves by hook or by crook whatſoever they can get) we tell them (I ſay) that they be not free, brag they never ſo much of their Liberty, but have loſt Chriſt and Chriſtian Liberty, are become Bondſlaves of the Devil, and are ſeven Times worſe under the Name of Chriſtian Liberty, than they were before under the Tyranny of the Pope. For the Devil which was driven out of them, hath taken unto him ſeven other Fiends worſe than himſelf, and is returned into them again: Therefore the End of theſe Men is worſe than the Beginning.

As touching us, we have a Commandment of God to preach the Goſpel, which offereth to all Men Liberty from the Law, Sin, Death and God's Wrath, freely for Chriſt's Sake, if they believe. It is not in our Power to conceal or revoke this Liberty now publiſhed by the Goſpel: for Chriſt hath given it unto us freely, and purchaſed it by his Death. Neither can we conſtrain thoſe Swine which run headlong into all Licentiouſneſs and Diſſoluteneſs of the Fleſh, to help other Men with their Bodies or Goods: therefore we do what we can, that is to ſay, we diligently admoniſh them that they ought ſo to do. If we nothing prevail by theſe Admonitions, we commit the Matter to God, and he will recompence theſe Scorners with juſt Puniſhment in his good Time. In the mean while this is our Comfort, that as touching the Godly, our Labour is not loſt, of whom many, no doubt, by our Miniſtry are delivered out of the Bondage of the Devil, and tranſlated into the Liberty of the Spirit. Theſe (which notwithſtanding are but few) which acknowledge the Glory of this Liberty of the Spirit, and on the other Side are ready through Charity to ſerve other Men, and know themſelves to be Debtors to their Brethren touching the Fleſh, do more rejoice us than the innumerable Multitude of thoſe that abuſe this Liberty are able to diſcourage us.

Paul

Paul uſeth here very apt and plain Words, when he ſaith, *Brethren, ye are called into Liberty.* And becauſe no Man ſhould dream that he ſpeaketh of the Liberty of the Fleſh, he expoundeth himſelf what manner of Liberty he meaneth, ſaying, *Only uſe not your Liberty as an Occaſion to the Fleſh, but ſerve ye one another through Love.* Wherefore let every Chriſtian know, that as touching the Conſcience, Chriſt hath made him Lord over the Law, Sin, and Death, ſo that they have no Power over him. Contrariwiſe, let him know, that this outward Bondage is laid upon his Body, that he ſhould ſerve his Neighbour through Love. They that underſtand Chriſtian Liberty otherwiſe, enjoy the Commodities of the Goſpel to their own Deſtruction, and are worſe Idolaters under the Name of Chriſt, than they were before under the Pope. Now *Paul* goeth about to declare out of the ten Commandments, what it is to ſerve one another through Love.

Verſe 14. *For the whole Law is fulfilled in one Word, which is this: Thou ſhalt love thy Neighbour as thyſelf.*

Paul, after that he hath once laid the Foundation of Chriſtian Doctrine, is wont to build Gold, Silver, and precious Stones upon it. Now there is no other Foundation, as he himſelf ſaith to the *Corinthians*, than Jeſus Chriſt, or the Righteouſneſs of Chriſt. (1 *Cor.* iii. 11.) Upon this Foundation he buildeth now good Works, yea good Works indeed: all which he comprehendeth in one Precept, *Thou ſhalt love thy Neighbour as thyſelf.* As if he ſhould ſay, When I ſay that ye muſt ſerve one another through Love, I mean the ſame Thing that the Law ſaith in another Place: *Thou ſhalt love thy Neighbour as thyſelf.* (*Lev.* xix. 8.) And this is truly to interpret the Scripture and God's Commandments.

Now, in giving Precepts of Love, he covertly toucheth by the way the falſe Teachers: againſt whom he ſetteth himſelf mightily, that he may defend and ſtabliſh his Doctrine of good Works againſt them. As if he ſaid, O ye *Galatians*, I have hitherto taught you the true and ſpiritual Life, and now alſo I will teach you what be good Works indeed. And this will I do to the end ye may know that the vain and fooliſh Works of Ceremonies which the falſe Apoſtles do only urge, are far inferior to the Works of Charity. For ſuch is the Fooliſhneſs and Madneſs of all wicked Teachers and fantaſtical Spirits, that not only they leave the true Foundation and pure Doctrine: but alſo continuing always in their Superſtitions, they never attain to good Works. Therefore (as *Paul* ſaith, 1 *Cor.* iii. 12, 13.) they build nothing but Wood, Hay and Stubble upon the Foundation. So the falſe Apoſtles, which were the moſt earneſt Defenders of Works, did not teach or require the Works of Charity, as that Chriſtians ſhould love one another. that they ſhould be ready to help their Neighbours in all Neceſſities, not only with their Goods, but alſo with their Body, that is to ſay, with Tongue, Hand, Heart, and with their whole Strength: but only they required that Circumciſion ſhould be kept, that Days, Months Years, and Times ſhould be obſerved. (*Gal.* iv. 10) and other good Works they could teach none. For after they had deſtroyed the Foundation, which is Chriſt, and darkened the Doctrine of Faith, it was impoſſible that there could remain any true Uſe, Exerciſe, or Opinion of good Works. Take away the Tree, and the Fruit muſt needs periſh.

The Apoſtle therefore diligently exhorteth the Chriſtians to exerciſe themſelves in good Works, after that they have heard and received the pure Doctrine of Faith. For the Remnants of Sin do yet ſtill remain even in thoſe that be juſtified: which, as they are contrary to Faith and hinder it, ſo do they hinder us from doing good Works. Moreover, Man's Reaſon and the Fleſh, which in the Saints themſelves reſiſteth the Spirit, and in the Wicked doth mightily reign, is naturally delighted with phariſaical Superſtition: that is to ſay, it taketh more Pleaſure in meaſuring God by her own Imagination, than by his Word, and doth the Works that ſhe herſelf hath choſen, with far greater Zeal than thoſe which God hath commanded. Wherefore it is neceſſary that the godly Preachers ſhould as diligently teach and urge the Doctrine of good Works as the Doctrine of Faith: for Satan is a deadly Enemy to both. Notwithſtanding Faith muſt firſt be planted: for without Faith it is impoſſible to underſtand what a good Work is, or what pleaſeth God.

Let no Man think therefore that he thoroughly knoweth this Commandment: *Thou ſhalt love thy Neighbour as thyſelf.* Indeed it is very ſhort and eaſy as touching the Words: but ſhew me the Teachers and Hearers, that in teaching, learning, and living do exerciſe and accompliſh it rightly. Therefore theſe Words: *Serve ye one another through Love.* And theſe alſo: *Thou ſhalt love thy Neighbour as thyſelf,* are full of Spirit, and none of the Faithful do ſufficiently conſider, urge and exerciſe the ſame. And (which is wonderful) the Faithful have this Temptation, that if they omit never ſo light a Matter which they ought to do, by-and-by their Conſcience is wounded: but they are not ſo troubled if they neglect the Duties of Charity (as daily they do) or bear not a ſincere and brotherly Love and Affection towards their Neighbour. For they do not ſo much regard the Commandment of Charity, as their own Superſtitions, from the which they be not altogether free during this Life,

Paul therefore reprehendeth the *Galatians* in theſe Words: *For the whole Law is fulfilled in one Word.* As if he ſaid: Ye are drowned in your Superſtitions and Ceremonies concerning Places and Times, which profit neither yourſelves nor others: and in the mean while ye neglect Charity which ye ought only to have kept. What Madneſs is this? So ſaith *Jerom*: We wear and conſume our Bodies with watching, faſting and labour: but we neglect Charity, which is the only Lady and Miſtreſs of Works. And this may be well ſeen in the Monks, who ſtraitly obſerve the Traditions concerning their Cerimonies, faſting, watching, apparel aud ſuch like. In this Caſe if they omit any thing, be it never ſo little, they ſin deadly. But when they do not only neglect Charity, but alſo hate one another to the Death, they ſin not, nor offend God at all.

Therefore by this Commandment *Paul* not only teacheth good Works, but alſo condemneth fantaſtical and ſuperſtitious Works. He not only búildeth Gold, Silver, and precious Stones upon the Foundation, but alſo throweth down the Wood, and burneth up the Hay and Stubble. God witneſſed by Examples in the old Teſtament how much he did always eſteem of Charity: whereunto he would have the very Law itſelf, and the Ceremonies thereof to give place. At ſuch Time as *David* and they that were with him were hungry, and had not what to eat, they did eat the holy Shew-bread, which by the Law the Lay-people might not eat, but

only the Prieſts. (1 *Sam.* xxi. 6.) Chriſt's Diſciples brake the Sabbath in plucking the Ears of Corn: yea and Chriſt himſelf brake the Sabbath (as ſaid the *Jews*) in healing the Sick on the Sabbath Day. *Matt.* xii. 3, 10.) All theſe Things ſhew that Charity or Love ought to be preferred before all Laws and Ceremonies, and that God requireth nothing ſo much at our Hands as Love towards our Neighbour. The ſame Thing Chriſt alſo witneſſeth, when he ſaith: *And the Second is like unto this.* (Matt. xxii. 39.)

Verſe 14. *For all the Law is fulfilled in one Word.*

As if he ſaid: Why do ye burden yourſelves with the Law? Why do ye ſo toil and turmoil yourſelves about the Ceremonies of the Law, about Meats, Days, Places, and ſuch other Things: as how ye ought to eat, drink, keep your Feaſts, ſacrifice? *&c.* Leave off theſe Follies, and hearken what I ſay: All the Law is fully comprehended in this one Saying: *Thou ſhalt love thy Neighbour as thyſelf.* God delighteth not in the Obſervation of the Ceremonies of the Law, neither hath he any need of them. The only Thing that he requireth at your Hands is this, that ye believe in Chriſt whom he hath ſent: in whom ye are made perfect, and have all Things. But if unto Faith, which is the moſt acceptable Service of God, ye will alſo add Laws, then aſſure yourſelves that all Laws are comprehended in this ſhort Commandment: *Thou ſhalt love thy Neighbour as thyſelf.* Endeavour yourſelves to keep this Commandment: which being kept, ye have fulfilled all Laws.

Paul is a very good Expounder of God's Commandments: for he draweth all *Moſes* into a brief Sum, ſhewing that nothing elſe is contained in all his Laws (which are in a manner infinite) but this ſhort Sentance: *Thou ſhalt love thy Neighbour as thyſelf.* Natural Reaſon is offended with this baſeneſs and ſhortneſs of Words: for it is ſoon ſaid: *Believe in Chriſt.* And again: *Love thy Neighbour as thyſelf.* Therefore it deſpiſeth both the Doctrine of Faith and true good Works. Notwithſtanding, this baſe and vile Word of Faith, (as Reaſon taketh it.) *Believe in Chriſt*, is the Power of God to the Faithful, whereby they overcome Sin, Death, the Devil, *&c.* whereby alſo they attain Salvation and eternal Life. Thus to ſerve one another through Love, that is to inſtruct him that goeth aſtray, to comfort him that is afflicted, to raiſe up him that is weak, to help thy Neighbour by all Means poſſible, to bear with his Infirmities, to endure Troubles, Labours, Ingratitude and Contempt in the Church, and in civil Life and Converſation to obey the Magiſtrate, to give due Honour to thy Parents, to be patient at Home with a froward Wife and an unruly Family, *&c.* Theſe (I ſay) are Works which Reaſon judgeth to be of no Value. But indeed they are ſuch Works, that the whole World is not able to comprehend the Excellency and Worthineſs thereof (for it doth not meaſure Works or any other Thing by the Word of God, but by the Judgment of wicked, blind and fooliſh Reaſon:) Yea it knoweth not the Value of any one of the leaſt good Works that can be, which are true good Works indeed.

Therefore, when Men dream that they know well enough the Commandment of Charity, they are utterly deceived. Indeed they have it written in their Heart: for they naturally judge that a Man ought to do unto another, as he would another ſhould do unto him. But it followeth not

not therefore that they underſtand it: for if they did, they would alſo perform it indeed, and would prefer Love and Charity before all their Woks. They would not ſo highly eſteem their own ſuperſtitious Toys, as to go with an heavy Countenance, hanging down the Head, to live unmarried, to live with Bread and Water, to dwell in the Wilderneſs, to be poorly apparelled, *&c.* Theſe monſtrous and ſuperſtitious Works, which they have deviſed and choſen unto themſelves, God neither commanding nor approving the ſame, they eſteem to be ſo holy and ſo excellent, that they ſurmount and darken Charity, which is as it were the Sun of all good Works. So great and incomprehenſible is the Blindneſs of Man's Reaſon, that it is unable, not only to judge rightly of the Doctrine of Faith, but alſo of external Converſation and Works. Wherefore we mnſt fight ſtrongly, as well againſt the Opinions of our own Heart (to the which we are naturally more inclined in the Matter of Salvation than to the Word of God) as alſo againſt the counterfeit Viſor and holy Shew of our own Will-works: that ſo we may learn to magnify the Works which every Man doth in his Vocation, although they ſeem outwardly never ſo baſe and Contemptible, if they have the Warrant of God's Word: and Contrariwiſe, to deſpiſe thoſe Works which Reaſon chuſeth without the Commandment of God, ſeem they never ſo excellent and holy.

Of this Commandment I have largely intreated in another Place, and therefore I will now but lightly over-run it. Indeed this is briefly ſpoken, *Love thy Neighbour as thyſelf:* but yet very aptly and to the Purpoſe. No Man can give a more certain, a better or a nearer Example than Man's own Self. Therefore,if thou wouldeſt know how thy Neighbour ought to be loved, and wouldeſt have a plain Example thereof, conſider well how thou loveſt thyſelf. If thou ſhouldeſt be in Neceſſity or Danger, thou wouldeſt be glad to have the Love and Friendſhip of all Men, to be holpen with the Counſel, the Goods and the Strength of all Men and of all Creatures. Wherefore thou haſt no need of any Book to inſtruct and to admoniſh thee how thou oughteſt to love thy Neighbour: for thou haſt an exellent Book of all Laws, even in thy Heart. Thou needeſt no Schoolmaſter in this Matter: aſk Counſel only of thine own Heart, and that ſhall teach thee ſufficiently that thou oughteſt to love thy Neighbour as thyſelf. Moreover, Love or Charity is an excellent Virtue, which not only maketh a Man willing and ready to ſerve his Neighbour with Tongue, with Hand, with Money and worldly Goods: but with his Body, and even with his Life alſo. And thus to do, it is not provoked by good Deſerts or any thing elſe, neither is it hindred through evil Deſerts or Ingratitude. The Mother doth therefore nouriſh and cheriſh her Child, becauſe ſhe loveth it.

Now, my Neighbour is every Man, ſpecially which hath need of my Help, as Chriſt expoundeth it in the tenth Chapter of *Luke.* Who although he hath done me ſome Wrong, or hurt me by any manner of way: yet notwithſtanding he hath not put off the Nature of Man, or ceaſed to be Fleſh and Blood, and the Creature of God moſt like unto myſelf briefly, he ceaſeth not to be my Neighbour. As long then as the Nature of Man remaineth in him, ſo long alſo remaineth the Commandment of Love, which requireth at my Hand, that I ſhould not deſpiſe mine own Fleſh, nor render Evil for Evil: but overcome Evil with Good, or elſe ſhall Love never be as *Paul* deſcribeth it. (1 *Cor.* xiii.)

Paul

Paul therefore commendeth Charity to the *Galatians*, and to all the Faithful (for they only love indeed) and exhorteth them that through Charity one of them ſhould ſerve another. As if he would ſay, Ye need not to burden yourſelves with Circumciſion, and with the Ceremonies of *Moſes* Law: but above all Things continue in the Doctrine of Faith which ye have received of me. Afterwards, if ye will do good Works, I will in one Word ſhew you the chiefeſt and greateſt Works, and how ye ſhall fulfil all Laws: *Serve ye one another through Love.* Ye ſhall not lack them to whom ye may do good, for the World is full of ſuch as need the Help of others. This is a perfect and a ſound Doctrine of Faith and Love: and alſo the ſhorteſt and the longeſt Divinity. The ſhorteſt as touching the Words and Sentences: but as touching the Uſe and Practice it is more large, more long, more profound, and more high than the World.

Verſe 15. *If ye bite and devour one another, take heed leſt ye be conſumed one of another.*

By theſe Words *Paul* witneſſeth, that if the Foundation, that is to ſay, if Faith in Chriſt be overthrown by wicked Teachers, no Peace or Concord can remain in the Church, either in Doctrine or Life: but there muſt needs be divers Opinions and Diſſentions from time to time both in Doctrine and Life, whereby it cometh to paſs that one biteth and devoureth another; that is to ſay, one judgeth and condemneth another, until at length they be conſumed. Hereof not only the Scripture, but alſo the Examples of all Times bear witneſs. after that *Africa* was perverted by the *Manichees*, by-and-by followed the *Donatiſts*, who alſo diſagreeing among themſelves, were divided into three ſundry Sects. And how many Sects have we at this Day ſpringing up one after another? One Sect bringeth forth another, and one condemneth another. Thus, when the Unity of the Spirit is broken, it is impoſſible that there ſhould be any Concord either in Doctrine or Life, but daily new Errors muſt needs ſpring up without Meaſure and without End.

Paul therefore teacheth that ſuch Occaſions of Diſcord are to be avoided, and he ſheweth how they may be avoided. This (ſaith he) is the Way to Unity and Concord: Let every Man do his Duty in that kind of Life which God hath called him unto: Let him not lift up himſelf above others, nor find fault at other Men's Works, and Commend his own, but let every one ſerve another through Love. This is a true and ſimple Doctrine touching good Works. This do not they teach which have made Shipwreck of Faith, and have conceived fantaſtical Opinions concerning Faith and good Works: but diſagreeing among themſelves as touching the Doctrine of Faith and Works, they bite and devour, that is to ſay, they accuſe and condemn one another, as *Paul* here ſaith of the *Galatians*: *If ye bite and devour one another, take heed leſt ye be conſumed one of another.* As if he would ſay, Do not accuſe and condemn one another for Circumciſion, for obſerving of holy Days or other Ceremonies, but rather give yourſelves to ſerve and help one another through Charity: or elſe if ye continue in biting and devouring one another, take heed that ye be not conſumed, that is to ſay, that ye periſh not utterly, yea and that bodily, which commonly happeneth, eſpecially to the Authors of Sects, as it did

to *Arius* and others, and to certain alſo in our Time. For he that hath laid his Foundation on the Sand, and buildeth Hay, Stubble, and ſuch like, muſt needs fall and be conſumed: for all thoſe Things are ordained for the Fire. I will not ſay, that after ſuch Bitings and Devourings, the Ruin and Deſtruction, not of Cities, but of whole Countries and Kingdoms are wont to follow. Now the Apoſtle ſheweth what it is to ſerve one another through Love.

It is a hard and a dangerous Matter to teach that we are made righteous by Faith without Works, and yet to require Works withal. Here except the Miniſters of Chriſt be faithful and wiſe Diſpoſers of the Myſteries of God, rightly dividing the Word of Truth: Faith and Works are by-and-by confounded. Both theſe Doctrines, as well of Faith as of Works, muſt be diligently taught and urged: and yet ſo that both may remain within their Bounds. Otherwiſe, if they teach Works only (as they do in the Pope's Kingdom) then is Faith loſt. If Faith only be taught, then carnal Men by-and-by dream that Works be not needful.

The Apoſtle began a little before to exhort Men to good Works, and to teach that the whole Law was fulfilled in one Word, namely: *Thou ſhalt love thy Neighbour as thyſelf.* Here will ſome Man ſay: *Paul* throughout his whole Epiſtle taketh away Righteouſneſs from the Law: for ſaith he, *By the Works of the Law, ſhall no Fleſh be juſtified.* (Gal. ii. 16.) Alſo, *As many as are under the Works of the Law are under the Curſe.* (Gal. iii. 10.) But now when he ſaith that the whole Law is fulfilled in one Word, he ſeemeth to have forgotten the Matter whereof he hath entreated in all this Epiſtle, and to be of a quite contrary Opinion: to wit, that they which do the Works of Charity, fulfil the Law and be righteous. To this Objection he anſwereth after this Manner.

Verſe 16, *But I ſay, walk in the Spirit, and ye ſhall not fulfil the Works of the Fleſh.*

As if he ſhould have ſaid: I have not forgotten my former Diſcourſe concerning Faith, neither do I now revoke the ſame in that I exhort you to mutual Love ſaying: *that the whole Law is fulfilled through Love,* but I am ſtill of the ſame Mind and Opinion that I was before. To the End therefore that ye may rightly underſtand me, I add this moreover: *Walk in the Spirit and ye ſhall not fulfil the Luſts of the Fleſh.*

A Confutation of the Argument of the Schoolmen: Love is the fulfilling of the Law: therefore the Law juſtifieth.

Although *Paul* ſpeaketh here expreſly and plainly enough, yet hath he little prevailed: for the Schoolmen not underſtanding this Place of *Paul, Love is the fulfilling of the Law,* have gathered out of it after this Manner: If Love be the fulfilling of the Law, it followeth then that Love is Righteouſneſs: therefore if we love, we be righteous. Theſe profound Clerks do argue from the Word to the Work, from Doctrine or Precepts, to Life, after this Sort: The Law hath commanded Love, therefore the Work of Love followeth out of Hand. But this is a fooliſh Conſequence, to draw an Argument from Precepts, and to ground the Concluſion upon Works.

True it is that we ought to fulfil the Law, and to be juſtified through the fulfilling thereof: but Sin hindereth us. Indeed the Law preſcribeth and commandeth that we ſhould love God with all our Heart, *&c.* and that we ſhould love our Neighbour as ourſelves: but it followeth not. This is written, therefore it is done: the Law commandeth Love, therefore we love. There is not one Man to be found upon the whole Earth, which ſo loveth God and his Neighbour as the Law requireth. But in the Life to come, where we ſhall be throughly cleanſed from all Vices and Sins, and ſhall be made as pure and as clear as the Sun, we ſhall love perfectly and ſhall be righteous through perfect Love. But in this Life that Purity is hindered by the Fleſh, for as long as we live, Sin remaineth in the Fleſh; by reaſon whereof, the corrupt Love of ourſelves is ſo mighty that it far ſurmounteth the Love of God and of our Neighbour. In the mean Time notwithſtanding, that we may be righteous in this Life alſo, we have Chriſt the Mercy-ſeat and Throne of Grace, and becauſe we believe in him, Sin is not imputed unto us. Faith therefore is our Righteouſneſs in this Life. But in the Life to come, when we ſhall be throughly cleanſed and delivered from all Sins and Concupiſcence, we ſhall have no more need of Faith and Hope, but we ſhall then love perfectly.

It is a great Error therefore to attribute Juſtification or Righteouſneſs to Love, which is nothing: or if it be any Thing, yet it is not ſo great that it can pacify God: for Love even in the Faithful (as I have ſaid) is imperfect and impure. But no unclean Thing ſhall enter into the Kingdom of God. (*Apoc.* xxi. 27.) Notwithſtanding in the mean while this Truſt and Confidence ſuſtaineth us, that Chriſt, who alone committed no Sin, and in whoſe Mouth was never found any Guile, doth overſhadow us with his Righteouſneſs. (*Iſa* liii. 9. 1 *Pet.* ii. 22.) We being covered with this Cloud, and ſhrouded under this Shadow, this Heaven of Remiſſion of Sins and Throne of Grace, do begin to love and to fulfil the Law. Yet for this fulfilling we are not juſtified nor accepted of God whilſt we live here. But when Chriſt hath delivered up the Kingdom to God his Father, and aboliſhed all Principality, and God ſhall be all in all: then ſhall Faith and Hope ceaſe, and Love ſhall be perfect and everlaſting. (1 *Cor.* xiii.) This Thing the Popiſh Schoolmen underſtand not, and therefore when they hear that Love is the Sum of the whole Law, by-and-by they infer: *Ergo*, the Law juſtifieth. Or contrariwiſe when they read in *Paul* that Faith maketh a Man righteous: yea, ſay they, Faith formed and furniſhed with Charity. But that is not the meaning of *Paul*, as I have largely declared before.

If we were pure from all ſin, and were inflamed with perfect Love both towards God and our Neighbour, then ſhould we indeed be righteous and holy through Love, and God could require no more of us. This is not done in this preſent Life, but is deferred until the Life to come. Indeed we receive here the Gift and firſt Fruits of the Spirit, ſo that we begin to love, (*Rom.* viii. 23.) howbeit very ſlenderly. But, if we loved God truly and perfectly as the Law of God requireth, which ſaith: (*Deut* vi. 5.) *Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Strength:* (Matt. xxii. 37.) then ſhould we be as well contented with Poverty as with Wealth, with Pain as with Pleaſure, and with Death as with Life, Yea, he that could love God truly and perfectly indeed,

ſhould

ſhould not long continue in this Life, but ſhould ſtraitway be ſwallowed up by this Charity.

But now Man's Nature is ſo corrupt and drowned in Sin, that it cannot have any right Senſe or Cogitation of God. It loveth not God, but hateth him deadly. Wherefore as *John* ſaith: (1 *John* iv. 10.) *We loved not God, but he loved us, and ſent his Son to be a Reconciliation for our Sins.* And as *Paul* ſaith before in the ſecond Chapter: *Chriſt hath loved me and given himſelf for me.* And in the fourth Chapter: *But when the Fulneſs of Time was come, God ſent forth his Son made of a Woman, and made under the Law, that he might redeem them which were under the Law* We being redeemed and juſtified by the Son, begin to love: according to that Saying of *Paul* in the 8th to the *Romans, That which was impoſſible to the Law (in as much as it was weak becauſe of the Fleſh) God ſending his own Son in the Similitude of ſinful Fleſh, and for Sin, condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us:* that is, might begin to be fulfilled. They are mere Dreams therefore which the Sophiſters and Schoolmen have taught concerning the fulfiling the Law.

Wherefore *Paul* ſheweth by theſe Words: *Walk in the Spirit,* how he would have that Sentence to be underſtood, where he ſaid, *Serve ye one another through Love.* And again: *Love is the fulfilling of the Law,* &c. As if he ſhould ſay: When I bid you love one another, this is it that I require of you that you walk in the Spirit. For I know that ye ſhall not fulfil the Law becauſe Sin dwelleth in you as long as ye live, therefore it is impoſſible that ye ſhould fulfil the Law. Notwithſtanding, in the mean while endeavour yourſelves diligently to walk in the Spirit, that is, wreſtle in Spirit againſt the Fleſh, and follow ſpiritual Motions, *&c.*

It appeareth then that he had not forgotten the Matter of Juſtification. For when he biddeth them to walk in the Spirit, he plainly denieth that Works do juſtify. As if he would ſay: When I ſpeak of the fulfilling of the Law, I mean not that ye are juſtified by the Law: but this I mean, that there be two contrary Captains in you, the Spirit and the Fleſh. God hath ſtirred up in your Bodies a Strife and a Battle: For the Spirit wreſtleth againſt the Fleſh, and the Fleſh againſt the Spirit. *(Gal.* v. 17.) Here I require nothing elſe of you, but that ye follow the Spirit as your Captain and Guide, and that ye reſiſt that Captain the Fleſh: for that is all that ye be able to do. Obey the Spirit and fight againſt the Fleſh. Therefore when I teach you to obſerve the Law, and exhort you to love one another, think not that I go about to revoke that which I have taught concerning the Doctrine of Faith, and that I now attribute Juſtification to the Law or to Charity: but my Meaning is that ye ſhould walk in the Spirit, and that ye ſhould not fulfil the Luſts of the Fleſh.

Paul uſeth very fit Words and to the Purpoſe. As if he would ſay: We come not yet to the fulfilling of the Law: therefore we muſt walk in the Spirit and be exerciſed therein, that we may think, ſay, and do thoſe Things which are of the Spirit, and reſiſt thoſe Things which are of the Fleſh: Therefore he addeth:

Verſe 16. *And ye ſhall not fulfil the Luſts of the Fleſh.*

As if he would ſay: The Deſires or Luſts of the Fleſh be not yet dead in us, but ſpring up again and fight againſt the Spirit. The Fleſh of no faithful Man is ſo good, which being offended, would not bite and devour, or at the leaſt omit ſomewhat of that Commandment of Love. Yea even at the firſt brunt he cannot refrain himſelf, but is angry with his Neighbour, deſireth to be revenged, and hateth him as an Enemy, or at the leaſt loveth him not ſo much as he ſhould do, and as this Commandment requireth. And this happeneth even to the Faithful.

Therefore the Apoſtle hath given this Rule for the Faithful, that they ſhould ſerve one another through Love, that they ſhould bear the Burdens and infirmities one of another, and that they ſhould forgive one another. And without this bearing and forbearing through Love, it is impoſſible that Peace and Concord ſhould continue amongſt Chriſtians. For it cannot be, but that thou muſt needs often offend, and be offended. Thou ſeeſt many Things in me which offend thee, and I again ſee many Things in thee which miſlike me. Here if one bear not with another through Love, there ſhall be no End of Diſſention, Diſcord, Envy, Hatred and Malice.

Wherefore *Paul* would have us to walk in the Spirit, leſt we fufil the Luſt of the Fleſh. As if he ſhould ſay: Although ye be moved with Wrath and Diſpleaſure againſt your Brother, offending you or doing any Thing heinouſly againſt you, yet notwithſtanding reſiſt and expreſs theſe violent Motions through the Spirit, Bear with his Weakneſs and love him according to that Commandment. *Thou ſhalt love thy Neighbour as thyſelf.* For thy Brother doth not therefore ceaſe to be thy Neighbour, becauſe he ſlippeth, or offendeth thee: but then hath he moſt need that thou ſhouldeſt exerciſe and ſhew thy Charity towards him. And this Commandment: *Thou ſhalt love thy Neighbour as thyſelf*, requireth the ſelf-ſame Thing: to wit, that thou ſhouldeſt not obey the Fleſh: which when it is offended, hateth, biteth and devoureth. But wreſtle againſt it in Spirit, and continue through the ſame in the Love of thy Neighbour, although thou find nothing in him worthy of Love.

The Schoolmen take the Concupiſcence of the Fleſh for carnal Luſt. Indeed it is true that even the Godly, eſpecially the younger Sort are tempted with fleſhly Luſt. Yea they alſo that be married (ſo corrupt and peſtilent is Fleſh) are not without ſuch carnal Luſt. Here let every one (I ſpeak now to the Godly being married, both Man and Wife) diligently examine himſelf, and no doubt, many ſhall find this in themſelves, that the Beauty and Conditions of another Man's Wife pleaſeth him better than of his own, and ſo contrariwiſe, his own lawful Wife he loatheth or miſliketh, and loveth her which is unlawful. And this commonly is wont to happen, not in Marriage only but in all other Matters. Men ſet light by that which they have, and are in Love with that which they have not: as the Poet ſaith:

" *Nitimur in vetitum ſemper, cupimuſque negata;*"
That is,
Of Things moſt forbidden we always are fain:
And Things moſt denied we ſeek to obtain.

I do

I do not deny therefore but that the Concupiſcence of the Fleſh comprehendeth carnal Luſt, but not that only. For Concupiſcence comprehendeth all other corrupt Affections, wherewith the very Faithful are infected, ſome more, ſome leſs: as Pride, Hatred, Covetouſneſs, Impatiency and ſuch like. Yea *Paul* rehearſeth afterwards among the Works of the Fleſh, not only theſe groſs Vices, but alſo Idolatry, Hereſies, and ſuch other. It is plain therefore that he ſpeaketh of the whole Concupiſcence of the Fleſh, and of the whole Dominion of Sin, which ſtirreth even in the Godly who have received the firſt Fruits of the Spirit, againſt the Dominion of the Spirit. He ſpeaketh therefore not only of carnal Luſt, Pride, Covetouſneſs, *&c.* but alſo of Incredulity, Diſtruſt, Deſpair, Hatred, and Contempt of God, Idolatry, Hereſies and ſuch other, when he ſaith: *And ye ſhall not fulfil the Luſts of the Fleſh.* As if he ſhould ſay: I write unto you that you ſhould love one another. This ye do not, neither can ye do it becauſe of the Fleſh, which is infected and corrupted with Concupiſcence, and doth not only ſtir up Sin in you, but alſo is Sin itſelf. For if ye had perfect Charity, no Heavineſs, no Adverſity could be ſo great, which ſhould be able to hurt or hinder that Charity: for it would be ſpread throughout the whole Body. There ſhould be no Wife, were ſhe never ſo hard favoured, whom her Huſband would not love entirely, lothing all other Women, though they were never ſo fair and beautiful. But this is not done, therefore it is impoſſible for us to be made righteous through Love.

Wherefore think me not to revoke and unſay that which I have taught concerning Faith: For Faith and Hope muſt continue, that by the one we may be juſtified, and by the other we may be raiſed up in Adverſities, and endure unto the End. Moreover, we ſerve one another through Charity, becauſe Faith is not idle: but Charity is weak and little. Therefore when I bid you walk in the Spirit, I do ſufficiently declare that ye are not juſtified through Charity.

And when I exhort to walk in the Spirit, that ye fulfil not the Concupiſcence of the Fleſh: I do not require of you that ye ſhould utterly put off the Fleſh or kill it, but that ye ſhould bridle and ſubdue it. For God will have Mankind to endure even to the laſt Day. And this cannot be done without Parents, which do beget and bring up Children. Theſe Means continuing, it muſt needs be that Fleſh alſo muſt continue, and conſequently Sin, for Fleſh is not without Sin. Therefore in reſpect of the Fleſh we are Sinners: but in reſpect of the Spirit, we are righteous: and ſo we are partly Sinners and partly righteous. Notwithſtanding our Righteouſneſs is much more plentiful than our Sin, becauſe the Holineſs and Righteouſneſs of Chriſt our Mediator doth far exceed the Sin of the whole World: and the Forgiveneſs of Sins which we have through him is ſo great, ſo large, and ſo infinite, that it eaſily ſwalloweth up all Sins, ſo that we walk according to the Spirit, *&c.*

The *Papiſts* dreamed that this Commandment belongeth only to their Clergymen, and that the Apoſtle exhorteth them to live chaſtly by ſubduing the Fleſh with watching, faſting, labour *&c*: and then they ſhould not fulfil the Concupiſcence of the Fleſh, that is to ſay, carnal Luſt. As though the whole Concupiſcence of the Fleſh were overcome when this fleſhly Luſt is ſubdued: which notwithſtanding they were never able to ſuppreſs and keep under with any Yoke that they could lay upon the Fleſh. Which

thing *Hierom* (I ſay nothing of others) who was a marvellous Lover and Defender of Chaſtity, doth plainly confeſs. " O (ſaith he) how often have I " thought myſelf to be in the midſt of the vain Delights and Pleaſures of " *Rome*, even when I was in the wild Wilderneſs, which being burnt up " with the Heat of the Sun, yieldeth an ougleſome Habitation to the " Monks? *&c.*" Again: I, " who for fear of Hell had condemned my- " ſelf to ſuch a Priſon, thought myſelf oftentimes to be dancing among " young Women, when I had no other Company but Scorpions and wild " Beaſts. My Face was pale with faſting, but my Mind was enflamed " with Deſires in my cold Body, and although my Fleſh was half dead al- " ready, yet the Flames of fleſhly Luſt boiled within me, *&c.*"

If *Hierom* felt in himſelf ſuch Flames of fleſhly Luſt, who lived in the barren Wilderneſs with Bread and Water: what do our holy Belly-gods the Clergymen feel, think ye, who ſo ſtuff and ſtretch out themſelves with all Kinds of dainty Fare, that it is marvel their Bellies burſt not? Wherefore theſe Things are written, not to Hermits and Monks (as the Papiſts dream) nor to Sinners in the World only: but to the univerſal Church of Chriſt, and to all the Faithful: whom *Paul* exhorteth to walk in the Spirit, that they fulfil not the Luſts of the Fleſh: that is to ſay, not only to bridle the groſs Motions of the Fleſh, as carnal Luſt, Wrath, Impatiency, and ſuch like: but alſo the ſpiritual Motions, as Doubting, Blaſphemy, Idolatry, Contempt and Hatred of God, *&c.*

Paul (as I have ſaid) doth not require of the Godly, that they ſhould utterly put off or deſtroy the Fleſh: but that they ſhould ſo bridle it, that it might be ſubject to the Spirit. In the tenth to the *Romans*, he biddeth us cheriſh the Fleſh. For as we may not be cruel to other Men's Bodies, nor vex them with unreaſonable Labour: even ſo we may not be cruel to our own Bodies. (*Eph.* v. 29.) Wherefore, according to *Paul*'s Precept, we muſt cheriſh our Fleſh, that it may be able to endure the Labours both of the Mind and of the Body: but yet only for Neceſſity's Sake, and not to nouriſh the Luſts thereof. Therefore if the Fleſh begin to wax wanton, repreſs it and bridle it by the Spirit. If it will not be, marry a Wife, for it is better to marry than to burn. Thus doing thou walkeſt in the Spirit: that is, thou followeſt God's Word and doeſt his Will.

Verſe 17. *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh.*

When *Paul* ſaith that the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, he admoniſheth us that we muſt feel the Concupiſcence of the Fleſh, that is to ſay, not only carnal Luſt, but alſo Pride, Wrath, Heavineſs, Impatience, Incredulity, and ſuch like. Notwithſtanding he would have us to feel them, that we conſent not unto them, nor accompliſh them: that is, that we neither think, ſpeak, nor do thoſe Things which the Fleſh provoketh us unto. As, if it move us to Anger, yet we ſhould be angry in ſuch wiſe (as we are taught in the fourth *Pſalm* that we ſin not. As if *Paul* would thus ſay: I know that the Fleſh will provoke you unto Wrath, Envy, Doubting, Incredulity, and ſuch like: but reſiſt it by the Spirit, that ye ſin not. But if ye forſake the Guiding of the Spirit, and follow the Fleſh, ye ſhall fulfil the Luſts of the Fleſh, and ye

ſhall die, as *Paul* ſaith in the eighth to the *Romans*. So this Saying of the Apoſtle is to be underſtood, not of fleſhly Luſt only, but of the whole Kingdom of Sin.

Verſe 17. *And theſe are contrary one to the other, ſo that ye cannot do the ſame Things that ye would.*

Theſe two Captains or Leaders (ſaith he) the Fleſh and the Spirit, are one againſt another in your Body, ſo that ye cannot do what ye would. And this Place witneſſeth plainly that *Paul* writeth theſe things to the Faithful, that is, to the Church believing in Chriſt, baptized, juſtified, renewed, and having full Forgiveneſs of Sins. Yet notwithſtanding he ſaith that ſhe hath Fleſh rebelling againſt the Spirit. After the ſame manner he ſpeaketh of himſelf in the ſeventh to the *Romans*. *I* (ſaith he) *am carnal and ſold under Sin.* And again: *I ſee another Law in my Members rebelling againſt the Law of my Mind, and leading me captive under the Law of Sin which is in my Members.* Alſo: *O wretched Man that I am, who ſhall deliver me from the Body of this Death?* &c.

Here, not only the Schoolmen, but alſo ſome of the old Fathers are much troubled, ſeeking how they may excuſe *Paul*. For it ſeemeth unto them abſurd and unſeemly to ſay, that that elect Veſſel of Chriſt ſhould have Sin. But we credit *Paul*'s own Words, wherein he plainly confeſſeth that he is ſold under Sin, that he is led captive of Sin, that he hath a Law in his Members rebelling againſt him, and that in their Fleſh he ſerveth the Law of Sin. Here again they anſwer, that the Apoſtle ſpeaketh in the Perſon of the Wicked. But the Wicked do not complain of the Rebellion of their Fleſh, of any Battle or Conflict, or of the Captivity and Bondage of Sin: for Sin mightily reigneth in them. This is therefore the very Complaint of *Paul* and of all the Faithful. Wherefore they have done very wickedly which have excuſed *Paul* and all the Faithful to have no Sin. For by this Perſuaſion (which proceedeth of ignorance of the Doctrine of Faith) they have robbed the Church of a ſingular Conſolation: they have aboliſhed the Forgiveneſs of Sins, and made Chriſt of none Effect.

Wherefore when *Paul* ſaith: *I ſee another Law in my Members*, &c. he denieth not that he hath Fleſh, and the Vices of the Fleſh in him. It is likely therefore that he felt ſometimes the Motions of carnal Luſt. But yet (no doubt) theſe Motions were well ſuppreſſed in him by the great and grievous Afflictions and Temptations both of Mind and Body, wherewith he was in a Manner continually exerciſed and vexed, as his Epiſtles do declare: Or if he at any Time being merry and ſtrong, felt the Luſt of the Fleſh, Wrath, Impatiency and ſuch like; yet he reſiſted them by the Spirit, and ſuffered not thoſe Motions to bear Rule in him. Therefore let us in no wiſe ſuffer ſuch comfortable Places (whereby *Paul* deſcribeth the Battle of the Fleſh againſt the Spirit in his own Body) to be corrupted with ſuch fooliſh gloſſes. The Schoolmen, the Monks, and ſuch other, never felt any ſpiritual Temptations, and therefore they fought only for the repreſſing and overcoming of fleſhly Luſt and Lechery, and being proud of that victory which they never yet obtained, they thought themſelves far better and more holy than married Men. I will not ſay, that under this holy Pretence they nouriſhed and maintained all kinds of horrible Sins, as Diſſention, Pride,

Hatred,

Hatred, Diſdain and deſpiſing of their Neighbours, truſt in their own Righteouſneſs, Preſumption, Contempt of all Godlineſs and of the Word of God, Infidelity, Blaſphemy and ſuch like. Againſt theſe Sins they never fought, nay rather they took them to be no Sins at all: They put Righteouſneſs in the keeping of their fooliſh and wicked Vows, and Unrighteouſneſs in the neglecting and contemning of the ſame.

But this muſt be our Ground and Anchor-hold, that Chriſt is our only and perfect Righteouſneſs. If we have nothing whereunto we may truſt: yet theſe three Things (as *Paul* ſaith) Faith, Hope, and Love do remain. Therefore we muſt always believe, and always hope; we muſt always take hold of Chriſt as the Head and Foundation of our Righteouſneſs, He that believeth in him ſhall not be aſhamed. (*Rom.* ix. 33.) Moreover, we muſt labour to be outwardly righteous alſo: that is to ſay, not to conſent to the Fleſh, which always enticeth us to ſome Evil: but to reſiſt it by the Spirit. We muſt not be overcome with Impatiency for the Unthankfulneſs and Contempt of the People, which abuſeth the Chriſtian Liberty: but through the Spirit, we muſt overcome this and all other Temptations. Look then how much we ſtrive againſt the Fleſh by the Spirit, ſo much are we outwardly righteous. Albeit this Righteouſneſs doth not commend us before God.

Let no Man therefore deſpair if he feel the Fleſh oftentimes to ſtir up new Battle againſt the Spirit, or if he cannot by-and-by ſubdue the Fleſh, and make it obedient unto the Spirit. I alſo do wiſh myſelf to have a more valiant and conſtant Heart, which might be able, not only boldly to contemn the Threatnings of Tyrants, the Hereſies, Offences and Tumults which Satan and his Soldiers the Enemies of the Goſpel ſtir up: but alſo might by-and-by ſhake off the Vexations and Anguiſh of Spirit, and briefly, might not fear the Sharpneſs of Death, but receive and embrace it as a moſt friendly Gueſt. But I find another Law in my Members, rebelling againſt the Law of my Mind, *&c.* Some other do wreſtle with inferior Temptations, as Poverty, Reproach, Impatiency and ſuch like.

Let no Man marvel therefore or be diſmayed, when he feeleth in his Body this Battle of the Fleſh againſt the Spirit: but let him pluck up his Heart and comfort himſelf with theſe Words of *Paul*: *The Fleſh luſteth againſt the Spirit.* Alſo: *Theſe are contrary one to another, ſo that ye do not thoſe Things that ye would.* For by theſe Sentences he comforteth them that be tempted. As if he ſhould ſay: It is impoſſible for you to follow the Guiding of the Spirit in all Things without any Feeling or Hindrance of the Fleſh: Nay, the Fleſh will reſiſt: and ſo reſiſt and hinder you that ye cannot do thoſe Things that gladly ye would. Here it ſhall be enough if ye reſiſt the Fleſh and fulfil not the Luſt thereof: that is to ſay, if ye follow the Spirit and not the Fleſh, which eaſily is overthrown by Impatiency, coveteth to revenge, biteth, grudgeth, hateth God, is angry with him, deſpaireth, *&c.* Therefore when a Man feeleth this Battle of the Fleſh, let him not be diſcouraged therewith, but let him reſiſt in Spirit, and ſay I am a Sinner, and I feel Sin in me; for I have not yet put off the Fleſh, in which Sin dwelleth ſo long as it liveth. But I will obey the Spirit and not the Fleſh: that is, I will by Faith and Hope lay hold upon Chriſt, and by his Word I will raiſe up myſelf, and being ſo raiſed up, I will not fulfil the Luſts of the Fleſh.

It

It is very profitable for the Godly to know this, and to bear it well in mind: for it wonderfully comforteth them when they are tempted. When I was a Monk I thought by-and-by that I was utterly caſt away, if at any Time I felt the Luſt of the Fleſh; that is to ſay, if I felt any evil Motion, fleſhly Luſt, Wrath, Hatred, or Envy againſt any Brother. I aſſayed many Ways to help to quiet my Conſcience, but it would not be: for the Concupiſcence and Luſt of my Fleſh did always return, ſo that I could not reſt, but was continually vexed with theſe Thoughts: This or that Sin thou haſt committed: thou art infected with Envy, with Impatiency, and ſuch other Sins: therefore thou art entered into this holy Order in vain, and all thy good Works are unprofitable. If then I had rightly underſtood theſe Sentences of *Paul*, *The Fleſh luſteth contrary to the Spirit, and the Spirit contrary to the Fleſh: and theſe two are one againſt another, ſo that ye cannot do the Things that ye would do*: I ſhould not have ſo miſerably tormented myſelf, but ſhould have thought and ſaid to myſelf, as now commonly I do: *Martin*, thou ſhalt not utterly be without Sin, for thou haſt Fleſh: thou ſhalt therefore feel the Battle thereof; according to that Saying of *Paul: The Fleſh reſiſteth the Spirit.* Deſpair not therefore, but reſiſt it ſtrongly, and fulfil not the Luſt thereof. Thus doing thou art not under the Law.

I remember that *Staupitius* was wont to ſay, "I have vowed unto God "above a thouſand times, that I would become a better Man: but I never "performed that which I vowed. Hereafter I will make no ſuch Vow: "for I have now learned by Experience, that I am not able to perform it. "Unleſs therefore God be favourable and merciful unto me for Chriſt's "Sake, and grant unto me a bleſſed and a happy Hour when I ſhall depart "out of this miſerable Life, I ſhall not be able with all my Vows and all "my good Deeds, to ſtand before him." This was not only a true, but alſo a godly and a holy Deſperation: and this muſt all they confeſs both with Mouth and Heart, which will be ſaved. For the Godly truſt not to their own Righteouſneſs, but ſay with *David: Enter not into Judgment with thy Servant, for in thy Sight ſhall none that liveth be juſtified.* (Pſ. cxliii. 2.) Again: *If thou O Lord ſhouldeſt ſtraightly mark Iniquities, O Lord who ſhall ſtand?* (Pſalm cxxx. 3) They look unto Chriſt their Reconciler, who gave his Life for their Sins. Moreover, they know that the Remnant of Sin which is in their Fleſh, is not laid to their Charge, but freely pardoned. Notwithſtanding in the mean while they fight in Spirit againſt the Fleſh, leſt they ſhould fulfil the Luſts thereof. And although they feel the Fleſh to rage and rebel againſt the Spirit, and themſelves alſo do fall ſometimes into Sin through Infirmity, yet are they not diſcouraged, nor think therefore that their ſtate and kind of Life, and the Works which are done according to their Calling, diſpleaſe God: but they raiſe up themſelves by Faith.

The Faithful therefore receive great Conſolation by this Doctrine of *Paul*, in that they know themſelves to have Part of the Fleſh, and Part of the Spirit, but yet ſo notwithſtanding that the Spirit ruleth, and the Fleſh is ſubdued and kept under Awe, that Righteouſneſs reigneth and Sin ſerveth. He that knoweth not this Doctrine, and thinketh that the Faithful ought to be without all Fault, and yet ſeeth the contrary in himſelf, muſt needs at the length be ſwallowed up by the Spirit of Heavineſs,

and fall into Deſperation. But whoſo knoweth this Doctrine well and uſeth it rightly, to him the Things that are evil turn unto good. (*Rom.* viii. 28.) For when the Fleſh provoketh him to Sin, by occaſion thereof he is ſtirred up and enforced to ſeek Forgiveneſs of Sins by Chriſt, and to embrace the Righteouſneſs of Faith, which elſe he would not ſo greatly eſteem, nor ſeek for the ſame with ſo great Deſire. Therefore it profiteth us very much to feel ſometimes the Wickedneſs of our Nature and Corruption of our Fleſh, that yet by this Means we may be waked and ſtirred up to Faith and to call upon Chriſt. And by this Occaſion a Chriſtian becometh a mighty Workman and a wonderful Creator, which of Heavineſs can make Joy, of Terror Comfort, of Sin Righteouſneſs, and of Death Life, when he by this Means repreſſing and bridling the Fleſh, maketh it ſubject to the Spirit.

Wherefore let not them which feel the Luſt of the Fleſh, deſpair of their Salvation. Let them feel it and all the Force thereof, ſo that they conſent not to it. Let the Paſſions of Luſt, Wrath and ſuch other Vices ſhake them, ſo that they do not overthrow them. Let Sin aſſail them, ſo that they do not accompliſh it. Yea the more godly a Man is, the more doth he feel that Battle. And hereof come thoſe lamentable Complaints of the Faithful in the *Pſalms* and in the holy Scripture. Of this Battle the Hermits, the Monks, and the Schoolmen, and all that ſeek Righteouſneſs and Salvation by Works, know nothing at all.

But here may ſome Man ſay, that it is a dangerous Matter to teach that a Man is not condemned, if by-and-by he overcome not the Motions and Paſſions of the Fleſh which he feeleth. For when this Doctrine is taught amongſt the common People, it maketh them careleſs, negligent and ſlothful. This is it which I ſaid a little before, that if we teach Faith, then carnal Men neglect and reject Works: If Works be required, then is Faith and Conſolation of Conſcience loſt. Here no Man can be compelled, neither can there be any certain Rule preſcribed. But let every Man diligently try himſelf to what Paſſion of the Fleſh he is moſt ſubject, and when he findeth that, let him not be careleſs, nor flatter himſelf: but let him watch and wreſtle in Spirit againſt it, that if he cannot altogether bridle it, yet at the leaſt he do not fulfil the Luſt thereof.

This Battle of the Fleſh againſt the Spirit, all the Children of God have had and felt: And the ſelf-ſame do we alſo feel and prove. He that ſearcheth his own Conſcience, if he be not an Hypocrite, ſhall well perceive that to be true in himſelf which *Paul* here ſaith: that the Fleſh luſteth againſt the Spirit. All the Faithful therefore do feel and confeſs that their Fleſh reſiſteth againſt the Spirit, and that theſe two are ſo contrary the one to the other in themſelves, that, do what they can, they are not able to perform that which they would do. Therefore the Fleſh hindereth us that we cannot keep the Commandments of God, that we cannot love our Neighbours as ourſelves, much leſs can we love God with all our Heart: Therefore it is impoſſible for us to become righteous by the Works of the Law. Indeed there is a good Will in us, and ſo muſt there be (for it is the Spirit itſelf which reſiſteth the Fleſh) which would gladly do good, fulfil the Law, love God and his Neighbour, and ſuch like, but the Fleſh obeyeth not this good Will, but reſiſteth it: and yet God imputeth not unto us this Sin: For he is merciful to thoſe that believe for Chriſt's Sake.

But

But it followeth not therefore that thou ſhouldeſt make a light Matter of Sin, becauſe God doth not impute it. True it is that he doth not impute it: But to whom, and for what Cauſe? To ſuch as repent and lay hold by Faith upon Chriſt the Mercy-Seat, for whoſe Sake, as all their Sins are forgiven them: even ſo the Remnants of Sin which are in them, be not imputed unto them. They make not their Sin leſs than it is, but amplify it and ſet it out as it is indeed: for they know that it cannot be put away by Satisfactions, Works, or Righteouſneſs, but only by the Death of Chriſt. And yet notwithſtanding the Greatneſs and Enormity of their Sin doth not cauſe them to deſpair, but they aſſure themſelves that the ſame ſhall not be imputed unto them or laid unto their Charge.

This I ſay, leſt any Man ſhould think that after Faith is received, there is little Account to be made of Sin. Sin is truly Sin, whether a Man commit it before he hath received the Knowledge of Chriſt, or after. And God always hateth Sin: yea all Sin is damnable as touching the Fact itſelf. But in that it is not damnable to him that believeth, it cometh of Chriſt, who by his Death hath taken away Sin. But to him that believeth not in Chriſt, not only all his Sins are damnable: but even his good Works alſo are Sin; according to that Saying: *Whatſoever is not of Faith is Sin.* (Rom. xiv. 23.) Therefore the Error of the Schoolmen is moſt pernicious, which do diſtinguiſh Sins according to the Fact, and not according to the Perſon. He that believeth hath as great Sin as the Unbeliever. But to him that believeth, it is forgiven and not imputed: to the Unbeliever it is not pardoned but imputed. To the Believer it is venial: to the Unbeliever it is mortal and damnable: Not for any difference of Sins, or becauſe the Sin of the Believer is leſs, and the Sin of the Unbeliever greater: but for the difference of the Perſons. For the Faithful aſſureth himſelf by Faith that his Sin is forgiven him, foraſmuch as Chriſt hath given himſelf for it. Therefore although he have Sin in him and daily ſinneth, yet he continueth godly: But contrariwiſe, the Unbeliever continueth wicked. And this is the true Wiſdom and Conſolation of the Godly, that although they have and commit Sins, yet, they know that for Chriſt's Sake they are not imputed unto them.

This I ſay for the Comfort of the Godly. For they only feel indeed that they have and do commit Sins that is to ſay, they feel that they do not love God ſo fervently as they ſhould do: that they do not believe him ſo heartily as they would, but rather they oftentimes doubt whether God have a care of them or no: they are impatient, and are angry with God in Adverſity. Hereof (as I have ſaid) proceed the ſorrowful Complaints of the Faithful in the Scriptures, and eſpecially in the *Pſalms*. And *Paul* himſelf complaineth that he is ſold under Sin. (*Rom.* vii. 14.) And here he ſaith, that the Fleſh reſiſteth and rebelleth againſt the Spirit. But becauſe they mortify the Deeds of the Fleſh by the Spirit (as he ſaith in another Place, and alſo in the End of this Chapter: *They crucify the Fleſh with the Deſires and Luſts thereof* (Gal. v. 24.) therefore theſe Sins do not hurt them nor condemn them. But if they obey the Fleſh in fulfilling the Luſt thereof, then do they loſe Faith and the Holy Ghoſt. And if they do not abhor their Sin and return unto Chriſt (who hath given Power to his Church, to receive and raiſe up thoſe that be fallen, that ſo they may recover Faith and the Holy Ghoſt) they die in their Sins. Wherefore we ſpeak not of them

 which

which dream that they have Faith, and yet continue ſtill in their Sins. Theſe Men have their Judgment already: they that live after the Fleſh ſhall die. Alſo: The Works of the Fleſh are manifeſt, which are, Adultery, Fornication, Uncleanneſs, Wantonneſs, Idolatry, Witchcraft, Haterd, Debate, Emulations, Wrath, Contentions, Seditions, Hereſies, Envy, Murther, Drunkenneſs, Gluttony and ſuch-like, whereof I tell you before, as alſo I have told you, that they which do ſuch Things, ſhall not inherit the Kingdom of God.

Hereby we may ſee who be very Saints indeed. They be not Stocks and Stones (as the Monks and Schoolmen dream) ſo that they are never moved with any Thing, never feel any Luſts or Deſires of the Fleſh: but, as *Paul* ſaith, their Fleſh luſteth againſt the Spirit, and therefore they have Sin, and both can and do ſin. And the thirty-ſecond *Pſalm* witneſſeth, that the Faithful do confeſs their Unrighteouſneſs, and pray that the Wickedneſs of their Sin may be forgiven, where it ſaith: *I will confeſs againſt myſelf my Wickedneſs unto the Lord, and thou forgaveſt the Puniſhment of my Sin. Therefore ſhall every one that is godly, make his Prayer unto thee*, &c, Moreover the whole Church, which indeed is holy, prayeth that her Sins may be forgiven her, and it believeth the Forgiveneſs of Sins. And in the cxliii. *Pſalm*, *David* prayeth: *O Lord enter not into Judgment with thy Servant, for in thy Sight ſhall none that liveth be juſtified.* And in *Pſalm* cxxx. *If thou, O Lord, ſhouldeſt ſtraitly mark Iniquities, Lord who ſhall ſtand in thy Preſence? But with thee is Mercy*, &c. Thus do the chiefeſt Saints and Children of God ſpeak and pray: as *David*, *Paul*, &c. All the Faithful therefore do ſpeak and pray the ſame Thing, and with the ſame Spirit. The Popiſh Sophiſters read not the Scriptures, or if they read them they have a Veil before their Eyes: and therefore as they cannot judge rightly of any Thing, ſo can they not judge rightly either of Sin or of Holineſs.

Verſe 18. *If ye be led by the Spirit ye are not under the Law.*

Paul cannot forget his Doctrine of Faith, but ſtill repeateth it and beateth it into their Heads: yea even when he treateth of good Works. Here ſome Man may object: How can it be that we ſhould not be under the Law? And yet thou notwithſtanding, O *Paul*, teacheſt us that we have Fleſh which luſteth againſt the Spirit, and fighteth againſt us, tormenteth and bringeth us into Bondage. And indeed we feel Sin, and cannot be delivered from the feeling thereof, though we would never ſo fain. And what is this elſe but to be under the Law? But, ſaith he: Let this nothing trouble you: only do your endeavour that ye may be led by the Spirit, that is to ſay: ſhew yourſelves willing to follow and obey that Will which reſiſteth the Fleſh, and doth not accompliſh the Luſts thereof (for this is, to be led and to be drawn by the Spirit:) then are ye not under the Law. So *Paul* ſpeaketh of himſelf (*Rom.* vii.) *In my Mind I ſerve the Law of God*, that is to ſay: In Spirit I am not ſubject to any Sin: but yet in my Fleſh I ſerve the Law of Sin. The Faithful then are not under the Law, that is to ſay, in Spirit: For the Law cannot accuſe them, nor pronounce Sentence of Death againſt them, although they feel Sin, and confeſs themſelves to be Sinners: For the Power and Strength of the Law is taken

taken from it by Chriſt: *who was made under the Law, that he might redeem them which were under the Law.* (Gal. iv. 4.) Therefore the Law cannot accuſe that for Sin in the Faithful, which is Sin indeed and committed againſt the Law.

So great then is the Power and Dominion of the Spirit, that the Law cannot accuſe the Godly, though they commit that which is Sin indeed. For Chriſt is our Righteouſneſs, whom we apprehend by Faith: he is without all Sin, and therefore the Law cannot accuſe him. As long as we cleave faſt unto him, we are led by the Spirit, and are free from the Law. And ſo the Apoſtle, even when he teacheth good Works, forgetteth not his Doctrine concerning Juſtification: but always ſheweth that it is impoſſible for us to be juſtified by Works. For the Remnants of Sin cleave faſt in our Fleſh, and therefore ſo long as our Fleſh liveth, it ceaſeth not to luſt contrary to the Spirit. Notwithſtanding there cometh no Danger unto us thereby, becauſe we be free from the Law, ſo that we walk in the Spirit.

And with theſe Words: *If ye be led by the Spirit, ye be not under the Law.* thou mayeſt greatly comfort thyſelf and others that be grievouſly tempted. For it oftentimes cometh to paſs, that a Man is ſo vehemently aſſailed with Wrath, Hatred, Impatiency, carnal Deſire, Terror and Anguiſh of Spirit, or ſome other Luſt of the Fleſh, that he cannot ſhake them off, though he would never ſo fain. What ſhould he do in this Caſe? Should he deſpair? No, God forbid: but let him ſay thus with himſelf: Thy Fleſh fighteth and rageth againſt the Spirit. Let it rage as long as it liſteth: only ſee thou that in any Caſe thou conſent not to it, to fulfil the Luſts thereof, but walk wiſely and follow the Leading of the Spirit. In ſo doing thou art free from the Law. It accuſeth and terrifieth thee (I grant) but altogether in vain. In this Conflict therefore of the Fleſh againſt the Spirit, there is nothing better, than to have the Word of God before thine Eyes, and therein to ſeek the Comfort of the Spirit.

And let not him that ſuffereth this Temptation, be diſmayed, in that the Devil can ſo aggravate Sin, that during the Conflict, he thinketh himſelf to be utterly overthrown, and feeling nothing elſe but the Wrath of God and Deſperation. Here in any wiſe let him not follow his own Feeling and the Judgment of Reaſon, but let him take ſure hold of this Saying of *Paul*: *If ye be led by the Spirit*, that is to wit, if ye raiſe up and comfort yourſelves through Faith in Chriſt, ye be not under the Law. So ſhall he have a ſtrong Buckler wherewith he may beat back all the fiery Darts which the wicked Fiend aſſaileth him withal. How much ſoever then the Fleſh doth boil and rage, yet cannot her Motions and Rages hurt and condemn him, for as much as he, following the Guiding of the Spirit, doth not conſent unto the Fleſh, nor fulfil the Luſts thereof. Therefore when the Motions of the Fleſh do rage, the only Remedy is to take to us the Sword of the Spirit, that is to ſay, the Word of Salvation (which is, that God would not the Death of a Sinner, but that he convert and live) and to fight againſt them: Which if we do, let us not doubt but we ſhall obtain the Victory, although ſo long as the Battle endureth, we feel the Pain contrary. But ſet the Word out of ſight, and there is no Counſel nor Help remaining. Of this that I ſay, I myſelf have good Experience, I have ſuffered many great Paſſions, and the ſame alſo very vehement and great.

But ſo ſoon as I have laid hold of any Place of Scripture, and ſtayed myſelf upon it as upon my chief Anchor-hold, ſtraightways my Temptations did vaniſh away: which without the Word it had been impoſſible for me to endure any little Space, and much leſs to overcome them.

The Sum or Effect therefore of all that which *Paul* hath taught in this Diſputation or Diſcourſe concerning the Conflict or Battle between the Fleſh and the Spirit, is this: that the Saints and the Elect of God cannot perform that which the Spirit deſireth. For the Spirit would gladly be altogether pure, but the Fleſh being joined unto the Spirit, will not ſuffer that. Notwithſtanding they be ſaved by the Remiſſion of Sins, which is in Chriſt Jeſus. Moreover, becauſe they walk in the Spirit and are led by the Spirit, they be not under the Law, that is to ſay, the Law cannot accuſe or terrify them: yea although it go about never ſo much ſo to do, yet ſhall it never be able to drive them to Deſperation.

Verſe 19. *Moreover the Works of the Fleſh be manifeſt, which are*, &c.

This Place is not unlike to this Sentence of Chriſt: *By their Fruits ye ſhall know them. Do Men gather Grapes of Thorns; or Figs of Brambles? So every good Tree bringeth forth good Fruit, and an evil Tree bringeth forth evil Fruit*, &c. (Matt. vii 16.) *Paul* teacheth the very ſame Thing which Chriſt taught, that is to wit, that Works and Fruits do ſufficiently teſtify whether the Trees be good or evil: whether Men follow the Guiding of the Fleſh or of the Spirit. As if he ſhould ſay: Leſt ſome of you might ſay for himſelf, that he underſtandeth me not, now when I treat of the battle between the Fleſh and the Spirit, I will ſet before your Eyes firſt the Works of the Fleſh, whereof many are known; even to the Ungodly: and then alſo the Works of the Spirit.

And this doth *Paul* becauſe there were many Hypocrites amongſt the *Galatians* (as there are alſo at this Day among us) which outwardly pretended to be godly Men, and boaſted much of the Spirit, and as touching the Words they underſtood the true Doctrine of the Goſpel: but they walked not according to the Spirit, but according to the Fleſh, and performed the Works thereof. Whereby *Paul* manifeſtly convinceth them to be no ſuch holy Men indeed as they boaſted themſelves to be. And leſt they ſhould deſpiſe this his Admonition, he pronounceth againſt them this dreadful Sentence, that they ſhould not be Inheritors of the Kingdom of Heaven, to the end that being thus Admoniſhed, they might amend. Every Age, even in the Faithful hath his peculiar Temptations: as fleſhly Luſts aſſail a Man moſt of all in his Youth, in his middle Age Ambition and Vain-glory, and in his old Age Covetouſneſs. There was never yet any of the Faithful whom the Fleſh hath not often in his Life-time provoked to Impatiency, Anger, Vain-glory, *&c.* *Paul* therefore ſpeaking here of the Faithful, ſaith that the Fleſh luſteth in them againſt the Spirit, *&c.* therefore they ſhall never be without the Deſires and Battles of the Fleſh: notwithſtanding they do not hurt them. But of this Matter we muſt thus judge, that it is one Thing to be provoked of the Fleſh, and yet not willingly to yield to the Luſts and Deſires thereof, but to walk after the Leading of the Spirit, and to reſiſt the Fleſh: and another Thing to aſſent unto the Fleſh, and without all Fear or Remorſe to perform and fulfil the Works thereof, and to

continue therein, and yet notwithſtanding to counterfeit Holineſs and to brag of the Spirit. The firſt he comforteth, when he ſaith, that they be led by the Spirit and be not under the Law. The other he threatneth with everlaſting Deſtruction.

Notwithſtanding ſometimes it happeneth that the Saints alſo do fall and perform the Luſts of the Fleſh: As *David* fell horribly into Adultery. Alſo he was the cauſe of the Slaughter of many Men, when he cauſed *Urias* to be ſlain in the Forefront of the Battle: and thereby alſo he gave Occaſion to the Enemies to glory and triumph over the People of God, to worſhip their Idols, and to blaſpheme the God of *Iſrael*. *Peter* alſo fell moſt grievouſly and horribly when he denied Chriſt. But although theſe Sins were great and heinous, yet were they not committed upon any Contempt of God or of a wilful and obſtinnate Mind, but through Infirmity and Weakneſs. Again, when they were admoniſhed, they did not obſtinately continue in their Sins, but repented. Such he willeth afterwards in the ſixth Chapter to be received, inſtructed, and reſtored, ſaying, *If a Man be fallen by occaſion into any Sin, ye which are ſpiritual reſtore ſuch a one with the Spirit of Meekneſs, conſidering thyſelf leſt thou alſo be tempted.* To thoſe therefore which ſin and fall through Infirmit, Pardon is not denied, ſo that they riſe again and continue not in their Sin: for of all Things Continuance in Sin is the worſt. But if they repent not, but ſtill obſtinately continue in their Wickedneſs and perform the Deſires of the Fleſh, it is a certain Token that there is Deceit in their Spirit.

No Man therefore ſhall be without Luſts and Deſires ſo long as he liveth in the Fleſh, and therefore no Man ſhall be free from Temptations. Notwithſtanding ſome are tempted one way and ſome another, according to the Difference of Perſons. One Man is aſſailed with more vehement and grievous Motions, as with Bitterneſs and Anguiſh of Spirit, Blaſphemy, Diſtruſt and Deſperation: Another with more groſs Temptations, as with fleſhly Luſts, Wrath, Envy, Covetouſneſs and ſuch-like. But in this Caſe *Paul* requireth us that we walk in the Spirit, and reſiſt the Fleſh. But whoſo obeyeth the Fleſh, and continueth without the Fear of God or Remorſe of Conſcience in accompliſhing the Deſires and Luſts thereof: let him know that he pertaineth not unto Chriſt: And although he brag of the Name of a Chriſtian never ſo much, yet doth he but deceive himſelf. For they which are of Chriſt, do crucify their Fleſh with the Affections and Luſts thereof.

Who be rightly called Saints, and be ſo indeed?

This Place (as I have alſo forewarned you by the Way) containeth in it a ſingular Conſolation: for it teacheth us that the Saints and moſt holy Men in this World live not without Concupiſcence and Temptations of the Fleſh, nor yet without Sins. It warneth us therefore to take heed that we do not as ſome did, of whom *Gerſon* writeth, which laboured to attain to ſuch Perfection, that they might be without all feeling of Temptations or Sins: that is to ſay, very Stocks and Stones.

The like Imagination the Monks and Schoolmen had of their Saints, as though they had been very ſenſeleſs Blocks and without all Affections. The Virgin *Mary* felt great Grief and Sorrow of Spirit when ſhe miſſed her Son,

Son, (*Luke* ii.) *David* in the Pſalms complaineth that he is almoſt ſwallowed up with the exceſſive Sorrow for the greatneſs of his Temptations and Sins. *Paul* alſo complaineth that he hath Battles without, and Terrors within : (2 *Cor.* vii. 5.) and that in his Fleſh he ſerveth the Law of Sin. He ſaith, that he is careful for all the Churches : (2 *Cor.* xi. 28.) and that God ſhewed great Mercy towards him, in that he delivered *Epaphroditus* being at the Point of Death, to Life again, leſt he ſhould have had Sorrow upon Sorrow. Therefore the Saints of the *Papiſts* are like to the *Stoicks*, who imagined ſuch wiſe Men, as in the World were never yet to be found. And by this fooliſh and deviliſh Perſuaſion which proceeded from the Ignorance of this Doctrine of *Paul*, the Schoolmen brought both themſelves and others without Number into horrible Deſperation.

When I was a Monk I did oftentimes moſt heartily wiſh, that I might once be ſo happy, as to ſee the Converſation and Life of ſome Saint or holy Man. But in the mean Time I imagined ſuch a Saint as lived in the Wilderneſs abſtaining from Meat and Drink, and living only with Roots of Herbs and cold Water : And this Opinion of thoſe monſtrous Saints, I had learned not only out of the Books of the Sophiſters and Schoolmen, but alſo out of the Books of the Fathers. For thus writeth *Heirome* in a certain Place : " As touching Meats and Drinks I ſay nothing, foraſmuch as it is Exceſs, that even ſuch as are weak and feeble ſhould uſe cold Water, or eat any ſodden thing," *&c.* But now in the Light of the Goſpel we plainly ſee who they are whom Chriſt and his Apoſtles call Saints : Not they which live a ſole and a ſingle Life, or ſtraitly obſerve Days, Meats, Apparel, and ſuch other Things, or in outward Appearance do other great and monſtrous Works, (as we read of many in the Lives of the Fathers :) but they which being called by the Sound of the Goſpel and baptized, do believe that they be juſtified and cleanſed by the Death of Chriſt. So *Paul* every where ,writing to the Chriſtians, calleth them holy, the Children and Heirs of God, *&c.* Whoſoever then do believe in Chriſt, whether they be Men or Women, Bond or Free, are all Saints : not by their own Works, but by the Works of God, which they receive by Faith : as his Word, his Sacraments, the Paſſion of Chriſt, his Death, Reſurrection, Victory, and the ſending of the Holy Ghoſt. To conclude, they are Saints through ſuch a Holineſs, as they freely receive, not through ſuch a Holineſs as they themſelves have gotten by their own Induſtry, good Works and Merits.

So the Miniſters of the Word, the Magiſtrates of Common-weals, Parents, Children, Maſters, Servants, *&c.* are true Saints, if firſt and before all Things they aſſure themſelves that Chriſt is their Wiſdom, Righteouſneſs, Sanctification and Redemption : Secondly, if every one would do his Duty in his Vocation according to the Rule of God's Word, and obey not the Fleſh, but repreſs the Luſt and Deſire thereof by the Spirit. Now, whereas all be not of like Strength to reſiſt Temptations, but many Infirmities and Offences are ſeen in the moſt Part of Men : this nothing hindreth their Holineſ, ſo that their Sins proceed not of an obſtinate Wilfulneſs, but only of Fralty and Infirmity. For (as I have ſaid before) the Godly do feel the Deſires and Luſts of the Fleſh, but they reſiſt them, to the End that they accompliſh them not. Alſo if they at any Time unadviſedly fall into Sin, yet notwithſtanding they obtain Forgiveneſs thereof, if by Faith in Chriſt they be raiſed up again :who would not that we ſhould drive away, but ſeek

out and bring home the ſtraying and loſt Sheep, *&c.* Therefore God forbid that I ſhould ſtraightway judge thoſe which are weak in Faith and Manners, to be profane or unholy, if I ſee that they love and reverence the Word of God, to come to the Supper of the Lord, *&c.* For theſe God hath received and counteth them righteous through the Remiſſion of Sins: to him they ſtand or fall, *&c.*

Wherefore with great Rejoicing I give Thanks to God, for that he hath abundantly and above Meaſure granted that unto me, which I ſo earneſtly deſired of him when I was a Monk: for he hath given unto me the Grace to ſee not one but many Saints, yea an infinite Number of true Saints: not ſuch as the Sophiſters have deviſed, but ſuch as Chriſt himſelf and his Apoſtles do deſcribe. Of the which Number I aſſure myſelf to be one. For I am baptized, and I do believe that Chriſt is my Lord, by his Death hath redeemed and delivered me from all my Sins, and hath given to me eternal Righteouſneſs and Holineſs. And let him be holden accurſed, whoſoever ſhall not give this Honour unto Chriſt, to believe that by his Death, his Word, *&c.* he is juſtified and ſanctified.

Wherefore rejecting this fooliſh and wicked Opinion concerning the Name of Saints (which in the Time of *Popery* and Ignorance we thought to pertain only to the Saints which are in Heaven, and in Earth to the Hermits and Monks which did certain great and ſtrange Works:) let us now learn by the holy Scriptures, that all they which faithfully believe in Chriſt are Saints. The World hath in great Admiration the Holineſs of *Benedict*, *Gregory*, *Bernard*, *Francis* and ſuch like, becauſe it heareth that they have done in outward Appearance and in the Judgment of the World, certain great and excellent Works. Doubtleſs *Hillary*, *Cyrill*, *Athanaſius*, *Ambroſe*, *Auguſtine* and others were Saints alſo, which lived not ſo ſtraight and ſevere a Life as they did, but were converſant amongſt Men, and did eat common Meats, drank Wine, and uſed cleanly and comely Apparel, ſo that in a Manner there was no Difference between them and other honeſt Men as touching the common Cuſtom, and the Uſe of Things neceſſary for this Life, and yet were they to be preferred far above the other. Theſe Men taught the Doctrine and Faith of Chriſt ſincerely and purely, without any Superſtition: they reſiſted Heritics, they purged the Church from innumerable Errors: their Company and Familiarity was comfortable to many, and ſpecially to thoſe which were afflicted and heavy hearted, whom they raiſed up and comforted by the Word of God. For they did not withdraw themſelves from the Company of Men, but they executed their Offices even where moſt Reſort of People was. Contrariwiſe, the other not only taught many Things contrary to the Faith, but alſo were themſelves the Authors and firſt Inventors of many Superſtitions, Errors, abominable Ceremonies and wicked Worſhippings. Therefore except at the Hour of Death they laid hold of Chriſt, and repoſed their whole Truſt in his Death and Victory, their ſtraight and painful Life availed them nothing at all.

Theſe Things ſufficiently declare who be the true Saints indeed, and which is to be called a holy Life: Not the Life of thoſe which lurk in Caves and Dens, which make their Bodies lean with faſting, which wear Hair, and do other like Things with this Perſuaſion and Truſt, that they ſhall have ſome ſingular Reward in Heaven above all other Chriſtians: but of thoſe which be baptized and believe in Chriſt, which put off the

old Man with his Works, but not at once: For Concupiſcence and Luſt remaineth in them ſo long as they live: the Feeling whereof doth hurt them nothing at all, if they ſuffer it not to reign in them, but ſubdue it to the Spirit.

This Doctrine bringeth great Conſolation to godly Minds, that when they feel theſe Darts of the Fleſh, wherewith Satan aſſaileth the Spirit, they ſhould not deſpair: And it happeneth to many in the *Papacy*, which thought that they ought to feel no Concupiſcence of the Fleſh: whereas notwithſtanding *Hierom*, *Gregory*, *Benedict*, *Bernard*, and others (whom the Monks ſet before them as a perfect example of Chaſtity and of all Chriſtian Virtues) could never come ſo far as to feel no Concupiſcence or Luſt of the Fleſh. Yea they felt it, and that very ſtrongly. Which thing they acknowledge and plainly confeſs in divers Places of their Books.

Therefore we rightly confeſs in the Articles of our Belief, that we believe there is a holy Church. For it is inviſible, dwelling in Spirit in a Place that none can attain unto, and therefore her Holineſs cannot be ſeen: for God doth ſo hide her and cover her with Infirmities, with Sins, with Errors, with divers Forms of the Croſs and Offences, that according to the Judgment of Reaſon it is no where to be ſeen. They that are ignorant of this, when they ſee the Infirmities and Sins of thoſe which are baptized, which have the Word and believe it; are by-and-by offended, and judge them not to pertain to the Church. And in the mean while they dream that the Hermits and Monks, and ſuch other Shavelings are the Church; which honour God with their Lips, and worſhip him in vain, becauſe they follow not the Word of God, but the Doctrines and Commandments of Men, and teach others to do the ſame. And becauſe they do certain Superſtitions and monſtrous Works, which carnal Reaſon magnifieth and highly eſteemeth: therefore they judge them only to be Saints and to be the Church: And in ſo doing they change and turn this Article of the Faith clean contrary; "I believe that there is a holy Church, &c." and in the Stead of this Word [I Believe] they put in [I ſee] Theſe Kinds of Righteouſneſs and Holineſs of Man's own deviſing, are nothing elſe but ſpiritual Sorceries wherewith the Eyes and Minds of Men are blinded and led from the Knowledge of true Holineſs.

But thus teach we, that the Church hath no Spot or Wrinkle, but is holy, and yet through Faith only in Chriſt Jeſus: Again, that ſhe is holy in Life and Converſation by abſtaining from the Luſts of the Fleſh, and Exerciſe of ſpiritual Works: but yet not in ſuch Sort that ſhe is delivered from all evil Deſires, or purged from all wicked Opinions and Errors. For the Church always confeſſeth her Sins, and prayeth that her Faults may be pardoned: Alſo ſhe believeth the Forgiveneſs of Sins. The Saints therefore do ſin, fall, and alſo err: but yet through Ignorance. For they would not willingly deny Chriſt, forſake the Goſpel, *&c.* therefore they have Remiſſion of Sins. And if through Ignorance they err alſo in Doctrine, yet is this pardoned: for in the End they acknowledge their Error, and reſt only upon the Truth, and the Grace of God offered in Chriſt, as *Hierom*, *Gregory*, *Bernard* and others did. Let Chriſtians then endeavour to avoid the Works of the Fleſh: but the Deſires or Luſts of the Fleſh they cannot avoid.

It is very profitable therefore for them to feel the unclean Luſts of the Fleſh, leſt they ſhould be puffed up with ſome vain and wicked Opinion of the Righteouſneſs of their own Works, as though they were accepted before God for the ſame. The Monks being puffed up with this Opinion of their own Righteouſneſs, thought themſelves to be ſo holy, that they ſold their Righteouſneſs and Holineſs to others, although they were convinced by the Teſtimony of their own Hearts, that they were unclean. So pernicious and peſtilent a Poiſon it is for a Man to truſt in his own Righteouſneſs, and to think himſelf to be clean. But the Godly, becauſe they feel the Uncleanneſs of their own Hearts, therefore they cannot truſt to their own Righteouſneſs. This Feeling ſo maketh them to ſtoop, and ſo humbleth them, that they cannot truſt to their own good Works, but are conſtrained to fly unto Chriſt their Mercy-ſeat and only Succour; who hath not a corrupt and ſinful, but a moſt pure and holy Fleſh, which he hath given for the Life of the World. (*John* vi. 51.) In him they find a ſound and perfect Righteouſneſs. Thus they continue in Humility; not counterfeit and monkiſh, but true and unfeigned, becauſe of the Uncleanneſs which yet remaineth in their Fleſh: for the which if God would ſtraitly judge them, they ſhould be found guilty of eternal Death. But becauſe they lift not up themſelves proudly againſt God, but with a broken and a contrite Heart humbly acknowledging their Sins, and reſting wholly upon the Benefit of the Mediator Chriſt, they come forth into the Preſence of God, and pray that for his Sake their Sins may be forgiven them: God ſpreadeth over them an infinite Heaven of Grace, and doth not impute unto them their Sins for Chriſt's Sake.

This I ſay, to the end that we may take Heed of the pernicious Errors of the *Papiſts* touching the Holineſs of Life, wherein our Minds are ſo wrapped, that without great Difficulty we could not wind ourſelves out of them. Wherefore, do you endeavour with Diligence, that ye may diſcern and rightly judge between true Righteouſneſs and Holineſs, and that which is hypocritical: then ſhall ye behold the Kingdom of Chriſt with other Eyes than carnal Reaſon doth, that is, with ſpiritual Eyes, and certainly judge thoſe to be true Saints indeed which are baptized and believe in Chriſt, and afterwards in the ſame Faith whereby they are juſtified, and their Sins both paſt and preſent are forgiven, do abſtain from the Deſires of the Fleſh. But from theſe Deſires they are not throughly cleanſed: for the Fleſh luſteth againſt the Spirit. Notwithſtanding theſe unclean and rebellious Luſts do ſtill remain in them to this End, that they may be humbled, and being ſo humbled, they may feel the Sweetneſs of the Grace and Benefit of Chriſt. So theſe Remnants of unclean Luſts and Sins do nothing at all hinder, but greatly further the Godly: for the more they feel their Infirmities and Sins, ſo much the more they fly unto Chriſt the Throne of Grace, and more heartily crave his Aid and Succour: to wit, that he will cover them with his Righteouſneſs, that he will increaſe their Faith, that he will endue them with his Holy Spirit, by whoſe gracious Leading and Guiding they may overcome the Luſts of the Fleſh, that they rule and reign not over them, but may be ſubject unto them. Thus true Chriſtians do continually wreſtle with Sin, and yet notwithſtanding in wreſtling they are not overcome, but obtain the Victory.

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This have I ſaid, that ye may underſtand, not by Men's Dreams, but by the Word of God, who be true Saints indeed. We ſee then how greatly Chriſtian Doctrine helpeth to the raiſing up and comforting of weak Conſciences: which treateth not of Couls, Shavings, Shearings, Fraternities, and ſuch like Toys, but of high and weighty Matters, as how we may overcome the Fleſh, Sin, Death and the Devil. This Doctrine, as it is unknown to all Juſticiaries and ſuch as truſt to their own Works, ſo is it impoſſible for them to inſtruct or bring into the right Way one poor Conſcience wandring and going aſtray: or to pacify and comfort the ſame when it is in Heavineſs, Terror, or Deſperation.

Verſe 19. *The Works of the Fleſh are manifeſt, which are Adultery, Fornication, Uncleanneſs, Wantonneſs, Idolatry, Witchcraft*, &c.

Paul doth not recite all the Works of the Fleſh, but uſeth a certain Number for a Number uncertain. Firſt he reckoneth up the Kinds of Luſts, as Adultery, Fornication, Uncleanneſs, Wantonneſs, *&c.* Now not only carnal Luſt is a Work of the Fleſh, as the *Papiſts* dreamed, who called Marriage alſo a Work of the Fleſh (ſo chaſte and holy are theſe Men) whereof God himſelf is the Author, which alſo they themſelves reckoned among their Sacraments: but he numbreth alſo amongſt the Works of the Fleſh (as I have ſaid before) Idolatry, Witchcraft, Hatred, and ſuch other, which hereafter follow. Wherefore, this Place alone doth ſufficiently ſhew what *Paul* meaneth by the Fleſh. Theſe Words are ſo well known that they need no Interpretation.

Idolatry.

All the higheſt Religions, the Holineſs and moſt fervent Devotions of thoſe which do reject Chriſt the Mediator, and worſhip God without his Word and Commandment, are nothing elſe but plain Idolatry. As in *Popery* it was counted a moſt holy and ſpiritual Act, when the Monks being ſhut up in their Cells did muſe and meditate of God or of his Works, and when they being inflamed with moſt earneſt Devotions, kneeled down, prayed, and were ſo raviſhed with the Contemplations of heavenly Things, that they wept for Joy. There was no thinking of Women or of any other Creature, but only of God the Creator, and of his wonderful Works, and yet this moſt ſpiritual Work (as Reaſon eſteemeth it) is, according to *Paul*, a Work of the Fleſh and plain Idolatry. Wherefore all ſuch Religion whereby God is worſhipped without his Word and Commandment, is Idolatry. And the more holy and ſpiritual it ſeemeth to be in outward Shew, ſo much the more dangerous and pernicious it is. For it turneth Men away from Faith in Chriſt, and cauſeth them to truſt to their own Strength, Works and Righteouſneſs. And ſuch is the Religion of the *Anabaptiſts* at this Day: albeit they daily more and more bewray themſelves to be poſſeſſed with the Devil, and to be ſeditious and bloody Men.

Therefore the faſting, the wearing of Hair, holy Works, ſtraight Rule, and whole Life of the Carthuſians or Charterhouſe Monks, whoſe order notwithſtanding is of all other the ſtraighteſt and ſharpeſt, be very Works of the Fleſh, yea plain Idolatry. For they imagine themſelves to be Saints,

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and to be ſaved, not by Chriſt (whom they fear as a ſevere and cruel Judge) but by obſerving of their Rules and Orders. Indeed they think of God, of Chriſt, and of heavenly Things, but after their own Reaſon, and not after the Word of God: to wit, that their Apparel, their Manner of living, and their whole Converſation is holy and pleaſeth Chriſt: whom not only they hope to pacify by this Straightneſs of Life, but alſo to be rewarded of him for their good Deeds and Righteouſneſs. Therefore their moſt ſpiritual Thoughts (as they dream of them) are not only moſt fleſhly, but alſo moſt wicked: For they would wipe away their Sins, and obtain Grace and everlaſting Life by the Truſt and Affiance they have in their own Righteouſneſs, rejecting and deſpiſing the Word, Faith and Chriſt. All the Worſhippings and Services of God therefore, and all Religions without Chriſt are Idolatry and Idol-ſervice. In Chriſt alone the Father is well pleaſed: whoſo heareth him and doth that which he hath commanded, the ſame is beloved becauſe of the Beloved. He commandeth us to believe his Word, and to be baptized, *&c.* and not to deviſe any new Worſhipping or Service of God.

I have ſaid before that the Works of the Fleſh be manifeſt: as Adultery, Fornication and ſuch like be manifeſtly known to all Men. But Idolatry hath ſuch a goodly Shew, and is ſo ſpiritual, that it is known but to very few, that is, to the Faithful, to be a Work of the Fleſh. For the Monk when he liveth chaſtly, faſteth, prayeth or ſaith Maſs, is ſo far from thinking himſelf to be an Idolater, or that he fulfilleth any Work of the Fleſh, that he is aſſuredly perſuaded that he is led and governed by the Spirit, that he walketh according to the Spirit, that he thinketh, ſpeaketh and doth nothing elſe but mere ſpiritual Things, and that he doth ſuch ſervice unto God as is moſt acceptable unto him. No Man can at this Day perſuade the *Papiſts* that their Maſs is a great Blaſphemy againſt God, and Idolatry, yea and that ſo horrible as never was any in the Church ſince the Apoſtles Time. For they are blind and obſtinate, and therefore they judge ſo perverſly of God and of God's Matters, thinking Idolatry to be a true Service of God, and contrariwiſe Faith to be Idolatry. But we which believe in Chriſt and know his Mind, are able to judge and to diſcern all Things, and cannot truly and before God be judged of any Man.

Hereby it is plain that *Paul* calleth Fleſh whatſoever is in Man, comprehending all the three Powers of the Soul, that is, the Will that luſteth, the Will that is inclined to Anger, and the Underſtanding. The Works of the Will that luſteth, are Adultery, Fornication, Uncleanneſs and ſuch like. The Works of the Will inclined to Wrath, are Quarrellings, Contentions, Murder, and ſuch other. The Works of Underſtanding or Reaſon, are Errors, falſe Religions, Superſtitions, Idolatry, Hereſies, that is to ſay, Sects, and ſuch like. It is very neceſſary for us to know theſe Things: for this Word [Fleſh] is ſo darkened in the whole Kingdom of the Pope, that they have taken the Work of the Fleſh to be nothing elſe but the accompliſhing of fleſhly Luſt or the Act of Lechery: wherefore it was not poſſible for them to underſtand *Paul*. But here we may plainly ſee that *Paul* reckoneth Idolatry and Hereſy amongſt the Works of the Fleſh, which two (as before we have ſaid) Reaſon eſteemeth to be moſt high and excellent Virtues, Wiſdom, Religion, Holineſs and Righteouſneſs. *Paul* (Col. ii.) calleth it the Religion of Angels. But although it ſeem to be

never ſo holy and ſpiritual, yet it is nothing elſe but a Work of the Fleſh, an Abomination and Idolatry againſt the Goſpel, againſt Faith, and againſt the true Service of God. This do the Faithful ſee, for they have ſpiritual Eyes: but the Juſticiaries judge the contrary. For a Monk cannot be perſuaded that his Vows be Works of the Fleſh. So the *Turk* believeth nothing leſs than that his *Alcoran*, his Waſhings and other Ceremonies which he obſerveth, be Works of the Fleſh.

Witchcraft.

Of Witchcraft I have ſpoken before in the third Chapter. This Vice was very common in theſe our Days before the Light and Truth of the Goſpel was revealed. When I was a Child, there were many Witches and Sorceries which bewitched both Cattle and Men, but ſpecially Children, and did great Harm alſo otherwiſe. But now in the Light of the Goſpel theſe Things be not ſo commonly heard of, for the Goſpel thruſteth the Devil out of his Seat with all his Illuſions. But now he bewitcheth Men much more horribly, namely with ſpiritual Sorcery and Witchcraft.

Paul reckoneth Witchcraft among the Works of the Fleſh, which notwithſtanding, as all Men know, is not a Work of fleſhly Luſt or Lechery, but a kind of Idolatry. For Witchcraft covenanteth with the Devil: Superſtition or Idolatry covenanteth with God: albeit not with the true God, but with a counterfeit God. Wherefore Idolatry is indeed a ſpiritual Witchcraft. For as Witches do enchant Cattle and Men: ſo Idolaters, that is to ſay, all Juſticiaries or Juſtifiers of themſelves, go about to bewitch God, and to make him ſuch a one as they do imagine. Now they imagine him to be ſuch a one as will juſtify them, not of his mere Grace and Mercy, and through Faith in Chriſt, but in reſpect of their Will-Worſhippings and Works of their own chuſing, and in recompence thereof will give them Righteouſneſs and Life everlaſting. But whilſt they go about to bewitch God, they bewitch themſelves. For if they continue in this wicked Opinion which they conceive of God, they ſhall die in their Idolatry and be damned. The Works of the Fleſh are well known for the moſt Part, therefore they ſhall not need any further Declaration.

Sects.

By the Name of Sects *Paul* meaneth here, not thoſe Diviſions or Contentions which riſe ſometimes in the Government of Houſholds or of Common-weals for worldly and earthly Matters: but thoſe which riſe in the Church about Doctrine, Faith and Works. Hereſies, that is to ſay, Sects, have always been in the Church, as we have ſaid before in diverſe Places. Notwithſtanding the Pope is an Arch-heretic and the Head of all Heretics: for he hath filled the World as it were with a huge Flood of infinite Sects and Errors. What Concord and Unity was there in ſo great Diverſity of the Monks and other religious Orders? No one Sort or Sect of them could agree with another: for they meaſured their Holineſs by the Straightneſs of their Orders: Hereof it cometh that the *Carthuſian* will needs be counted holier than the *Franciſcan* and ſo likewiſe the reſt. Wherefore there is no Unity of Spirit, nor Concord of Minds, but great Diſcord in the

papiſtical Church. There is no Conformity in their Doctrine, Faith, Religion or Serving of God, but all Things are clean contrary. Contrariwiſe, amongſt the Chriſtians, the Word, Faith, Religion, Sacraments, Service, Chriſt, God, Heart, Soul, Mind and Underſtanding are all one and common to all: and as touching outward Converſation the Diverſity of States, Degrees and Conditions of Life, hindereth this ſpiritual Concord and Unity nothing at all, as before I have ſaid. And they which have his Unity of the Spirit, can certainly judge of all Sects, which otherwiſe no Man underſtandeth: As indeed no Divine in the Papacy underſtood, that *Paul* in this Place condemneth all the Worſhippings, Religions, Continency, honeſt Converſation, and holy Life in outward Appearance, of all the *Papiſts*, Sectaries and Schiſmatics: but they all thought that he ſpeaketh of the groſs Idolatry and Hereſies of the *Gentiles* and *Turks* which manifeſtly blaſpheme the Name of Chriſt.

Drunkenneſs, Gluttony.

Paul doth not ſay that to eat and drink be Works of the Fleſh, but to be drunken and to ſurfeit, which of all other Vices are moſt common at this Day. Whoſo are given to this beaſtly Diſſoluteneſs and Exceſs, let them know that they are not ſpiritual, how much ſoever they boaſt themſelves ſo to be, but they follow the Fleſh and perform the filthy Works thereof. Therefore is this horrible Sentence pronounced againſt them, that they ſhall not be Inheritors of the Kingdom of God. *Paul* would therefore that Chriſtians ſhould fly Drunkenneſs and Surfeiting, living ſoberly and moderately without all Exceſs, leſt by pampering the Fleſh they ſhould be provoked to Wantonneſs: As indeed after Surfeiting and Belly-chear, the Fleſh is wont to wax wanton, and to be inflamed with outrageous Luſt. But it is not ſufficient only to reſtrain this outrageous Wantonneſs and Luſt of the Fleſh which followeth Drunkenneſs and Surfeiting, or any Manner of Exceſs, but alſo the Fleſh when it is moſt ſober and in his beſt Temperance, muſt be ſubdued and repreſſed, leſt it fulfil his Luſts and Deſires, For it oftentimes cometh to paſs, that even they which are moſt ſober, are tempted moſt of all: As *Hierom* writeth of himſelf: "My Face, ſaith he, "was pale with faſting, and my Mind was inflamed with fleſhly Deſires "in my cold Body, and although my Fleſh was half dead already, yet "the Flames of unclean Luſt boiled within me." Hereof I myſelf alſo had Experience when I was a Monk. The heat therefore of unclean Luſts is not quenched by Faſting only, but we muſt be aided alſo by the Spirit, that is, by the Meditation of Gods's Word, Faith and Prayer. Indeed Faſting repreſſeth the groſs Aſſaults of fleſhly Luſt: but the Deſires of the Fleſh are overcome by no Abſtinenee from Meats and Drinks, but only by the Meditation of the Word of God and Invocation of Chriſt.

Verſe 21. *And ſuch like,*

For it is unpoſſible to reckon úp all the Works of the Fleſh.

Verſe 21. *Whereof I tell you, as I have alſo told you before, that they which do ſuch Things, ſhall not inherit the Kingdom of God.*

This is a very hard and a terrible Saying, but yet very neceſſary againſt falſe Chriſtians and careleſs Hypocrites, which brag of the Goſpel, of Faith and of the Spirit, and yet in all Security they perform the Works of the Fleſh. But chiefly the Heretics, being puffed up with Opinions of ſpiritual Matters (as they dream) are poſſeſſed of the Devil, and altogether carnal: therefore they perform and fulfil the Deſires of the Fleſh, even with all the Powers of the Soul. Therefore moſt neceſſary it was that ſo horrible and terrible a Sentence ſhould be pronounced by the Apoſtle againſt ſuch careleſs Contemners and obſtinate Hypocrites (namely, that all they which do ſuch Works of the Fleſh as *Paul* hath recited, ſhall not inherit the Kingdom of God) that yet ſome of them being terrified by this ſevere Sentence, may begin to fight againſt the Works of the Fleſh by the Spirit, that they accompliſh not the ſame.

Verſe 22. *But the Fruits of the Spirit are Love, Joy, Peace, Long-ſuffering, Sweetneſs, Goodneſs, Faithfulneſs, Gentleneſs or Meekneſs, Temperance.*

The Apoſtle ſaith not, the Works of the Spirit, as he ſaid the Works of the Fleſh, but he adorneth theſe Chriſtian Virtues with a more honourable Name, calling them the Fruits of the Spirit. For they bring with them moſt excellent Fruits and Commodities: For they that have them give Glory to God, and with the ſame do allure and provoke others to embrace the Doctrine and Faith of Chriſt.

Love.

It had been enough to have ſaid *Love*, and no more: For Love extendeth itſelf unto all the Fruits of the Spirit. And in 1 *Cor.* xiii. *Paul* attributeth to Love all the Fruits which are done in the Spirit, when he ſaith, *Love is patient, courteous*, &c. Notwithſtanding he would ſet it here by itſelf amongſt the reſt of the Fruits of the Spirit, and in the firſt Place, thereby to admoniſh the Chriſtians that before all Things they ſhould love one another, giving Honour one to another, (*Rom.* xii. 10.) every Man eſteeming better of another than of himſelf, and ſerving one another, becauſe they have Chriſt and the Holy Ghoſt dwelling in them, and becauſe of the Word, Baptiſm, and other Gifts of God which Chriſtians have.

Joy.

Joy.

This is the Voice of the Bridegroom and of the Bride, that is to ſay, ſweet Cogitations of Chriſt wholſome Exhortation, pleaſant Songs or Pſalms, Praiſes and Thankſgiving, whereby the Godly do inſtruct, ſtir up and refreſh themſelves. Therefore God loveth not Heavineſs and Doubtfulneſs of Spirit: He hateth uncomfortable Doctrine, heavy and ſorrowful Cogitaions, and loveth chearful Hearts. For therefore hath he ſent his Son, not to oppreſs us with Heavineſs and Sorrow, but to chear up our Souls in him. For this Cauſe the Prophets, the Apoſtles, and Chriſt himſelf do exhort us, yea they command us to rejoice and be glad: (*Zech.* ix. 9.) *Rejoice thou Daughter of* Zion, *be joyful thou Daughter of* Jeruſalem, *for behold thy King cometh to thee.* And in the *Pſalms* it is often ſaid: *Be joyful in the Lord. Paul* ſaith: *Rejoice in the Lord always*, &c. And Chriſt ſaith: *Rejoice becauſe your Names are written in Heaven.* Where this joy of the Spirit is, there the Heart inwardly rejoiceth through Faith in Chriſt, with full Aſſurance that he is our Saviour and our Biſhop, and outwardly it expreſſeth this Joy with Words and Geſtures. Alſo the Faithful rejoice when they ſee that the Goſpel ſpreadeth abroad, that many be won to the Faith, and that the Kingdom of Chriſt is enlarged.

Peace:

Both towards God and Men, that Chriſtians may be peaceable and quiet: not contentious, nor hating one another, but one bearing anothers Burden through Long-ſuffering or Perſeverance: without the which, Peace cannot continue, and therefore *Paul* putteth it next after Peace.

Long-ſuffering or Perſeverance.

Whereby a Man doth not only bear Adverſities, Injuries, Reproaches, and ſuch like, but alſo with Patience waiteth for the Amendment of thoſe which have done him any Wrong. When the Devil cannot by Force overcome thoſe which are tempted, then ſeeketh he to overcome them by long Continuance. For he knoweth that we be earthen Veſſels, which cannot long endure and hold out many Knocks and violent Strokes: therefore with long Continuance of Temptations he overcometh many. To vanquiſh theſe his continual Aſſaults we muſt uſe Long-ſuffering, which patiently looketh not only for the Amendment of thoſe which do us Wrong, but alſo for the End of thoſe Temptations, which the Devil raiſeth up againſt us.

Gentleneſs.

Which is, when a Man is gentle and tractable in his Converſation and in his whole Life. For ſuch as will be true Followers of the Goſpel, muſt not be ſharp and bitter, but gentle, mild, courteous and fair ſpoken: which ſhould encourage others to delight in their Company: which can wink at other Mens Faults, or at leaſt expound them to the beſt: which will be well contented to yield and give Place to others, contented to bear with

thoſe which are froward and intractable, as the very *Heathen* ſaid: 'Thou muſt know the Manners of thy Friend, but thou muſt not hate them.' Such a one was our Saviour Chriſt, as every where is to be ſeen in the Goſpel. It is written of *Peter*, that he wept ſo often as he remembered the ſweet Mildneſs of Chriſt, which he uſed in his daily Converſation. it is an excellent Virtue and moſt neceſſary in every Kind of Life.

Goodneſs.

Which is, when a Man willingly helpeth others in their Neceſſity by giving, lending, and ſuch other Means.

Faith.

When *Paul* here reckoneth Faith amongſt the Fruits of the Spirit, it is manifeſt that he ſpeaketh not of Faith which is in Chriſt, but of the Fidelity and Humanity of one Man towards another. Hereupon he ſaith in the 13th Chapter of the firſt to the *Corinthians*, that Charity believeth all Things. Therefore he that hath this Faith is not ſuſpicious but mild, and taketh all Things to the beſt. And although he be deceived, and findeth, himſelf to be mocked, yet ſuch is his Patience and Softneſs, that he letteth it paſs: Briefly, he is ready to believe all Men, but he truſteth not all. On the contrary, where this Virtue is lacking, there Men are ſuſpicious, froward, wayward, dogged, and ſo neither will believe any Thing nor give Place to any body. They can ſuffer nothing. Whatſoever a Man ſaith or doth never ſo well, they cavil and ſlander it, ſo that whoſo ſerveth not their Humour, can never pleaſe them. Therefore it is impoſſible for them to keep Charity, Friendſhip, Concord, and Peace with Men. But if theſe Virtues be taken away, what is this Life, bút biting and devouring one of another? Faith therefore in this Place is, when one Man giveth Credit to another in Things Pertaining to this preſent Life. For what manner of Life ſhould we lead in this World, if one Man ſhould not credit another?

Meekneſs.

Which is, when a Man is not lightly moved or provoked to Anger. There be infinite Occaſions in this Life, which provoke Men to Anger, but the Godly overcome them by Meekneſs.

Temperance, Chaſtity or Continency.

This is a Sobriety or Modeſty in the whole Life of Man, which Virtue *Paul* ſetteth againſt the Works of the Fleſh. He would therefore that Chriſtians ſhould live ſoberly and chaſtely, that they ſhould be no Adulterers, no Fornicators, no Wantons: and if they cannot live chaſtely, he would have them to Marry: Alſo that they ſhould not be Contentious or Quarrellers, that they ſhould not be given to Drunkenneſs or Surfeiting, but that they ſhould abſtain from all theſe Things. Chaſtity or Continency containeth all theſe. *Hierom* expoundeth it of Virginity only, as though they that be married could not be chaſte; or as though the Apoſtle did write

write theſe Things only to Virgins. In the firſt and ſecond Chapter to *Titus*, he warneth all Biſhops, young Women, and married Folks, both Man and Wife, to be chaſte and pure.

Verſe 23. *Againſt ſuch there is no Law.*

Indeed there is a Law, but not againſt ſuch: As he ſaith alſo in another Place: *The Law is not given to the righteous Man.* For the righteous liveth in ſuch wiſe, that he hath no need of any Law, to admoniſh or to conſtrain him: but without conſtraint of the Law, he willingly doth thoſe things which the Law requireth. Therefore the Law cannot accuſe or condemn thoſe that believe in Chriſt. Indeed the Law troubleth and terrifieth our Conſciences: But Chriſt apprehended by Faith, vanquiſheth it with all his Terrors and Threatnings. To them therefore the Law is utterly aboliſhed and hath no Power to accuſe them: for they do that of their own Accord, which the Law requireth. They have received the Holy Ghoſt by Faith, who will not ſuffer them to be idle. Although the Fleſh reſiſt, yet do they walk after the Spirit. So a Chriſtian accompliſheth the Law inwardly by Faith, (for Chriſt is the Perfection of the Law unto Righteouſneſs, to all that do believe:) outwardly by Works and Remiſſion of Sins. But thoſe which perform the Wotks or Deſires of the Fleſh, the Law doth accuſe and condemn both civilly and ſpiritually.

Verſe 24. *For they that are Chriſt's have crucified the Fleſh with the Affections and Luſts thereof.*

This whole Place concerning Works, ſheweth that the true Believers are no Hypocrites. Therefore let no Man deceive himſelf. For whoſoever, ſaith he, pertain unto Chriſt, have crucified the Fleſh with all the Vices and Luſts thereof. For the Saints, inaſmuch as they have not yet utterly put off the corrupt and ſinful Fleſh, are inclined to Sin, and do neither fear nor love God ſo perfectly as they ought to do. Alſo they be provoked to Anger, to Envy, to Impatiency, to unclean Luſts, and ſuch like Motions, which notwithſtanding they accompliſh not: for (as *Paul* here ſaith) they crucify the Fleſh with all the Affections and Luſts thereof. Which Thing they do, not only when they repreſs the Wantonneſs of the Fleſh with Faſting and other exerciſes, but alſo (as *Paul* ſaid before) when they walk according to the Spirit: that is, when they being admoniſhed by the Threatnings of God, whereby he ſheweth that he will ſeverely puniſh Sin, are afraid to commit Sin: Alſo when they being armed with the Word of God, with Faith and with Prayer, do not obey the Luſts of the Fleſh.

When they reſiſt the Fleſh after this Manner they nail it to the Croſs with the Luſt and Deſires thereof, ſo that although the Fleſh be yet alive, yet can it not perform that which it would do, foraſmuch as it is bound both Hand and Foot, and faſt nailed to the Croſs. The Faithful then ſo long as they live here do crucify the Fleſh, that is to ſay, they feel the Luſts thereof, but they obey them not. For they being furniſhed with the Armour of God, that is, with Faith, Hope and the Sword of the Spirit, do reſiſt the Fleſh, and with theſe ſpiritual Nails they faſten the ſame unto the Croſs, ſo

that it is conſtrained to be ſubject to the Spirit. Afterwards when they die, they put it off wholly: and when they ſhall riſe again from Death to Life, they ſhall have a pure and uncorrupt Fleſh without all Affections and Luſts.

CHAP. VI,

If we live in the Spirit, let us alſo walk in the Spirit

THE Apoſtle reckoned before amongſt the Works of the Fleſh Hereſy and Envy, and pronounced Sentence againſt thoſe which are envious, and which are Authors of Sects, that they ſhould not inherit the Kingdom of God. And now, as if he had forgotten that which he ſaid a little before, he again reproveth thoſe which provoke and envy one another. Why doth he ſo? Was it not ſufficient to have done it once? Indeed he doth it of Purpoſe: for he taketh Occaſion here to inveigh againſt that execrable Vice of Vain-glory, which was the Cauſe of the Troubles that were in all the Churches of *Galatia*, and hath been always moſt pernicious and hurtful to the whole Church of Chriſt. Therefore in his Epiſtle to *Titus*, he would not that a proud Man ſhould be ordained a Biſhop. For Pride (as *Auguſtine* truly ſaith) is the Mother of all Hereſies, or rather the Head-ſpring of all Sin and Confuſion: Which Thing all Hiſtories as well holy as prophane do witneſs.

Now, Vain-glory or Arrogancy hath always been a common Poiſon in the World, which the very *Heathen* Poets and Hiſtoriographers have always vehemently reproved. There is no Village wherein there is not ſome one or other to be found, that would be counted wiſer, and be more eſteemed than all the reſt. But they are chiefly infected with this Diſeaſe, which ſtand upon their Reputation for Learning and Wiſdom. In this Caſe no Man will yield to another, according to this Saying: Ye ſhall not lightly find a Man that will yield unto others the Praiſe of Wit and Skill: For it is a goodly Thing to ſee Men point at one, and ſay: This is he. But it is not ſo hurtful in private Perſons, no nor in any Kind of Magiſtrate, as it is in them that have any Charge in the Church. Albeit in civil Government (ſpecially if it be in great Perſonages) it is not only a Cauſe of Troubles and Ruins of Common-weals, but alſo the Troubles and Alterations of Kingdoms and Empires: Which Thing the Hiſtories both of the Scripture and prophane Writers do witneſs.

But when this Poiſon creepeth into the Church or ſpiritual Kingdom, it cannot be expreſſed how hurtful it is. For there is no Contention as touching Learning, Wit, Beauty, Riches, Kingdoms, Empires and ſuch like: But as touching Salvation or Damnation, eternal Life or eternal Death. Therefore *Paul* earneſtly exhorteth the Miniſters of the Word to fly this Vice, ſaying: *If we live in the Spirit*, &c. As if he ſhould ſay: If it be true that we live in the Spirit, let us alſo proceed and walk in the Spirit. For where the Spirit is, it reneweth Men and worketh in them new Motions: that is to ſay, whereas they were before Vain-glorious, wrathful

and envious, it maketh them now humble, gentle and patient. Such Men ſeek not their own Glory, but the Glory of God: they do not provoke one another, or envy one another, but give place one to another, and in giving Honour prevent one another. Contrariwiſe, they that be deſirous of Glory and envy one another, may boaſt that they have the Spirit and live after the Spirit: but they deceive themſelves, they follow the Fleſh and do the Works thereof, and they have their Judgment already, that they ſhall not inherit the Kingdom of God.

Now, as nothing is more dangerous to the Church than this execrable Vice, ſo is there nothing more common: for when God ſendeth forth Labourers into his Harveſt, by-and-by Satan raiſeth up his Miniſters alſo, who will in no Caſe be counted inferior to thoſe that are rightly called. Here ſtraightway riſeth Diſſention. The Wicked will not yield one Hairs Breadth to the Godly: for they dream that they far paſs them in Wit, in Learning, in Godlineſs, in Spirit and other Virtues. Much leſs ought the Godly to yield to the Wicked, leſt the Doctrine of Faith come in Danger. Moreover, ſuch is the Nature of the Miniſters of Satan, that they can make a goodly Shew that they are very charitable, humble, Lovers of Concord, and are endued with other Fruits of the Spirit: alſo they proteſt that they ſeek nothing elſe but the Glory of God and the Salvation of Men's Souls: and yet are they full of Vain-glory, doing all Things for none other End but to get Praiſe and Eſtimation among Men. To be ſhort, they think that Gain is Godlineſs, (1 *Tim.* vi. 5.) and that the Miniſtry of the Word is delivered unto them that they may get Fame and Eſtimation thereby. Wherefore they cannot but be Authors of Diſſentions and Sects.

Foraſmuch then as the Vain-glory of the falſe Apoſtles was the Cauſe that the Churches of *Galatia* were troubled and forſook *Paul*, therefore in this Chapter ſpecially his purpoſe was to ſuppreſs that execrable Vice: yea this Miſchief gave the Apoſtle occaſion to write this whole Epiſtle. And if he had not ſo done, all his Travel beſtowed in preaching of the Goſpel among the *Galatians* had been ſpent in vain. For in his Abſence the falſe Apoſtles, which were Men in outward Shew of great Authority, reigned in *Galatia*: who beſides that they would ſeem to ſeek the Glory of Chriſt and the Salvation of the *Galatians*, pretended alſo that they had been converſant with the Apoſtles, and that they followed their Foot-ſteps, ſaying, that *Paul* had not ſeen Chriſt in the Fleſh, nor had been converſant with the reſt of the Apoſtles, and therefore they made no Account of him, but rejected his Doctrine, and boaſted their own to be true and ſincere. Thus they troubled the *Galatians*, and raiſed Sects among them, ſo that they provoked and envied one another: which was a ſure Token, that neither the Teachers nor Hearers lived and walked after the Spirit, but followed the Fleſh and fulfilled the Works thereof: and ſo conſequently loſt the true Doctrine, Faith, Chriſt and all the Gifts of the Holy Ghoſt, and were now become worſe than the *Heathen*.

Notwithſtanding he doth not only inveigh againſt the falſe Apoſtles, which in his Time troubled the Churches of *Galatia*: but alſo he foreſaw in Spirit, that there ſhould be an infinite Number of ſuch even to the World's End, which being infected with this pernicious Vice ſhould thruſt themſelves into the Church, boaſting of the Spirit and heavenly Doctrine, and under this Pretence ſhould quite overthrow the true Doctrine and

Faith. Many ſuch have we alſo ſeen in theſe our Days, who have thruſt themſelves into the Kingdom of the Spirit, that is to ſay, into the Miniſtry of the Word; and by this Hypocriſy they have purchaſed unto themſelves Fame and Eſtimation, that they were great Doctors and Pillars of the Goſpel, and ſuch as lived in the Spirit, and walked according to the ſame. But becauſe their Glory conſiſted in Men's Mouths and not in God, therefore it could not be firm and ſtable; but, according to *Paul's* Propheſy, it turned to their own Confuſion, and their End was Deſtruction. For *the Wicked ſhall not ſtand in Judgment, but ſhall be taken away like Chaff, and ſcattered abroad with the Wind*, (Pſ. i. 6.)

The ſame Judgment remaineth for all ſuch as in preaching the Goſpel ſeek their own Profit and not the Glory of Jeſus Chriſt. For the Goſpel is not delivered unto us that we ſhould thereby ſeek our own Praiſe and Glory, or that the People ſhould honour and magnify us which are the Miniſters thereof: but to the End that the Benefit and Glory of Chriſt might be preached and publiſhed, and that the Father might be glorified in his Mercy offered unto us in Chriſt his Son, whom he delivered for us all, and with him hath given us all Things. Wherefore the Goſpel is a Doctrine wherein we ought to ſeek nothing leſs than our own Glory. It ſetteth forth unto us heavenly and eternal Things: which are not our own, which we have neither done nor deſerved: but it offereth the ſame unto us, to us, I ſay, which are unworthy, and that through the mere Goodneſs, and Grace of God. Why ſhould we then ſeek Praiſe and Glory thereby? He therefore that ſeeketh his own Glory in the Goſpel, ſpeaketh of himſelf: And he that ſpeaketh of himſelf is a Liar, and there is Unrighteouſneſs in him. Contrariwiſe he that ſeeketh the Glory of him that ſent him, is true, and there is no Unrighteouſneſs in him, (*John* vii.)

Paul therefore giveth earneſt charge to all the Miniſters of the Word, ſaying: *If we live in the Spirit, let us walk in the Spirit*, that is to ſay: Let us abide in the Doctrine of Truth which hath been taught unto us, in brotherly love and ſpiritual Concord: and let us preach Chriſt and the Glory of God in Simplicity of Heart, and let us confeſs that we have received all Things of him: let us not think more of our ſelves than of others: let us raiſe up no Sects. For this is not to walk rightly, but rather to range out of the Way, and to ſet up a new and perverſe Way of walking.

Hereby we may underſtand that God, of his ſpecial Grace, maketh the Teachers of the Goſpel ſubject to the Croſs and to all Kinds of Afflictions, for the Salvation of themſelves and of the People; for otherwiſe they could by no Means ſuppreſs and beat down this Beaſt which is called Vain-Glory. For if no Perſecution, no Croſs or Reproach followed the Doctrine of the Goſpel, but only Praiſe, Reputation and Glory, amongſt Men, then would all the Profeſſors thereof be infected and periſh through the Poiſon of Vain-Glory. *Hierom* ſaith, that he had ſeen many which could ſuffer great Inconveniences in their Body and Goods, but none that could deſpiſe their own Praiſes. For it is almoſt impoſſible for a Man not to be puffed up, when he heareth any thing ſpoken in the Praiſe of his own Virtues. *Paul*, notwithſtanding that he had the Spirit of Chriſt, ſaith, that there was given unto him the Meſſenger of *Satan* to buffet him, becauſe he ſhould not be exalted out of Meaſure, through the Greatneſs of his Revelations. Therefore *Auguſtine* ſaith very well, "If a Miniſter of

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" the Word be praiſed, he is in Danger: if a Brother deſpiſe or diſpraiſe
" him, he is alſo in Danger. He that heareth a Preacher of the Word,
" ought to reverence him for the Word's ſake: but if he be proud thereof,
" he is in Danger. Contrariwiſe if he be deſpiſed, he is out of Danger:
" but ſo is not he which deſpiſeth him."

Wherefore we muſt honour our great Benefit, that is, of the Preaching of the Word and receiving of the Sacraments. (*Rom.* xiv. 16.) We muſt alſo reverence one another, according to that Saying: *In giving Honour one to another*, &c. (*Rom.* xii. 10.) But whereſoever this is done, by-and-by the Fleſh is tickled with Vain-glory and waxeth proud. For there is none (no not among the Godly) which would not rather be praiſed than diſpraiſed, except perhaps ſome will be ſo well eſtabliſhed in this Behalf, that he will be moved neither with Praiſes nor Reproaches: As that Woman ſaid of *David.* (2. Sam. xiv.) *My Lord the King is like an Angel of God, which will neither be moved with Bleſſing nor Curſing.* Likewiſe *Paul* ſaith *By Honour and Diſhonour, by evil Report and good Report*, &c. (1 Cor. vi. 8.) Such Men as be neither puffed up with Praiſe, nor thrown down with Diſpraiſe, but endeavour ſimply to ſet forth the Benefit and Glory of Chriſt and to ſeek the Salvation of Souls, do walk orderly. Contrariwiſe, they which wax proud in hearing of their own Praiſes, not ſeeking the Glory of Chriſt but their own, alſo they which being moved with Reproaches and Slanders, do forſake the Miniſtry of the Word, walk not orderly.

Wherefore let every one ſee that he walk orderly, and ſpecially ſuch as boaſt of the Spirit. If thou be praiſed, know that it is not thou that is praiſed, but Chriſt to whom all Praiſe and Honour is due. For in that thou teacheſt the Word purely and liveſt godly, theſe are not thine own Gifts, but the Gifts of God: Therefore thou art not praiſed, but God in thee. When thou doſt acknowledge this, thou wilt walk orderly, and not be puffed up with Vain-glory (*For what haſt thou that thou haſt not received?* 1 Cor. iv. 7.) but wilt confeſs that thou haſt received the ſame of God, and wilt not be moved with Injuries, Reproaches or Perſecution to forſake thy Calling.

God therefore of his ſpecial Grace at this Day, covereth our Glory with Infamy, Reproach, mortal Hatred, cruel Perſecution, Railing and Curſing of the whole World: alſo with the Contempt and Ingratitude even of thoſe among whom we live, as well the common Sort, as alſo the Citizens, Gentlemen and Noblemen (whoſe Enmity, Hatred and Perſecution againſt the Goſpel, like as it is privy and Inward, ſo is it more dangerous than the Cruelty and outrageous Dealings of our open Enemies) that we ſhould not wax proud of the Gifts of God in us. This Mill-ſtone muſt be hanged about our Neck, that we be not infected with that peſtilent Poiſon of Vain-glory. Some there be of our Side which love and reverence us for the Miniſtry of the Word: But where there is one that reverenceth us, there be on the other Side an Hundred that hate and perſecute us. Theſe ſpiteful Dealings therefore, and theſe Perſecutions of our Enemies, this great Contempt and Ingratitude, this cruel and privy Hatred of them among whom we live, are ſuch pleaſant Sights and make us ſo Merry, that we eaſily forget Vain-glory.

Wherefore, rejoicing in the Lord who is our Glory, we remain in order. Thoſe Gifts which we have, we acknowledge to be the Gifts of God, and not

not our own, given for the edifying of the Body of Chriſt, (*Eph.* iv. 12.) therefore we be not proud of them. For we know that more is required of them to whom much is committed, than of them which have received but little. Moreover, we know that there is no Reſpect of Perſons before God. (*Acts* x. 34.) Therefore a poor Artificer faithfully uſing the Gift which God hath given him, pleaſeth God no leſs than a Preacher of the Word: For he ſerveth God in the ſame Faith and with the ſame Spirit. Wherefore we ought no leſs to regard the meaneſt Chriſtians, than they regard us. And by this Means ſhall we continue free from the Poiſon of Vain-glory, and walk in the Spirit.

Contrariwiſe, the fantaſtical Spirits which ſeek their own Glory, the Favour of Men, the Peace of the World, the Eaſe of the Fleſh, and not the Glory of Chriſt, nor yet the Health of Men's Souls (although they proteſt that they ſeek nothing elſe) cannot chuſe but diſcover themſelves in commending their own Doctrine and Induſtry, and diſpraiſing other Men's, and all to get them a Name and Praiſe. Theſe Vain-glorious Spirits do not rejoice and glory in the Lord: But then do they glory, then are they ſtout and hardy, when they are magnified of the People. Whoſe Hearts they win by wonderful Slights and Subtleties: For in their Words, Geſtures and Writings they can counterfeit and diſſemble all Things. But when they are not praiſed and commended of the People, then be they the moſt fearful Men in the World; for they hate and ſhun the Croſs of Chriſt and Perſecution. On the contrary, when they are praiſed and magnified, (as I ſaid) none are ſo ſtout, no *Hector* or *Achilles* ſo bold and hardy as they.

Such a ſly and crafty Beaſt therefore is Fleſh, that for none other Cauſe it forſaketh his Function, corrupteth true Doctrine, and breaketh the Concord of the Church, than only upon this curſed Vain-glory. Therefore it is not without Cauſe that *Paul* ſo ſharply inveigheth againſt it both here and in other Places, as before in the fourth Chapter, *They are* (ſaith he) *jealous over you amiſs; yea they would exclude you from me, that ye ſhould altogether love them:* That is to ſay, they would diſcredit me, that they themſelves might be famous. They ſeek not Chriſt's Glory and your Salvation, but their own Glory, my Reproach, and your Bondage.

Verſe 26. *Let us not be deſirous of Vain-glory.*

Which is to glory, not in God (as I have ſaid) but in Lies, in the Opinion, Liking and Eſtimation of the People. Here is no right Foundation of true Glory, but a falſe Foundation, and therefore impoſſible long to ſtand. He that praiſeth a Man as he is a Man is a Liar: For there is nothing Praiſe-worthy in him, but all Things are worthy of Condemnation. Therefore, as touching our Perſon, this is our Glory, that all Men have ſinned and are guilty of everlaſting Death before God. But the Caſe is otherwiſe when our Miniſtry is praiſed. Wherefore we muſt not only wiſh, but alſo to the uttermoſt of our Power endeavour, that Men may magnify it and have it in due Reverence; for this ſhall turn to their Salvation. *Paul* warneth the *Romans* that they offend no Man, to the End (ſaith he) *that our Commodity be not evil ſpoken of.* (Rom. xiv. 16.) And in another Place, *that our Miniſtry be not reprehended.* (2 Cor. vi. 3.)

Therefore, when our Miniſtry is praiſed, we be not praiſed for our own Perſon's Sake *but* (as the *Pſalm* ſaith) we are praiſed in God and in his holy Name.

Verſe 26. *Provoking, one another, and envying one another.*

Here he deſcribeth the Effect and Fruit of Vain-glory. He that teacheth any Error, or is an Author of any new Doctrine, cannot but provoke others; and when they do not approve and receive his Doctrine, by-and-by he beginneth to hate them moſt bitterly. We ſee at this Day with what deadly hatred the Sectaries are inflamed againſt us, becauſe we will not give place to them, and approve their Errors. We did not firſt provoke them, nor ſpread abroad any wicked Opinion in the World: but, rebuking certain Abuſes in the Church, and faithfully teaching the Article of Juſtification, have walked in good Order. But they, forſaking this Article, have taught many Things contrary to the Word of God. Here, becauſe we would not loſe the Truth of the Goſpel, we have ſet ourſelves againſt them, and have condemned their Errors: Which Thing, becauſe they could not abide, they did not only provoke us firſt without Cauſe, but alſo do ſtill moſt ſpitefully hate us, and that upon no other Occaſion but only upon Vain-glory; For they would gladly deface us, that they alone might rule and reign: For they imagine that it is a great Glory to profeſs the Goſpel, whereas indeed there is no greater Ignomy in the Sight of the World.

Chap. VI. Verſe 1. *Brethren if a Man be overtaken with any Fault, ye which are ſpiritual, reſtore ſuch a one with the Spirit of Meekneſs.*

He that diligently weigheth the Words of the Apoſtle, may plainly perceive that he ſpeaketh not of Errors and Offences againſt Doctrine, but of far leſſer Sins, into the which a Man falleth not willfully and of ſet purpoſe, but of Infirmity. And hereof it cometh that he uſeth ſo gentle and fatherly Word, not calling it Error or Sin, but a Fault, Again, to the intent to diminiſh, and as it were to excuſe the Sin, and to remove the whole Fault from Man, he addeth, *If any Man be overtaken*, that is to ſay, be beguiled of the Devil or of the Fleſh. Yea and this Term or Name of Man helpeth ſomething alſo to diminiſh and qualify the Matter. As if he ſhould ſay: What is ſo proper unto Man as to fall, to be deceived, and to err? So ſaith *Moſes* in *Lev.* vi. 3, *They are wont to ſin like Men.* Wherefore this is a Sentence full of heavenly Comfort, which once in a terrible Conflict delivered me from Death. Foraſmuch then as the Saints in this Life do not only live in the Fleſh, but now and then alſo through the Enticement of the Devil, fulfil the Luſts of the Fleſh, that is to ſay, fall into Impatiency, Envy, Wrath, Error, Doubting, Diſtruſt, and ſuch like (for *Satan* always aſſaileth both, that is, as well the Purity of Doctrine, which he laboureth to take away by Sects and Diſſentions, as alſo the Soundneſs of Life, which he corrupteth with daily Offences:) Therefore *Paul* teacheth how ſuch Men that are fallen ſhould be dealt withal, namely, that they which are ſtrong, ſhould raiſe up and reſtore them again with the Spirit of Meekneſs.

Theſe Things it behoveth them ſpecially to know, which are in the Miniſtry of the Word, leſt whilſt they go about to touch all Things to the quick, they forget the fatherly and motherly Affection which *Paul* here requireth of thoſe that have the Charge of Souls. And of this Precept he hath ſet forth an Example (2 *Cor.* ii.) where he ſaith that it was ſufficient that he which was excommunicate was rebuked of many, and that they ought now to forgive him and comfort him, leſt he ſhould be ſwallowed up with overmuch Sorrow. Wherefore I beſeech you (ſaith he) uſe Charity towards him. Therefore the Paſtors and Miniſters muſt indeed ſharply rebuke thoſe which are fallen, but when they ſee that they are ſorrowful for their Offences, then let them begin to raiſe them up again, to comfort them and to diminiſh and qualify their Faults as much as they can, but yet through Mercy only, which they muſt ſet againſt Sin, leſt they that be fallen be ſwallowed up with overmuch Heavineſs. As the Holy Ghoſt is preciſe in maintaining and defending the Doctrine of Faith; ſo is he mild and pitiful in forbearing and qualifying Men's Sins, if they which have committed them be ſo ſorrowful for the ſame.

But as for the Pope's Synagogue, like as in all other Matters it hath both taught and done clean contrary to the Commandment and Example of *Paul*, even ſo hath it done in this Thing alſo. The Pope with all his Biſhops have been very Tyrants and Butchers of Men's Conſciences. For they have burdened them from Time to Time with new Traditions, and for every light Matter have vexed them with their Excommunications: And that they might the more eaſily obey their vain Terrors, they annexed thereunto theſe Sentences of Pope *Gregory*, "It is the Part and Property of "good Minds to be afraid of a Fault where no Fault is." And again, "Our Cenſures muſt be feared, yea though they be unjuſt and wrongful." By theſe Sayings (which were brought into the Church by the Devil) they ſtabliſhed their Excommunication and this Majeſty of the Papacy, which is ſo terrible to the whole World. There is no need of ſuch Humility and Goodneſs of Minds to be afraid of a Fault where none is. O thou *Romiſh Satan*, who gave thee this Power to terrify and condemn Men's Conſciences, that were terrified enough before with thy unjuſt and wrongful Sentences? Thou oughteſt rather to have raiſed them up, to have delivered them from falſe Fears, and to have brought them from Lies and Errors to the Truth. This thou omitteſt and according to thy Title and Name, to wit, the Man of Sin and Child of Perdition, thou imagineſt a Fault where no Fault is. This is indeed the Craft and Deceit of *Antichriſt*, whereby he hath moſt mightily eſtabliſhed his Excommunication and Tyranny. For whoſoever deſpiſeth his unjuſt Sentences, was counted very obſtinate and wicked: As ſome Princes did, howbeit againſt their Conſciences: For in thoſe Times of Darkneſs, they did not underſtand that the Pope's Curſes were vain.

Let them therefore to whom the Charge of Men's Conſciences is committed, learn by this Commandment of *Paul*, how they ought to handle thoſe that have offended. Brethren (ſaith he) if any Man be overtaken with Sin, do not trouble him or make him more ſorrowful: be not bitter unto him; do not reject or condemn him, but amend him and raiſe him up again; and by the Spirit of Lenity and Mildneſs reſtore that which in him is decayed by the Deceit of the Devil, or by the Weakneſs of the Fleſh.

For

For the Kingdom whereunto ye are called, is a Kingdom not of Terror or Heavineſs, but of Boldneſs, Joy and Gladneſs Therefore if ye ſee any Brother caſt down and afflicted by Occaſion of Sin which he hath committed, run unto him and reaching out your Hand raiſe him up again, comfort him with ſweet Words, and embrace him with motherly Arms. As for thoſe that be hard-hearted and obſtinate, which without Fear continue careleſs in their Sins, rebuke them ſharply. But on the other Side (as I ſaid) they that be overtaken with any Sin, and are heavy and ſorrowful for their Fault which they have committed, muſt be raiſed up and admoniſhed by you that are ſpiritual, and that in the Spirit of Meekneſs, and not in the Zeal of ſevere Juſtice, as ſome have done, who when they ſhould have refreſhed thirſty Conſciences with ſome ſweet Conſolation, gave them Gall and Vinegar to drink, as the *Jews* did unto Chriſt hanging upon the Croſs. *Ezekiel* ſaith of the Shepherds of *Iſrael*, that they ruled the Flock of God with Cruelty and Rigour: but a Brother ought to comfort his Brother that is fallen, with a loving and a meek Spirit. Again, Let him that is fallen hear the Word of him that raiſeth him up, and believe it. For God would not have thoſe that are bruiſed to be caſt away, but to be raiſed up, as the *Pſalm* ſaith. For God hath beſtowed more upon them, than we have done, that is to ſay, the Life and Blood of his own Son. Wherefore we ought alſo to receive, to aid and comfort ſuch with all Mildneſs and Gentleneſs.

Verſe 1. *Conſidering thyſelf, leſt thou alſo be tempted.*

This is a very neceſſary Admonition to beat down the ſharp Dealings of ſuch Paſtors as ſhew no Pity in raſing up and reſtoring again them which are fallen. "There is no Sin (ſaith *Auguſtine*) which any Man hath done, "but another Man may do the ſame." We ſtand on a ſlippery Ground; therefore if we wax proud and leave off our Duty, there is nothing ſo eaſy unto us as to fall. It was well ſaid therefore of one in the Book called, *The Lives of the Fathers*, when it was told him that one of his Brethren was fallen into Whoredom, "He fell Yeſterday (ſaith he) and I may fall "To-day." *Paul* therefore addeth this earneſt Admonition, that the Paſtors ſhould not be rigorous and unmerciful towards the Offenders, or meaſure their own Holineſs by other Men's Sins; but that they ſhould bear a motherly Affection towards them, and think thus with themſelves: This Man is fallen; it may be that I alſo ſhall fall more dangerouſly and more ſhamefully than he did. And if they which be ſo ready to judge and condemn other, would well conſider their own Sin, they ſhould find the Sins of others, which are fallen to be but motes, and their own Sins to be great Beams. (*Matt.* vii. 3.)

Let him therefore that ſtandeth take heed leſt he fall. (1 *Cor.* x. 12,) If *David* which was ſo holy a Man, full of Faith and the Spirit of God, which had ſuch notable Promiſes of God, which alſo did ſo many and great Things for the Lord, did fall ſo grievouſly, and being now ſtricken in Years, was overthrown with youthful Luſts after ſo many and divers Temptations wherewith God had exerciſed him, why ſhould we preſume of our own Conſtancy? And God by ſuch Examples doth ſhew unto us, firſt our own Weakneſs, that we ſhould not wax proud, but ſtand in

Fear: Then he ſheweth unto us his Judgments, that he can bear nothing leſs than Pride, either againſt himſelf or againſt our Brethren. *Paul* therefore ſaith, not without Cauſe, *Conſidering thyſelf, leſt thou alſo be tempted.* They that be exerciſed with Temptations, do know how neceſſary this Commandment is, On the other Side, they which be not tried therewith, do not underſtand *Paul*, and therefore are not touched with any Pity towards them that are fallen: as was to be ſeen in Popery, where nothing elſe reigned but Tyranny and Cruelty.

Verſe 2. *Bear ye one anothers Burden, and ſo fulfil the Law of Chriſt.*

This is a gentle Commandment; to the which he joineth a great Commendation. The Law of Chriſt is the Law of Love. Chriſt, after he had redeemed us, renewed us and made us his Church, gave us no other Law but the Law of mutual Love, *A new Commandment give I to you, that ye love together*, &c. (*John* xiii.) And to love is not (as the Popiſh Sophiſters dream) to wiſh well one to another, but one to bear another's Burden, that is, to bear thoſe Things which be grievous unto thee, and which thou wouldeſt not willingly bear. Therefore Chriſtians muſt have ſtrong Shoulders and mighty Bones, that they may bear Fleſh, that is, the Weakneſs of their Brethren: For *Paul* ſaith, that they have Burdens and Troubles. Love therefore is mild, courteous, patient, not in receiving but in giving. For it is conſtrained to wink at many Things, and to bear them. (1 *Cor.* xiii. 4.) Faithful Teachers do ſee in the Church many Errors and Offences which they are compelled to bear. In the Common-weal, Subjects are never ſo obedient to the Laws of the Magiſtrates as they ſhould be. Therefore unleſs Magiſtrates can wink and diſſemble in Time and Place, he ſhall never be meet to rule the Common-wealth. In houſhold Affairs there be many Things done, which diſpleaſe the Maſter of the Houſe. But if we can bear and wink at our own Vices and Offences which we daily commit, let us alſo bear other Men's Faults, according to this Saying, *Bear ye one another's Burden*, &c. Again, *Thou ſhalt love thy Neighbour as thyſelf.* (Rom. xiii. 9.)

Seeing then there be Vices in every State of Life, and in all Men, therefore *Paul* ſetteth forth the Law of Chriſt unto the Faithful, whereby he exhorteth them to bear one another's Burden. They which do not ſo, do plainly witneſs that they underſtand not one Jot of the Law of Chriſt, which is the Law of Love: which, as *Paul* ſaith (1 *Cor.* xiii.) believeth all Things, hopeth all Things, and beareth all the Burdens of the Brethren; yet always holding notwithſtanding the firſt Commandment, wherein they that offend, do not tranſgreſs the Law of Chriſt, that is to ſay, the Law of Charity, they do not hurt nor offend their Neighbour, but Chriſt and his Kingdom which he hath purchaſed with his own Blood. This Kingdom is not maintained by the Law of Charity, but by the Word of God, by Faith and by the Holy Ghoſt. This Commandment then of bearing one another's Burden belongeth not to them which deny Chriſt, and not only do not acknowledge their Sin, but alſo defend it; neither doth it belong unto thoſe which continue ſtill in their Sins (who alſo do partly deny Chriſt) but ſuch muſt be forſaken, leſt we become Partakers of their evil Works. (1 *Tim.* v. 22.) On the contrary, they which willingly

ly hear the Word of God and believe, and yet notwithſtanding againſt their Will do fall into Sin, and after they be admoniſhed, do not only receive ſuch Admonition gladly, but alſo deteſt their Sin and endeavour to amend; theſe, I ſay, are they which be overtaken with Sin, and have the Burdens that *Paul* commandeth us to bear. In this Caſe let us not be rigorous and mercileſs; but after the Example of Chriſt, who beareth and forbeareth ſuch, let us bear and forbear them alſo; for if he puniſh not ſuch (which Thing notwithſtanding he might juſtly do) much leſs ought we ſo to do.

Verſe 3. *For if any Man think himſelf to be ſomewhat, when indeed he is nothing, he deceiveth himſelf.*

Here again he reprehendeth the Authors of Sects, and painteth them out in their right Colours, to wit, that they be hard-hearted, mercileſs and without Compaſſion, ſuch as deſpiſe the Weak, and will not vouchſafe to bear their Burdens, but require all Things ſtraitly and preciſely (like wayward Huſbands and ſevere Schoolmaſters) whom nothing can pleaſe but what they themſelves do; who alſo will be always thy bitter Enemies unleſs thou commend whatſoever they ſay or do, and in all Things frame thyſelf according to their Appetite. Of all Men therefore they are the proudeſt, and dare take upon them all Things. And this is that *Paul* ſaith here, they think themſelves to be ſomewhat, that is to ſay, that they have the Holy Ghoſt, that they underſtand all the Myſteries of the Scriptures, that they cannot err, *&c.*

Wherefore *Paul* addeth very well, that they are nothing; but that they deceive themſelves with the fooliſh Perſuaſions of their own Wiſdom and Holineſs. They underſtand nothing therefore either of Chriſt or of the Law of Chriſt; for if they did, they would ſay, Brother, thou art infected with ſuch a Vice, and I am infected with another. God hath forgiven me ten thouſand Talents, and I will forgive thee an Hundred Pence. (*Matt.* xviii. 24, 28.) But when they will require all Things ſo exactly and with ſuch Perfection, and will in no wiſe bear the Burdens of the Weak, they offend many with this their Sharpneſs and Severity, who begin to deſpiſe hate and ſhun them, and ſeek not Comfort or Counſel at their Hands, nor regard what or how they Teach.——Whereas, contrariwiſe, Paſtors ought ſo to behave themſelves towards thoſe over whom they have taken Charge, that they might love and reverence them, not for their Perſon, but for their Office and Chriſtian Virtues which eſpecially ought to ſhine in them.

Paul therefore in this Place hath rightly painted out ſuch ſevere and mercileſs Saints when he ſaith, *They think themſelves to be ſomewhat*, that is to ſay, being puffed up with their own fooliſh Opinions and vain Dreams, they have a marvellous Perſuaſion of their own Knowledge and Holineſs, and yet in very Deed they are nothing, and do but deceive themſelves. For it is a manifeſt Beguiling when a Man perſuadeth himſelf that he is ſomewhat, when indeed he is nothing. Such Men are well deſcribed in the third of the *Apocalypſe* in theſe Words, *Thou ſayſt, I am rich and increaſed with Goods, and hath need of nothing, and knoweſt not how thou art wretched and miſerable, and poor, and blind, and naked.*

Verſe 4. *But let every Man try his own Work, and then he ſhall have rejoicing in himſelf only, and not in another.*

He goeth forward in painting out thoſe proud and vain-glorious Fellows. For the Deſire of Vain-glory is an odious and curſed Vice, it is the Occaſion of all Evils, and troubleth both Common-weals and Conſciences. And ſpecially in ſpiritual Matters it is ſuch an Evil as is incurable. And albeit that this Place may be underſtood of the Works of this Life or civil Converſation, yet Principally the Apoſtle ſpeaketh of the Work of the Miniſtry, and inveigheth againſt thoſe vain-glorious Heads, which with their fantaſtical Opinions do trouble well-inſtructed Conſciences.

And this is the Property of thoſe which are infected with this Poiſon of Vain-glory, that they have no Regard whether their Works, that is to ſay, their Miniſtry, be pure, ſimple and faithful, or not; but this they only ſeek that they may have the Praiſe of the People. So the falſe Apoſtles, when they ſaw that *Paul* preached the Goſpel purely to the *Galatians*, and that they could not bring any better Doctrine, they began to find Fault at thoſe Things which he had godly and faithfully taught, and to perfer their own Doctrine before the Doctrine of *Paul*, and by this Subtilty they won the Favour of the *Galatians*, and brought *Paul* into hatred among them. There the Proud and Vain-glorious do join theſe three Vices together. Firſt, they are greedy of Glory. Secondly, they are marvellous witty and wily in finding Fault with other Men's Doings and Sayings, thereby to purchaſe the Love, the Well-liking and Praiſe of the People. And thirdly, When they have once gotten a Name (though it be by other Men's Travel) they become ſo ſtout and full of Stomach, that they dare venture upon all Things. Therefore they are pernicious and peſtilent Fellows, whom I hate even with my very Heart; for they ſeek their own, and not that which is of Jeſus Chriſt, *&c.* (Phil. ii. 21.)

Againſt ſuch *Paul* ſpeaketh here. As if he ſhould ſay: Such vain-glorious Spirits do their Work, that is to ſay, they teach the Goſpel to this End that they may win Praiſe and Eſtimation among Men, that is, that they may be counted excellent Doctors, with whom *Paul* and others might not be compared. And when they have gotten this Eſtimation, then begin they to reprehend the Sayings and Doings of other Men, and highly commend their own: And by this Subtilty they bewitch the Minds of the People, who, becauſe they have itching Ears, are not only delighted with new Opinions, but alſo rejoice to ſee thoſe Teachers which they had afore, to be abaſed and defaced by theſe new Upſtarts and glorious Heads, and all becauſe they are come to a fulneſs and loathing of the Word.

Thus it ought not to be, ſaith he, but let every Man be faithful in his Office: Let him not ſeek his own Glory, nor depend upon the Praiſe and Commendation of the People, but let his only Care be to do his Work truly, that is, let him teach the Goſpel purely. And if his Work be ſincere and ſound, let him aſſure himſelf that he ſhall lack no Praiſe either before God or among the Godly. In the mean Space, if he be not commended of the unthankful World, let this nothing move him: For he knoweth that the End of his Miniſtry is, not that he, but that Chriſt ſhould be glorified thereby. Wherefore, being furniſhed with the Armour of Righteouſneſs

on the right Hand and on the left, let him ſay: I began not to teach the Goſpel to the End that the World ſhould magnify me, and therefore I will not ſhrink from that which I have begun, if the World hate, ſlander, or perſecute me. He that is ſuch a one, teacheth the Word and attendeth upon his Office faithfully, without any worldly Reſpect, that is, without Regard of Glory or Gain, without the Strength, Wiſdom or Authority of any Man. He leaneth not to the Praiſe of other Men, for he hath it in himſelf.

Wherefore he that truly and faithfully executeth his Office, careth not what the World ſpeak of him: He careth not whether the World praiſe or diſpraiſe him, but he hath Praiſe in himſelf, which is the Teſtimony of his Conſcience and Praiſe or Glory in God. He may therefore ſay with *Paul:* This is our Rejoicing, this is our Praiſe and Glory, even the Teſtimony of our Conſcience, that in Simplicity and Sincerity before God, and not in fleſhly Wiſdom, but in the Grace of God, we have had our Converſation in the World. This Glory is uncorrupt and ſtedfaſt; for it dependeth not on other Men's Judgments, but of our own Conſcience, which beareth us Witneſs that we have taught the Word purely, miniſtered the Sacraments rightly, and have done all Things well, and therefore it cannot be defaced or taken from us.

The other Glory which theſe proud Spirits do ſeek, is uncertain and moſt perilous, for that they have it not themſelves, but it conſiſteth in the Mouth and Opinion of the People: Therefore can they not have the Teſtimony of their own Conſcience, that they have done all Things with Simplicity and Sincerity for the Advancing of the Glory of God only and the Salvation of Souls. For this is it which they ſeek, that they may be counted famous through the Work and Labour of their Preaching, and be praiſed of Men. They have therefore a Glory, a Truſt, and a Teſtimony: but before Men, not in themſelves nor before God. The Godly do not deſire Glory after this Manner. If *Paul* had had his Praiſe before Men, and not in himſelf, he ſhould have been compelled to Deſpair when he ſaw many Cities, Countries, and all *Aſia* fall from him; when he ſaw ſo many Offences and Slanders, and ſo many Hereſies to follow his Preaching. Chriſt when he was alone, that is, when he was not only ſought for by the *Jews* to be put to Death, but alſo was forſaken of his Diſciples, was not yet alone, but the Father was with him, for he had Glory and Rejoicing in himſelf (*John* xvi. 32.)

So at this Day, if our Truſt, our Glory and Rejoicing did depend upon the Judgment and Favour of Men, we ſhould die with very Anguiſh and Sorrow of Heart. For ſo far off is it that the *Papiſts*, *Sectaries*, and the whole World do judge us worthy of any Reverence or Praiſe, that they hate and perſecute us moſt bitterly; yea they would gladly overthrow our Miniſtry and root out our Doctrine for ever. We have therefore nothing before Men but Reproach: But we rejoice and we glory in the Lord, and therefore we attend upon our Office chearfully and faithfully, which we know is acceptable to him. Thus Doing, we care not whether our Work do pleaſe or diſpleaſe the Devil, whether the World love us or hate us. For we, knowing our Work to be well done, and having a good Conſcience before God, go forward by Honour and Diſhonour, by evil Report and good Report, *&c.* (2 *Cor.* vi. 8.) This, ſaith *Paul*, is to have Rejoicing or Glory in thyſelf.

And

And this Admonition is very neceſſary againſt that execrable Vice of Vain-glory. The Goſpel is a Doctrine, which both of itſelf, and alſo by the Malice of the Devil, bringeth with it the Croſs and Perſecution. Therefore *Paul* is wont to call it the Word of the Croſs and of Offence. It hath not always ſtedfaſt and conſtant Diſciples. Many there be that To-day make Profeſſion thereof and embrace it, which To-morrow, being offended with the Croſs, will fall from it and deny it. They therefore that teach the Goſpel, to the End that they may obtain the Favour and Praiſe of Men, muſt needs periſh, and their Glory be turned to Shame, when the People ceaſe to reverence and magnify them. Wherefore let all Paſtors and Miniſters of the Word learn to have Glory and Rejoicing in themſelves, and not in the Mouth of other Men. If there be any that praiſe them, as the Godly are wont to do *(By evil Report and good Report,* ſaith *Paul)* yet let them receive this Glory but as a Shadow of true Glory; and let them think the Subſtance of Glory to be indeed the Teſtimony of their own Conſcience. He that doth ſo, proveth his own Work, that is, he regardeth not his own Glory, but his only Care is to do his Office faithfully, that is to ſay, to teach the Goſpel purely, and to ſhew the true Uſe of the Sacraments. When he thus proveth his own Work, he hath Glory and Rejoicing in himſelf, which no Man can take from him; for he hath it ſurely planted and grounded in his own Heart, and not in other Mens Mouths, whom Satan can very eaſily turn away, and can make that Mouth and Tongue now full of Curſing, which a little before was full of Bleſſing.

Therefore, ſaith *Paul*, if ye be deſirous of Vain-glory, ſeek it where it ſhould be ſought, not in the Mouth of other Men, but in your own Heart; which ye then do, when ye execute your Office truly and faithfully. So ſhall it come to paſs, that, beſides the Glory which ye have in yourſelves, ye ſhall have Praiſe and Commendation alſo before Men. But if ye glory in other Men, and not in yourſelves, that Shame and Confuſion which ye have in yourſelves, ſhall not be without Reproach and Confuſion alſo before Men. This have we ſeen in certain fantaſtical Spirits in theſe our Days, which proved not their Work, that is, they did not ſeek only to preach the Goſpel purely and ſimply, but miſuſed it to gain Praiſe among Men, contrary to the ſecond Commandment. Therefore, after their inward Confuſion, there followed alſo an outward Confuſion and Shame among Men, according to that Saying, *The Lord will not hold him guiltleſs that taketh his Name in vain.* (Exod. xx. 9.) And again, *They which deſpiſe me, ſhall be deſpiſed.* (1 Sam. i. 30.)

Contrariwiſe, if we ſeek firſt the Glory of God, by the Miniſtry of the Word, then ſurely our Glory will follow, according to that Saying, *Him that honoureth Me, I will glorify.* To conclude, Let every Man prove his Work; that is, let him do his Endeavour that his Miniſtry may be found faithful: For this above all Things is required in the Miniſters of the Word. (1 *Cor.* iv.) As if he ſhould ſay, Let every Man endeavour purely and faithfully to teach the Word, and let him have an Eye to nothing elſe but the Glory of God and the Salvation of Souls; then ſhall his Work be faithful and ſound; then ſhall he have Glory and Rejoicing in his own Conſcience, ſo that he may boldly ſay, This my Doctrine and Miniſtry pleaſeth God. And this is indeed an excellent Glory.

This

This Sentence may alſo be well applied to thoſe Works which are done of the Faithful in every State of Life. As if a Magiſtrate, an Houſholder, a Servant, a Schoolmaſter, a Scholar abide in his Vocation, and do his Duty therein faithfully, not troubling himſelf with thoſe Works which pertain not to his Vocation, he may glory and rejoice in himſelf; for he may ſay, I have done the Works of my Vocation appointed unto me by God, with ſuch Faithfulneſs and Diligence as I was able. Therefore I know that this Work, being done in Faith and Obedience to God, pleaſeth God. If other ſpeak evil of it, I paſs little thereof. For there be always ſome which deſpiſe and ſlander the Doctrine and Life of the Godly: But God hath threatened to deſtroy all lying Lips and ſlanderous Tongues. Therefore whilſt ſuch Men do greedily ſeek after Vain-glory, and with Lies and Slanders go about to deface the Godly, it happeneth to them as *Paul* ſaith, *Whoſe Glory is their Shame*, (Phil. iii. 19.) And in another Place, *Their Fooliſhneſs ſhall be known to all Men.* (2 *Tim.* iii. 9.) By whom? Even by God the righteous Judge, who as he will utter their falſe Accuſations and Slanders, ſo will he reveal the Righteouſneſs of the Godly like the Noon-day, as it is ſaid, *Pſalm* xxxvii.

This Clauſe, *in himſelf* (to touch this alſo by the Way) muſt ſo be underſtood that God be not excluded: That is, that every Man may know, in what godly State of Life ſoever he be, that his Work is a divine Work; for it is the Work of his Vocation having the Commandment of God.

Verſe 5. *For every Man ſhall bear his own Burden.*

This is, as it were, the Reaſon or Confirmation of the former Sentence, leſt any Man ſhould lean to other Men's Judgments in praiſing and commending of him. As if he ſaid: It is extreme Madneſs for thee to ſeek glory in another, and not in thyſelf: For in the Agony of Death, and the laſt Judgment, it ſhall nothing profit thee, that other Men have praiſed thee; for other Men ſhall not bear thy Burden, but thou ſhalt ſtand before the Judgment-ſeat of Chriſt, and ſhalt bear thy Burden alone. There thy Praiſers ſhall nothing help thee. For when we die, theſe Praiſes ſhall ceaſe. And in that Day, when the Lord ſhall judge the Secrets of all Hearts, the Witneſs of thine own Conſcience ſhall ſtand either with thee or againſt thee. (*Rom.* ii. 15.) Againſt thee, if thou glory in other Men; with thee, if thou have it in thyſelf, that is to ſay, if thy Conſcience bear thee witneſs that thou haſt done thy Duty in the Miniſtry of the Word, or otherwiſe according to thy Calling, ſincerely and faithfully, having Reſpect to the Glory of God only and the Salvation of Souls. And theſe Words, *Every Man ſhall bear his own Judgment*, are very vehement, and ought ſo to terrify us, that we ſhould not be deſirous of Vain-glory,

And this moreover is to be noted, that we are not here in the Matter of Juſtification, where nothing availeth but mere Grace and Forgiveneſs of Sins, which is received by Faith alone; where all our Works alſo, yea even our beſt Works, and ſuch as are done according to God's Calling, have need of Forgiveneſs of Sins, but this is another Caſe. He treateth not here of the Remiſſion of Sins, but compareth true Works

and hypocritical Works together. Theſe Things therefore ought thus to be taken, that although the Work or Miniſtry of a godly Paſtor is not ſo perfect, but that he hath need of Forgiveneſs of Sins, yet in itſelf it is good and perfect, in Compariſon of the Miniſtry of the vain-glorious Man.

So our Miniſtry is good and ſound, becauſe we ſeek thereby the Glory of God and the Salvation of Souls. But the Miniſtry of the fantaſtical Heads is not ſo, for they ſeek their own Praiſe. Albeit therefore that no Works can quiet the Conſcience before God; yet is it neceſſary that we ſhould perſuade ourſelves that we have done our Work uprightly, truly and according to God's Calling, that is, that we have not corrupted the Word of God, but have taught it purely and faithfully. This Teſtimony of Conſcience we have need of, that we have done our Duty uprightly in our Function and Calling, and led our Life accordingly. So far ought we then to glory as touching our Works, as we know them to be commanded of God, and that they pleaſe him. For every one in the laſt Judgment ſhall bear his own Burden, and therefore other Men's Praiſes ſhall there nothing help or profit him.

Hitherto he hath ſpoken againſt that moſt peſtilent Vice of Vain-glory; for the ſuppreſſing whereof, no Man is ſo ſtrong, but that he hath need of continual Prayer. For what Man, almoſt even among the Godly, is not delighted with his own Praiſes? Only the Holy Ghoſt can preſerve us that we be not infected with this Vice.

Verſe 6. *Let him that is taught in the Word, make him that teacheth him Partaker of all his Goods.*

Here he preacheth to the Diſciples or Hearers of the Word, commanding them to beſtow all good Things upon thoſe which have taught and inſtructed them in the Word. I have ſometimes marvelled why the Apoſtles commanded the Churches ſo diligently to nouriſh their Teachers. For, in *Popery*, I ſaw that all Men gave abundantly to the building and maintaining of goodly Temples, to the increaſing of the Revenues and Livings of thoſe which were appointed to their idolatrous Service. Hereof it came that the Eſtimation and Riches of the Biſhops and the reſt of the Clergy did ſo increaſe, that every where they had in Poſſeſſion the beſt and moſt fruitful Grounds. Therefore, thought I, that *Paul* had commanded this in vain, ſeeing that all Manner of good Things were not only abundantly given to the Clergy, but alſo they overflowed in Wealth and Riches. Wherefore, I thought, that Men ought rather to be exhorted to with-hold their Hands from giving, than encouraged to give any more: For I ſaw, that, by this exceſſive Liberality of Men, the Covetouſneſs of the Clergy did increaſe. But now I know the Cauſe why they had ſuch Abundance of all good Things heretofore, and now the Paſtors and Miniſters of the Word do want.

Before Time, when nothing elſe was taught but Errors and wicked Doctrine, they had ſuch Plenty of all Things, that of *Peter*'s Patrimony, (which denied that he had either Silver or Gold) and of Spiritual Goods (as they called them) the Pope was become an Emperor, the Cardinals and Biſhops were made Kings and Princes of the World. But now,

ſince the Goſpel hath been preached and publiſhed, the Profeſſors thereof be as rich as ſometime Chriſt and his Apoſtles were. We find then by Experience, how well this Commandment of nouriſhing and maintaining the Paſtors and Miniſters of God's Word is obſerved, which *Paul* here and in other Places ſo diligently repeateth and beateth into the Heads of his Hearers. There is now no City which is known to us, that nouriſheth and maintaineth her Paſtors and Preachers: But they are all entertained with thoſe Goods which were given, not unto Chriſt, to whom no Man giveth any Thing (for when he was born he was laid in a Manger inſtead of a Bed, becauſe there was no Room for him in the Inn. *Luke* ii. 7.) Afterwards, being converſant among Men, he had not whereon to lay his Head. (*Matt.* viii. 20.) And briefly, being ſpoiled of his Garments, and hanging naked upon the Croſs between two Thievs, he died moſt miſerably (*Matt.* xxvii. 38.) but to the Pope, for the Maintenance of his Abominations, and becauſe he, oppreſſing the Goſpel, taught the Doctrines and Traditions of Men, and ſet up Idolatry.

And as oft as I read the Exhortations of *Paul*, whereby he perſuadeth the Churches, that they ſhould either nouriſh their Paſtors, or give ſomewhat to the Relief of the poor Saints in *Jewry:* I do greatly marvel, and am aſhamed that ſo great an Apoſtle ſhould be conſtrained to uſe ſo many Words for the obtaining of this Benefit of the Congregations. Writing to the *Corinthians*, he treateth of this Matter in two whole Chapters. (2 *Cor.* viii. and ix.) I would be loth to defame *Wyttenberg*, which indeed is nothing to *Corinth*, as he defamed the *Corinthians* in begging ſo carefully for the Relief and Succour of the Poor. But this is the Lot of the Goſpel when it is preached, that not only no Man is willing to give any Thing for the finding of Miniſters and maintaining of Scholars, but Men begin to ſpoil, to rob, and to ſteal, and with diverſe crafty Means one to beguile another. To be brief, Men ſeem ſuddenly to grow out of Kind, and to be transformed into cruel Beaſts. Contrariwiſe, when the Doctrine of Devils was preached, then Men were prodigal, and offered all Things willingly to thoſe that deceived them. (1 *Tim.* iv. 2.) The Prophets do reprove the ſame Sin in the *Jews*, which were loth to give any Thing to the godly Prieſts and Levites, but gave all Things plentifully to the Wicked.

Now therefore we begin to underſtand how neceſſary this Commandment of *Paul* is as touching the Maintenance of the Miniſters of the Church. For *Satan* can abide nothing leſs than the Light of the Goſpel. Therefore when he ſeeth that it beginneth to ſhine, then doth he rage, and goeth about with all Main and Might to quench it. And this he attempted two Manner of Ways. Firſt, by lying Spirits and Force of Tyrants; and then by Poverty and Famine. But becauſe he could not hitherto oppreſs the Goſpel in this Country (praiſed be God) by Heretics and Tyrants; therefore he attempteth to bring it to paſs the other Way, that is, by withdrawing the Livings of the Miniſters of the Word, to the End that they, being oppreſſed with Poverty and Neceſſity, ſhould forſake the Miniſtry, and ſo the miſerable People being deſtitute of the Word of God, ſhould become in Time as ſavage and wild Beaſts. And *Satan* helpeth forward this horrible Enormity by ungodly Magiſtrates in the Cities, and alſo by Noblemen and Gentlemen

tlemen in the Country, who take away the Church Goods, whereby the Miniſters of the Goſpel ſhould live, and turn them to wicked Uſes, *Theſe Goods*, ſaith the Prophet *Micah*, (Chap i. 7.) *were gathered of the Hire of an Harlot, and therefore to an Harlot's Hire ſhall they return.*

Moreover, *Satan* turneth Men particularly alſo from the Goſpel by overmuch fulneſs. For when the Goſpel is diligently and daily preached, many being glutted therewith begin to loath it, and by little and little become negligent and untoward to all godly Exerciſes. Again, there is no Man that will now bring up his Children in good Learning and much leſs in the Study of the holy Scripture, but they employ them wholly to gainful Arts or Occupations. All theſe are *Satan*'s Practices to no other End but that he may oppreſs the Goſpel in this our Country without any Violence of Tyrants, or ſubtle Devices of Heretics.

It is not without Cauſe therefore that *Paul* warneth the Hearers of the Goſpel to make their Paſtors and Teachers Partakers with them in all good Things. *If we* (ſaith he to the *Corinthians*) *have ſown to you ſpiritual Things, is it a great Matter if we reap your worldly Things?* (1 *Cor.* ix. 11.) The Hearers therefore ought to miniſter carnal Things to them of whom they have received ſpiritual Things. But both Huſbandmen, Citizens and Gentlemen do at this Day abuſe our Doctrine, that under the Colour thereof they may enrich themſelves. Heretofore when the Pope reigned, there was no Man which paid not ſomewhat yearly to the Prieſts for Maſſes, Diriges, Trentals and ſuch Traſh. The begging Friers had alſo their Part. The Merchandizes of *Rome* likewiſe and daily Offerings carried away ſomewhat. From theſe and from an infinite Number of ſuch Exactions, our Countrymen are now delivered by the Goſpel. But ſo far off is it that they are thankful unto God for this Liberty, that of prodigal Givers they are now become ſtark Thieves and Robbers, and will not beſtow one Farthing upon the Goſpel or the Miniſters thereof, nor give any Thing for the Relief and Succour of the poor Saints; which is a certain Token that they have loſt both the Word and Faith, and that they have no ſpiritual Goodneſs in them. For it is impoſſible that ſuch as are godly indeed, ſhould ſuffer their Paſtors to live in Neceſſity and Penury. But foraſmuch as they laugh and rejoice when their Paſtors ſuffer any Adverſity. and with-hold their Living, or give it not with ſuch Faithfulneſs as they ought, it is a plain Token that they are worſe than the *Heathen.*

But they will feel ere it be long what Calamities will follow this Unthankfulneſs: For they ſhall loſe both temporal and ſpiritual Things. For this Sin muſt needs be grievouſly puniſhed. And certainly I think that the Churches in *Galatia*, *Corinth*, and other Places were ſo troubled by the falſe Apoſtles for no other Cauſe, but for that they little regarded their true Paſtors and Preachers. For it is good Reaſon that he which refuſeth to give a Penny to God, who offereth unto him all good Things and Life everlaſting, ſhould give a Piece of Gold to the Devil, the Author of all Evils and Death everlaſting. Whoſo will not ſerve God in a little, and that to his own ineſtimable Benefit, let him ſerve the Devil in much to his extreme and utter Confuſion. Now therefore ſince the Light of the Goſpel beginneth to ſhine, we ſee what the Devil is and what the World is,

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In that he ſaith, *in all his Goods*, it is not ſo to be taken that all Men are bound to give all that they have to their Miniſters, but that they ſhould maintain them liberally, and give them that whereby they may be well able to live.

Verſe 7. *Be not deceived, for God is not mocked.*

The Apoſtle proſecuteth this Place of the nouriſhing and maintaining of Miniſters ſo earneſtly, that to his former Reprehenſion and Exhortation he addeth now alſo a Threatning, ſaying, *God is not mocked.* And here he toucheth to the quick the Perverſeneſs of our Countrymen, which proudly deſpiſe our Miniſtry. For they think it to be but a Sport and a Game; and therefore they go about (eſpecially the Gentlemen) to make their Paſtors ſubject unto them like Servants and Slaves. And if we had not ſo godly a Prince, and one that ſo loveth the Truth, they had ere this Time driven us out of the Country. When the Paſtors aſk their Duty, or complain that they ſuffer Penury, they cry out, The Prieſts be covetous, they would have Plenty; no Man is able to ſatisfy their unſatiable Covetouſneſs: If they were true Goſpellers, they ſhould have nothing of their own, but as poor Men, ought to follow poor Chriſt, and ſo ſuffer all Adverſities, &c.

Paul horribly threatneth here ſuch Tyrants, and ſuch Mockers of God, who ſo careleſly and proudly do ſcorn the miſerable Preachers, and yet will ſeem to be Goſpellers, and not to be Mockers of God, but to worſhip him very devoutly. *Be not deceived*, ſaith he, *God is not mocked*, that is to ſay, he doth not ſuffer himſelf to be mocked in his Miniſters. For he ſaith, *He that deſpiſeth you, deſpiſeth me.* (Luke x. 16.) Alſo he ſaith unto *Samuel*, *They have not caſt thee away, but me.* (1 Sam. vii. 8.) Therefore, O ye Mockers, although God defer his Puniſhment for a Seaſon, yet when he ſeeth Time he will find you out, and will puniſh this Contempt of his Word and bitter Hatred which ye bear againſt his Miniſters. Therefore ye deceive not God but yourſelves, and ye ſhall not laugh at God, but he will laugh at you. (*Pſ.* ii.) But our proud Gentlemen, Citizens and common People are nothing at all moved with their dreadful Threatning. Nevertheleſs they ſhall feel when Death approacheth, whether they have mocked themſelves or us; nay rather not us, but God himſelf, as *Paul* ſaith here. In the mean Time, becauſe they proudly deſpiſe our Admonitions with an intolerable Pride, we ſpeak theſe Things to our Comfort, to the end we may know that it is better to ſuffer Wrong than to do Wrong: For Patience is ever innocent and harmleſs. (*Pſ.* xxxiv. 10.) Moreover, God will not ſuffer his Miniſters to ſtarve for Hunger, but even when the rich Men ſuffer Scarcity and Hunger, he will feed them, and in the Days of Famine they ſhall have enough. (*Pſ.* xxxvii. 19.)

Verſe 7. *For whatſoever a Man ſoweth, that he ſhall reap.*

All theſe Things tend to this Purpoſe, that Miniſters ſhould be nouriſhed and maintained. For my Part, I do not gladly interpret ſuch Sentences: For they ſeem to commend us, and ſo they do indeed. Moreover, if a Man ſtand much in repeating ſuch Things to his Hearers, it hath ſome

ſhew of Covetouſneſs. Notwithſtanding Men muſt be admoniſhed hereof, that they may know that they ought to yield unto their Paſtors both Reverence and a neceſſary Living. Our Saviour Chriſt teacheth the ſame Thing in the tenth of *Luke*. *Eating and drinking ſuch Things as they have, for the Labourer is worthy of his Reward.* And *Paul* ſaith in another Place, *Do ye not know that they which ſacrifice in the Temple, live of the Sacrifices; and that they which ſerve at the Altar, are Partakers of the Altar? even ſo hath the Lord ordained, that they which preach the Goſpel ſhould live of the Goſpel.* (1 Cor. ix. 13, 14.)

It is good that we alſo which are in the Miniſtry, ſhould know theſe Things, leſt for our Labour we might with evil Conſcience receive the ſtipend which is given unto us of the Pope's Goods. And although ſuch Goods were heaped together by mere Fraud and Deceit; yet notwithſtanding God ſpoiled the *Egyptians*, (Exod. iii. 22.) that is to ſay, the *Papiſts* of their Goods, turneth them here amongſt us, to a good and holy Uſe; not when Noblemen and Gentlemen ſpoil them and abuſe them, but when they which ſet forth God's Glory, and bring up Youth virtuouſly are maintained therewith. Let us know then that we may with good Conſcience (ſince God hath ordained and commanded that they which preach the Goſpel ſhould live of the Goſpel) uſe thoſe Things that are given us of the Church-Goods for the neceſſary Suſtentation of our Life, to the end we may attend upon our Office the better. Let no Man therefore make any Scruple hereof, as though it were not lawful for him to uſe ſuch Goods.

Verſe 8. *For he that ſoweth in the Fleſh, ſhall of the Fleſh reap Corruption: but he that ſoweth in the Spirit, ſhall of the Spirit reap everlaſting Life.*

He addeth a Similitude and an Allegory. And this general Sentence of Sowing he applieth to the particular Matter of nouriſhing ond maintaining the Miniſters of the Word, ſaying, *He that ſoweth in the Spirit*, that is to ſay, he that cheriſheth the Teachers of God's Word, doth a ſpiritual Work, and ſhall reap everlaſting Life. Here riſeth a Queſtion, whether we deſerve eternal Life by good Works? for ſo *Paul* ſeemeth to avouch in this Place. As touching ſuch Sentences which ſpeak of Works and the Reward of them, we have treated very largely before in the fifth Chapter. And very neceſſary it is, after the Example of *Paul*, to exhort the Faithful to good Works, that is to ſay, to exerciſe their Faith by good Works. For if they follow not Faith, it is a manifeſt Token that their Faith is no true Faith. Therefore the Apoſtle ſaith, *He that ſoweth in the Fleſh*, (ſome underſtand it in his own Fleſh) that is to ſay, he that giveth nothing to the Miniſters of God's Word, but only feedeth and careth for himſelf, (which is the Counſel of the Fleſh) that Man ſhall of the Fleſh reap Corruption, not only in this preſent Life, but alſo in the Life to come. For the Goods of the Wicked ſhall waſte away, and they themſelves alſo at length ſhall ſhamefully periſh. The Apoſtle would fain ſtir up his Hearers to be liberal and beneficial towards their Paſtors and Preachers. But what a Miſery is it, that the Perverſeneſs and Ingratitude of Men ſhould be ſo great, that the Churches ſhould need this Admonition?

The *Encratites* abuſed this Place, for the Confirmation of their wicked Opinion againſt Marriage, expounding it after this Manner: *He that ſoweth eth in the Fleſh, ſhall reap Corruption*, that is to ſay, he that marrieth a Wife, ſhall be damned: *Ergo*, a Wife is a damnable Thing, and Marriage is evil, foraſmuch as there is in it a ſowing in the Fleſh. Theſe Beaſts were ſo deſtitute of all Judgment, that they perceived not whereabout the Apoſtle went. I ſpeak this to the end ye may ſee how eaſily the Devil, by his Miniſters, can turn away the Hearts of the Simple from the Truth. *Germany* ſhall ſhortly have an infinite Number of ſuch Beaſts, yea and already hath very many: For, on the one Side, it perſecuteth and killeth the godly Miniſters; and, on the other Side, it neglecteth and deſpiſeth them, and ſuffereth them to live in great Penury. Let us arm ourſelves againſt theſe and ſuch-like Errors, and let us learn to know the true Meaning of the Scriptures. For *Paul* ſpeaketh not here of Matrimony, but of nouriſhing the Miniſters of the Church, which every Man, that is endued but with the common Judgment of Reaſon, may perceive. And although this Nouriſhment is but a corporal Thing, yet notwithſtanding he calleth it, a Sowing in the Spirit. Contrariwiſe, when Men greedily ſcrape together what they can, and ſeek only their own Gain, he calleth it, a Sowing in the Fleſh. He pronounceth thoſe which ſow in the Spirit, to be bleſſed both in this Life and the Life to come; and the other which ſow in the Fleſh, to be both accurſed in this Life and in the Life to come.

Verſe 9. *And let us not be weary in doing good, for in due Time we ſhall reap without Wearineſs.*

The Apoſtle, intending to cloſe up his Epiſtle, paſſeth from the Particular to the General, and exhorteth generally to all good Works. As if he ſhould ſay: Let us be liberal and bountiful, not only towards the Miniſters of the Word, but alſo towards all other Men, and that without Wearineſs. For it is an eaſy Matter for a Man to do good once or twice; but to continue, and not to be diſcouraged through the Ingratitude and Perverſeneſs of thoſe to whom he hath done good, that is very hard. Therefore he doth not only exhort us to do good, but alſo not to be weary in doing good. And to perſuade us the more eaſily thereunto, he addeth, *For in due Time we ſhall reap without Wearineſs.* As if he ſaid: Wait and look for the perpetual Harveſt that is to come, and then ſhall no Ingratitude or perverſe Dealing of Men be able to pluck you away from well-doing; for in the Harveſt-time ye ſhall receive moſt plentiful Increaſe and Fruit of your Seed. Thus, with moſt ſweet Words, he exhorteth the Faithful to the Doing of good Works.

Verſe 10. *Therefore while we have Time, let us do good unto all Men, but ſpecially to thoſe that be of the Houſhold of Faith.*

This is the knitting up of his Exhortation for the liberal maintaining and nouriſhing of the Miniſters of the Word, and giving of Alms to all ſuch as have need. As if he had ſaid: Let us do good while it is Day; for when Night cometh, we can no longer work. (*John* ix. 4.) Indeed

Men

Men work many Things when the Light of Truth is taken away, but all in vain; for they walk in Darkneſs, and wot not whether they go, and therefore all their Life, Works, Sufferings and Death are in vain. (*John* xii. 35.) And by theſe Words he toucheth the *Galatians*. As if he ſhould ſay: Except ye continue in the ſound Doctrine which ye have received of me, your working of much good, your ſuffering of many Troubles, and ſuch other Things profit you nothing; as he ſaid before in the third Chapter, *Have ye ſuffered ſo many Things in vain?* And by a new Kind of Speech he termeth thoſe the Houſhold of Faith, which are joined with us in the Fellowſhip of Faith, among whom the Miniſters of the Word are the Chiefeſt, and then all the reſt of the Faithful.

Verſe 11. *Behold what a Letter I have written unto you with mine own Hand?*

He cloſeth up his Epiſtle with an Exhortation to the Faithful, and with a ſharp Rebuke or Invective againſt the falſe Apoſtles—*Behold*, ſaith he, *what a Letter I have written unto you with mine own Hand?* This he ſaith to move them, and to ſhew his motherly Affection towards them. As if he ſhould ſay: I never wrote ſo long an Epiſtle with mine own Hand to any other Church as I have done unto you. For as for his other Epiſtles, as he ſpake, other wrote them, and afterwards he ſubſcribed his Salutation and Name with his own Hand, as it is to be ſeen in the End of his Epiſtles. And in theſe Words (as I ſuppoſe) he hath Reſpect to the Length of the Epiſtle. Other ſome take it otherwiſe.

Verſe 12. *As many as deſire to pleaſe in the Fleſh, compel you to be circumciſed, only becauſe they would not ſuffer the Perſecution of the Croſs of Chriſt.*

Before he curſed the falſe Apoſtles. Now, as it were, repeating the ſame Thing again, but with other Words, he accuſeth them very ſharply, to the End he may fear and turn away the *Galatians* from their Doctrine, notwithſtanding the great Authority which they ſeemed to have. The Teachers which ye have (ſaith he) are ſuch as firſt regard not the Glory of Chriſt and the Salvation of your Souls, but only ſeek their own Glory. Secondly, They fly the Croſs. Thirdly, They underſtand not thoſe Things which they teach.

Theſe falſe Teachers, being accuſed of the Apoſtles for three ſuch execrable Enormities, were worthy to be avoided of all Men. But yet all the *Galatians* obeyed not this Warning of *Paul*. And *Paul* doth the falſe Apoſtles no wrong when he ſo vehemently inveigeth againſt them; but he juſtly condemneth them by his apoſtolic Authority. In like Manner, when we call the Pope Antichriſt, his Biſhops and his Shavelings a curſed Generation, we ſlander them not, but by God's Authrority we judge them to be accurſed, according to that which is ſaid in the firſt Chapter—*If we, or an Angel from Heaven, preach otherwiſe than we have preached unto you, accurſed be he:* For they hate, perſecute and overthrow the Doctrine of Chriſt.

Your

Your Teachers (ſaith he) are vain Heads, and, not regarding the Glory of Chriſt and your Salvation, they ſeek only their own Glory. Again, becauſe they are afraid of the Croſs, they preach Circumciſion and the Righteouſneſs of the Fleſh, leſt they ſhould provoke the *Jews* to hate and perſecute them. Wherefore although ye hear them never ſo gladly and never ſo long, yet ſhall ye hear but ſuch as make their Belly their God, ſeek their own Glory, and ſhun the Croſs. And here is to be noted a certain Vehemency in the Word *compel*. For Circumciſion is nothing of itſelf: But to be compelled to Circumciſion, and when a Man hath received it, to put Righteouſneſs and Holineſs therein; and if it be not received, to make it a Sin; that is an Injury unto Chriſt. Of this Matter I have ſpoken largely enough heretofore.

Verſe 13. *For they themſelves that are circumciſed, do not keep the Law; but they would have you circumciſed, that they might glory in your Fleſh.*

Is not *Paul* here worthy to be called an Heretic? For he ſaith, that not only the falſe Apoſtles, but all the Nation of the *Jews* which were circumciſed, keep not the Law, but rather that they which were circumciſed, in fulfilling the Law, fulfil it not. This is againſt *Moſes* (Gen. xvii. 10. 14.) who ſaith, that to be circumciſed is to keep the Law; and not to be circumciſed, is to make the Covenant void. (*Gen.* xvii. 12.) And the *Jews* were circumciſed for none other Cauſe but to keep the Law, which commanded that every Male Child ſhould be circumciſed the eighth Day. Hereof we have before intreated at large, and therefore we need not now to repeat the ſame again. Now theſe Things ſerve to the condemning of the falſe Apoſtles, that the *Galatians* may be feared from hearing of them. As if he ſhould ſay: Behold, I ſet before your Eyes what Manner of Teachers you have. (*Phil.* ii. 21.) Firſt, they are vain-glorious Men, which ſeek nothing but their own Profit, and care for nothing but their own Belly. Secondly, they fly the Croſs; and finally they teach no Truth or Certainty, but all their Sayings and Doings are counterfeit and full of Hypocriſy. Wherefore, although they keep the Law outwardly; yet in keeping it, they keep it not. For without the Holy Ghoſt the Law cannot be kept. But the Holy Ghoſt cannot be received without Chriſt; and where the Holy Ghoſt dwelleth not, there dwelleth an unclean Spirit, that is to ſay, deſpiſing God, and ſeeking his own Gain and Glory. Therefore all that he doth, as touching the Law, is mere Hypocriſy and double Sin. For an unclean Heart doth not fulfil the Law, but only maketh an outward Shew thereof, and ſo is it more confirmed in his Wickedneſs and Hypocriſy.

And this Sentence is diligently to be marked, that they which are circumciſed, keep not the Law, that is to ſay, that they which are circumciſed, are not circumciſed. It may alſo be applied unto other Works. He that worketh, prayeth, or ſuffereth without Chriſt, worketh, prayeth, and ſuffereth in vain; for all that is not of Faith is Sin, (*Rom.* xiv. 23.) It profiteth a Man therefore nothing at all to be outwardly circumciſed, to faſt, to pray, or to do any other Work, if he be within a Deſpiſer of Grace, of Forgiveneſs of Sins, of Faith, of Chriſt, &c. and be puffed up with the Opinion and Preſumption of his own Righ-

teouſneſs, which are horrible Sins againſt the firſt Table: And afterward there follow alſo other Sins againſt the ſeeond Table, as Diſobedience, Whoredom, Furiouſneſs, Wrath, Hatred, and ſuch other. Therefore he ſaith very well, that they which be circumciſed, keep not the Law, but only pretend that they keep it. But this counterfeiting, or rather Hypocriſy, is double Wickedneſs afore God.

What mean the falſe Apoſtles, when they would have you to be circumciſed? Not that ye might become righteous, although they ſo bear you in Hand, but that they may glory in your Fleſh. Now, who would not deteſt this moſt peſtilent Vice of Ambition and deſire of Glory, which is ſought with ſo great Peril of Men's Souls? There are (ſaith he) deceitful, ſhameleſs and vain Spirits, which ſerve their own Belly and hate the Croſs. Again (which is worſt of all) they compel you to be circumciſed according to the Law, that they may thereby abuſe your Fleſh to their own Glory, and in the mean Seaſon they bring your Souls into Danger of everlaſting Deſtruction. For what gain ye elſe before God but Damnation? and what elſe before Men, but that the falſe Apoſtles may glory that they are your Teachers, and ye their Diſciples? and yet they teach you that which they themſelves do not. Thus doth he ſharply reprove the falſe Apoſtles.

Theſe Words, *That they may glory in your Fleſh*, are very effectual. As if he ſhould ſay: They have not the Word of the Spirit; therefore it is impoſſible for you to receive the Spirit by their preaching. They do but only exerciſe your Fleſh, making you fleſhly Juſticiaries or Juſtifiers of yourſelves. Outwardly they obſerve Days, Times, Sacrifices, and ſuch other Things according to the Law, which are altogether carnal, whereby ye reap nothing elſe but unprofitable Labour and Damnation. And on the other Side, this they gain thereby, that they boaſt that they are your Teachers, and have called you back from the Doctrine of *Paul* the Heretic, unto their Mother the Synagogue. So at this Day the *Papiſts* brag, that they call back thoſe to the Boſom of their Mother the Holy Church, whom they deceive and ſeduce. Contrariwiſe, we glory not in your Fleſh, but glory as touching your Spirit, becauſe ye have received the Spirit by our Preaching *(Gal.* iii. 2.)

Verſe 14. *But God forbid that I ſhould glory but in the Croſs of our Lord Jeſus Chriſt.*

The Apoſtle cloſeth up the Matter with an Indignation, and with great Vehemency of Spirit he caſteth out theſe Words: *But God forbid*, &c. As if he ſhould ſay: This carnal Glory and Ambition of the falſe Apoſtles is ſo dangerous a Poiſon, that I wiſh it were buried in Hell, for it is the Cauſe of the Deſtruction of many. But let them glory in the Fleſh that liſt, and let them periſh with their curſed Glory. As for me I deſire no other Glory, but that whereby I glory and rejoice in the Croſs of Chriſt. After the ſame Manner ſpeaketh he alſo, *We glory in our Afflictions.* (Rom. v.) Alſo in 2 *Cor.* xii. *I will glory in mine Afflictions.* Here *Paul* ſheweth what is the Glory and Rejoicing of the Chriſtians, namely, to glory and to be proud in Tribulation, Reproaches, Infirmities, *&c.*

The World judgeth of the Chriſtians, not only that they are wretched and miſerable Men, but alſo moſt cruelly, and yet, as it thinketh, with a true

a true Zeal hateth, perſecuteth, condemneth, and killeth them as moſt pernicious Plagues of the ſpiritual and worldly Kingdom, that is to ſay, like Heretics and Rebels. But becauſe they do not ſuffer theſe Things for Murder, Theft, and ſuch other Wickedneſs, but for the Love of Chriſt, whoſe Benefit and Glory they ſet forth, therefore they glory in Tribulation and in the Croſs of Chriſt, and are glad with the Apoſtles that they are counted worthy to ſuffer Rebuke for the Name of Chriſt. (*Acts* v. 41.) So muſt we glory at this Day, when the Pope and the whole World moſt cruelly perſecute us, condemn us, and kill us, becauſe we ſuffer theſe Things, not for our evil Deeds, as Thieves, Murderers, *&c.* but for Chriſt's Sake, our Lord and Saviour, whoſe Goſpel we truly preach.

Now our Glory is increaſed and confirmed principally by theſe two Things: Firſt, becauſe we are certain that our Doctrine is ſound and perfect: Secondly, becauſe our Croſs and Suffering is the Suffering of Chriſt. Therefore when the World perſecuteth and killeth us, we have no Cauſe to complain or lament, but we ought rather to rejoice and be glad. Indeed the World judgeth us to be unhappy and accurſed: But on the other Side, Chriſt, who is greater than the World, and for whom we ſuffer, pronounceth us to be bleſſed and willeth us to rejoice. *Bleſſed are ye,* (ſaith he) *when Men revile you and perſecute you, and falſly ſay all Manner of Evil againſt you for my Sake. Rejoice and be glad.* (Matt. v. 11, 12.) Our Glory then is another Manner of Glory than the Glory of the World is, which rejoiceth not in Tribulation, Reproach, Perſecution and Death, *&c.* but glorieth altogether in Power, in Riches, Peace, Honour, Wiſdom, and his own Righteouſneſs. But Mourning and Confuſion is the End of this Glory.

Moreover, the Croſs of Chriſt doth not ſignify that Piece of Wood which Chriſt did bear upon his Shoulders, and to the which he was afterwards nailed, but generally it ſignifieth all the Afflictions of the Faithful, whoſe Sufferings are Chriſt's Sufferings. (2 *Cor.* i.) *The Sufferings of Chriſt abound in us.* Again, *Now rejoice I in my ſufferings for you, and fulfil the reſt of the Afflictions of Chriſt in my Fleſh, for his Body's Sake, which is the Church,* &c. (*Col.* i. 24,) The Croſs of Chriſt therefore generally ſignifieth all the Afflictions of the Church which it ſuffereth for Chriſt; which he himſelf witneſſeth when he ſaith, *Saul, Saul, why perſecuteſt thou me?* (Acts ix. 4.) *Saul* did no Violence to Chriſt, but to his Church. But he that toucheth it, toucheth the Apple of his Eye. (*Zach.* ii. 8.) There is a more lively Feeling in the Head than in the other Members of the Body. And this we know by Experience; for the little Toe or the leaſt Part of Man's Body being hurt, the Head forthwith ſheweth itſelf, by the Countenance, to feel the Grief thereof. So Chriſt our Head maketh all our Afflictions his own, and ſuffereth alſo when we ſuffer, which are his Body.

It is profitable for us to know theſe Things, leſt we ſhould be ſwallowed up with Sorrow, or fall to deſpair, when we ſee that our Adverſaries do cruelly perſecute, excommunicate and kill us. But let us think with ourſelves, after the Example of *Paul*, that we muſt glory in the Croſs which we bear, not for our own Sins, but for Chriſt's Sake. If we conſider only in ourſelves the Sufferings which we endure, they are not only

only grievous but intolerable: But when we may ſay, *Thy Sufferings O Chriſt, abound in us*; (2 Cor. i 5.) or, as it is ſaid in the 44th *Pſalm*; *For thy Sake we are killed all the Day*, then theſe Sufferings are not only eaſy, but alſo ſweet, according to that Saying, *My Burden is eaſy and my Yoke is ſweet.* (Matt. xi. 30.)

Now, it is well known that we, at this Day, do ſuffer the Hatred and Perſecution of our Adverſaries for none other Cauſe, but for that we preach Chriſt faithfully and purely. If we would deny him, and approve their pernicious Errors and wicked Religion, they would not only ceaſe to hate and perſecute us, but would alſo offer unto us Honour, Riches, and many goodly Things. Becauſe therefore we ſuffer theſe Things for Chriſt's Sake, we may truly rejoice and glory with *Paul* in the Croſs of our Lord Jeſus Chriſt, that is to ſay, not in Riches, in Power, in the Favour of Men, *&c.* but in Afflictions, Weakneſs, Sorrow, Fightings in the Body, Terrors in the Spirit, Perſecutions, and all other Evils. (2 *Cor.* vii. 5.) Wherefore we truſt it will ſhortly come to paſs, that Chriſt will ſay the ſame to us that *David* ſaid to *Abiathar* the Prieſt, *I am the Cauſe of all your Deaths.* (1 Sam. xxii. 22.) Again, *He that toucheth you, toucheth the Apple of mine Eye.* (Zach. ii. 8.) As if he had ſaid: He that hurteth you, hurteth me. For if ye did not preach my Word and confeſs me, ye ſhould not ſuffer theſe Things. So ſaith he alſo in *John*, *If ye were of the World, the World would love his own: But becauſe I have choſen you out of the World, therefore the World hateth you.* (John xv. 19.) But theſe Things are treated of afore.

Verſe 14. *By whom the World is crucified to me, and I unto the World.*

This is *Paul*'s Manner of ſpeaking: *The World is crucified to me*, that is, I judge the World to be damned. *And I am crucified to the World*, that is, the World again judgeth me to be damned. Thus we crucify and condemn one another. I abhor all the Doctrine, Righteouſneſs and Works of the World, as the Poiſon of the Devil. The World again deteſteth my Doctrine and Deeds, and judgeth me to be ſeditious, a pernicious, a peſtilent Fellow and an Heretic. So at this Day the World is crucified to us, and we unto the World. We curſe and condemn all Man's Traditions concerning Maſs, Orders, Vows, Will-worſhippings, Works, and all the Abominations of the Pope and other Heretics, as the Dirt of the Devil. They again do perſecute and kill us as Deſtroyers of Religion, and Troublers of the public Peace,

The Monks dreamed that the World was crucified to them, when they entered into their Monaſteries: But by this Means Chriſt is crucified and not the World, yea the World is delivered from crucifying, and is the more quickened by that Opinion of Holineſs and Truſt which they had in their own Righteouſneſs that entered into Religion. Moſt fooliſhly and wickedly therefore was this Sentence of the Apoſtle wreſted to the entering into Monaſteries. He ſpeaketh here of an high Matter and of great Importance, that is to ſay, that every faithful Man judgeth that to be the Wiſdom, Righteouſneſs and Power of God, which the World condemneth as the greateſt Folly, Wickedneſs and Weakneſs. And contrariwiſe, that which the World judgeth to be the higheſt Religion and Service

of God, the Faithful do know to be nothing elſe but execrable and horrible Blaſphemy againſt God. So the Godly condemn the World, and again, the World condemneth the Godly. But the Godly have the right Judgment on their Side: For the ſpiritual Man judgeth all Things. (1 *Cor.* ii. 13.)

Wherefore the Judgment of the World, touching Religion and Righteouſneſs before God, is contrary to the Judgment of the Godly, as God and the Devil are contrary the one to the other. For as God is crucified to the Devil, and the Devil to God, that is to ſay, as God condemneth the Doctrine and Works of the Devil, for the Son of God appeared, as *John* ſaith, to deſtroy the Works of the Devil: (1 *John* iii. 8.) and contrariwiſe, the Devil condemneth and overthroweth the Word and the Works of God, for he is a Murderer and the Father of Lies: ſo the World condemneth the Doctrine and Life of the Godly, calling them moſt pernicious Heretics and Troublers of the public Peace. And again, the Faithful call the World the Son of the Devil, which rightly followeth his Father's Steps, that is to ſay, which is as great a Murderer and Liar as his Father is. This is *Paul*'s Meaning when he ſaith, *Whereby the World is crucified to me, and I unto the World.* Now the World doth not only ſignify in the Scriptures ungodly and wicked Men, but the very beſt, the wiſeſt and holieſt Men that are of the World.

And here, by the Way, he covertly toucheth the falſe Apoſtles. As if he ſhould ſay: I utterly hate and deteſt all Glory which is without the Croſs of Chriſt, as a curſed Thing: For the World, with all the Glory thereof, is crucified to me, and I to the World. Wherefore accurſed be all they which glory in their Fleſh, and not in the Croſs of Chriſt. *Paul* therefore witneſſeth by theſe Words, that he hateth the World with a perfect Hatred of the Holy Ghoſt; and again, the World hateth him with a perfect Hatred of a wicked Spirit. As if he ſhould ſay, It is impoſſible that there ſhould be any agreement between me and the World. What ſhall I then do? Shall I give place and teach thoſe Things which pleaſe the World? No: but with a ſtout Courage I will ſet myſelf againſt it, and will as well deſpiſe and crucify it, as it deſpiſeth and crucifieth me.

To conclude, *Paul* here teacheth how we ſhould fight againſt *Satan* (which not only tormenteth our bodies with ſundry Afflictions, but alſo woundeth our Hearts continually with his fiery Darts, that, by this Continuance, when he can no otherwiſe prevail, he may overthrow our Faith, and bring us from the truth and from Chriſt) namely, that like as we ſee *Paul* himſelf to have ſtoutly deſpiſed the World, ſo we alſo ſhould deſpiſe the Devil the Prince thereof, with all his Force, Deceits and helliſh Furies, and ſo truſting to the Aid and Help of Chriſt, ſhould triumph againſt him after this Manner: O *Satan*, the more thou hurteſt and goeſt about to hurt me, the more proud and ſtout I am againſt thee, and laugh thee to ſcorn. The more thou terrifieſt me, and ſeekeſt to bring me to Deſperation, ſo much the more Confidence and Boldneſs I take, and glory in the midſt of thy Furies and Malice: not by mine own Power, but by the Power of my Lord and Saviour Chriſt, whoſe Strength is made perfect in my Weakneſs. Therefore when I am weak, then am I ſtrong. (2 *Cor.* xii. 9.) On the contrary, when he ſeeth his Threatnings and

Terrors to be feared, he rejoiceth, and then he terrifieth more and more ſuch as are terrified already.

Verſe 15. *For in Chriſt Jeſu, neither Circumciſion availeth any Thing, nor Uncircumciſion, but a new Creature,*

This is a wonderful Kind of Speech which *Paul* here uſeth, when he ſaith, *Neither Circumciſion nor Uncircumciſion prevaileth any Thing.* It may ſeem that he ſhould rather have ſaid: Either Circumciſion or Uncircumciſion availeth ſomewhat, ſeeing theſe are two contrary Things. But now he denieth that either the one or the other do any Thing avail. As if he ſhould have ſaid: Ye muſt mount up higher; for Circumciſion and Uncircumciſion are Things of no ſuch Importance, that they are able to obtain Righteouſneſs before God. True it is, that they are contrary the one to the other: but this is nothing as touching Chriſtian Righteouſneſs, which is not earthly, but heavenly, and therefore it conſiſteth not in corporal Things. Therefore, whether thou be circumciſed or uncircumciſed, it is all one Thing: for in Chriſt Jeſu neither the one nor the other availeth any thing at all.

The *Jews* were greatly offended when they heard that Circumciſion availed nothing. They eaſily granted that Uncircumciſion availed nothing: But they could not abide to hear that ſo much ſhould be ſaid of Circumciſion, for they fought even unto Blood for the Defence of the Law and Circumciſion. The *Papiſts* alſo at this Day do vehemently contend for the Maintenance of their Traditions as touching the Eating of Fleſh, ſingle Life, holy Days, and ſuch other: and they excommunicate and curſe us, which teach that in Chriſt Jeſu theſe Things do nothing avail. But *Paul* ſaith, that we muſt have another Thing, which is much more excellent and precious, whereby we may obtain Righteouſneſs before God. In Chriſt Jeſu, ſaith he, neither Circumciſion nor Uncircumciſion, neither ſingle Life, nor Marriage, neither Meat nor Faſting do any whit avail. Meat maketh us not acceptable before God. We are neither the better by abſtaining, or the worſe by eating. All theſe Things, yea the whole World with all the Laws and Righteouſneſs thereof avail nothing to Juſtification.

Reaſon and the Wiſdom of the Fleſh doth not underſtand this; *for it perceiveth not thoſe Things which are of the Spirit of God.* (1 Cor. ii. 14.) Therefore it will needs have Righteouſneſs to ſtand in outward Things. But we are taught out of the Word of God, that there is nothing under the Sun which availeth unto Righteouſneſs before God, but Chriſt only, or, as *Paul* ſaith here, a new Creature. Politic Laws, Men's Traditions, Ceremonies of the Church; yea and the Law of *Moſes*, are ſuch Things as are without Chriſt; therefore they avail not unto Righteouſneſs before God. We may uſe them as Things both good and neceſſary, but in their Place and Time. But if we talk of the Matter of Juſtification, they avail nothing, but hurt very much.

And by theſe two Things Circumciſion and Uncircumciſion, *Paul* rejecteth all other Things whatſoever, and denieth that they avail any Thing in Chriſt Jeſu, that is, in the Cauſe of Faith and Salvation. For he taketh here a Part of the Whole, that is, by Uncircumciſion he underſtandeth

eth all the *Gentiles*, by Circumciſion all the *Jews*, with all their Force and all their Glory. As if he ſaid: Whatſoever the *Gentiles* can do with all their Wiſdom, Righteouſneſs, Laws, Power, Kingdoms, Empires, it availeth nothing in Chriſt Jeſus. Alſo whatſoever the *Jews* are able to do with their *Moſes*, their Law, their Circumciſion, their Worſhippings, their Temple, their Kingdom and Prieſthood, it nothing availeth. Wherefore in Chriſt Jeſu, or in the Matter of Juſtification, we muſt not diſpute of the Laws, either of the *Gentiles* or of the *Jews*, but we muſt ſimply pronounce that neither Circumciſion nor Uncircumciſion availeth any thing.

Are the Laws then of no Effect? Not ſo: They be good and profitable, albeit in their Place and Time, that is, in corporal and civil Things, which, without Laws cannot be guided. Moreover we uſe alſo in the Churches certain Ceremonies and Laws; not that the keeping of them availeth unto Righteouſneſs, but for good Order, Example, Quietneſs and Concord, according to that Saying, *Let all Things be done comely and orderly* (1 Cor. xiv.) But if Laws be ſo ſet forth and urged, as though the keeping of them did juſtify a Man, or the breaking thereof did condemn him, they ought to be taken away and to be aboliſhed; for then Chriſt loſeth his Office and his Glory, who only juſtifieth us, and giveth unto us the Holy Ghoſt. The Apoſtle therefore by theſe Words plainly affirmeth, that neither Circumciſion nor Uncircumciſion availeth any Thing, but the new Creature, *&c.* Now, ſince that neither the Laws of the *Gentiles* nor of the *Jews* avail any Thing, the Pope hath done moſt wickedly, in that he hath conſtrained Men to keep his Laws with the Opinion of Righteouſneſs.

Now, a new Creature, whereby the Image of God is renewed, is not made by any colour or counterfeiting of good Works *(for in Chriſt Jeſu neither Circumciſion availeth any Thing, nor Uncircumciſion)* but by Chriſt, by whom it is created after the Image of God in Righteouſneſs and true Holineſs. When Works are done, they bring indeed a new Shew and outward Appearance wherewith the World and the Fleſh are delighted, but not a new Creature; for the Heart remaineth wicked as it was before, full of the contempt of God and Infidelity. Therefore a new Creature is the Work of the Holy Ghoſt, which cleanſeth our Heart by Faith, (*Acts* xv. 9.) and worketh the Fear of God, Love, Chaſtity, and other Chriſtian Virtues, and giveth Power to bridle the Fleſh and to reject the Righteouſneſs and Wiſdom of the World. Here is no Colouring or new outward Shew, but a Thing done indeed. Here is created another Senſe and another Judgment, that is to ſay, altogether ſpiritual, which abhorreth thoſe Things that before it greatly eſteemed. The monkiſh Life and Order did ſo bewitch us in Time paſt, that we thought there was no other Way to Salvation. But now we judge of it far otherwiſe. We are now aſhamed of thoſe Things which we adored as moſt heavenly and holy, before we were regenerated into this new Creature.

Wherefore the Changing of Garments and other outward Things, is not a new Creature, (as the Monks dream) but it is the renewing of the Mind by the Holy Ghoſt; after the which followeth a Change of the Members and Senſes of the whole Body. For when the Heart hath conceived a new Light, a new Judgment and new Motions through the Goſpel,

pel, it cometh to paſs that the inward Senſes are alſo renewed; for the Ears deſire to hear the Word of God, and not the Traditions and Dreams of Men. The Mouth and Tongue do not vaunt of their own Works, Righteouſneſs and Rules; but they ſet forth the Mercy of God only offered unto us in Chriſt. Theſe Changes conſiſt not in Words, but are effectual, and bring a new Spirit, a new Will, new Senſes, and new Operations of the Fleſh, ſo that the Eyes, Ears, Mouth and Tongue, do not only ſee, hear and ſpeak otherwiſe than they did before, but the Mind alſo approveth, loveth and followeth another Thing than it did before. For before, being blinded with Popiſh Errors and Darkneſs, it imagined God to be a Merchant, who would ſell unto us his Grace for our Works and Merits. But now, in the Light of the Goſpel, it aſſureth us that we are counted righteous by Faith only in Chriſt. Therefore it now rejecteth all Will-works, and accompliſheth the Works of Charity and of our Vocation commanded by God. It praiſeth and magnifieth God; it rejoiceth and glorieth in the only Truſt and Confidence of God's Mercy through Jeſus Chriſt. If it muſt ſuffer any Trouble or Affliction, it endureth the ſame chearfully and gladly, although the Fleſh repine and grudge thereat. This *Paul* calleth a new Creature.

Verſe 16. *And to as many as walk according to this Rule, Peace be upon them and Mercy.*

This he addeth as a Concluſion. This is the only and true Rule wherein we ought to walk, namely, the new Creature, which is neither Circumciſion nor Uncircumciſion, but the new Man created unto the Image of God in Righteouſneſs and true Holineſs, (*Eph.* iv. 24.) which inwardly is righteous in the Spirit, and outwardly is holy and clean in the Fleſh. The Monks have a Righteouſneſs and Holineſs, but it is hypocritical and wicked, becauſe they hope not to be juſtified by only Faith in Chriſt, but by the keeping of their Rule. Moreover, although outwardly they counterfeit an Holineſs, and refrain their Eyes, Hands, Tongue and other Members from Evil; yet they have an unclean Heart, full of filthy Luſt, Envy, Wrath, Lechery, Idolatry, Contempt and Hatred of God, Blaſphemy againſt Chriſt, *&c.* for they are moſt ſpiteful and cruel Enemies of the Truth. Wherefore the Rule and Religion of the Monks is moſt wicked and accurſed of God.

But this Rule, whereof *Paul* ſpeaketh in this Place, is bleſſed; by the which we live in the Faith of Chriſt, and are made new Creatures, that is to ſay, righteous and holy indeed by the Holy Ghoſt, without any Colouring or Counterfeiting. To them which walk after this Rule belongeth Peace, that is, the Favour of God, Forgiveneſs of Sins, Quietneſs of Conſcience, and Mercy; that is to ſay, Help in Afflictions, and Pardon of the Remnants of Sin which remain in our Fleſh. Yea, although they which walk after this Rule, be overtaken with any Sin, yet for that they are the Children of Grace and Peace, Mercy upholdeth them, ſo that their Sin and Fall ſhall not be laid to their Charge.

Verſe 16. *And upon the* Iſrael *of God.*

Here he toucheth the falſe Apoſtles and *Jews*, which gloried of their Fathers, bragged that they were the People of God, that they had the Law, *&c.* As if he ſaid: They are the *Iſrael* of God, which, with faithful *Abraham*, believe the Promiſes of God offered already in Chriſt, whether they be *Jews* or *Gentiles*, and not they which are begotten of *Abraham*, *Iſaac*, and *Jacob*, after the Fleſh. This Matter is largely handled before in the third Chapter.

Verſe 17. *For henceforth let no man put me to Buſineſs.*

He concluded his Epiſtle with a certain Indignation. As if he ſaid: I have faithfully taught the Goſpel as I have received it by the Revelation of Jeſus Chriſt: Whoſo will not follow it, let him follow what he will, ſo that hereafter he trouble me no more. At a Word, this is my Cenſure, that Chriſt, which I have preached, is the only High-Prieſt and Saviour of the World. Therefore, either let the World walk according to this Rule, of which I have ſpoken here and throughout all this Epiſtle, or elſe let it periſh for ever.

Verſe 17. *For I bear in my Body the Marks of the Lord Jeſus.*

This is the true Meaning of this Place: The Marks that be in my Body do ſhew well enough whoſe Servant I am. If I ſought to pleaſe Men, requiring Circumciſion and the keeping of the Law as neceſſary to Salvation, and rejoicing in your Fleſh as the falſe Apoſtles do, I needed not to bear theſe Marks in my Body. But becauſe I am the Servant of Jeſus Chriſt and walk after a true Rule, that is, I openly teach and confeſs, that no Man can obtain the Favour of God, Righteouſneſs and Salvation, but by Chriſt alone, therefore it behoveth me to bear the Badges of Chriſt my Lord: which be not Marks of mine own procuring, but are laid upon me againſt my Will by the World and the Devil, for none other Cauſe but for that I preach Jeſus to be Chriſt.

The Stripes and Sufferings therefore which he did bear in his Body, he calleth Marks; as alſo the Anguiſh and Terror of Spirit he calleth the fiery Darts of the Devil. Of theſe Sufferings he maketh mention every where in his Epiſtles, as *Luke* alſo doth in the *Acts*. *I think*, ſaith he, *that God hath ſet forth us, the laſt Apoſtles, as Men appointed to death: For we are made a Gazing-ſtock unto the World, and to the Angels, and to Men.* (1 Cor. iv. 9.) Again, *Unto this Hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain Dwelling-place, and labour working with our own Hands: We are reviled, we are perſecuted, we are evil-ſpoken of, we are made as the Filth of the World, the Off-ſcouring of all Things.* (1 Cor. iv. 11, 12, 13.) Alſo in another Place, *In much Patience, in Afflictions, in Neceſſities, in Diſtreſſes, in Stripes, in Impriſonments, in Tumults, in Labours, by Watchings, by Faſtings*, &c. (2 Cor. vi. 4, 5, 6. And again, *In Labours more abundant, in Stripes above Meaſure, in Priſon more plenteouſly, in Death oft. Of the* Jews *five Times received*

I forty Stripes ſave one, I was thrice beaten with Rods, I was once ſtoned, I ſuffered thrice Shipwreck, Night and Day have I been in the deep Sea. In Journeyings I was often, in Perils of Waters, in Perils of Robbers, in Perils of mine own Nation, in Perils among the Gentiles, *in Perils in the City, in Perils in the Wilderneſs, in Perils in the Sea, in Perils among falſe Brethren,* &c. (2 Cor. xi. 23, 24, 25, 26.)

Theſe be the true Marks and imprinted Signs, of which the Apoſtle ſpeaketh in this Place; the which we alſo at this Day, by the Grace of God, bear in our Bodies for Chriſt's Cauſe. For the World perſecuteth and killeth us, falſe Brethren deadly hate us, *Satan* inwardly in our Heart with his fiery Darts terrifieth us, and for none other Cauſe, but for that we teach Chriſt to be our Righteouſneſs and Life. Theſe Marks we chuſe not of any Devotion, neither do we gladly ſuffer them; but becauſe the World and the Devil do lay them upon us, for Chriſt's Cauſe we are compelled to ſuffer them, and we rejoice in Spirit with *Paul* (which is always willing, glorieth and rejoiceth) that we bear them in our Body; for they are a Seal and moſt ſure Teſtimony of true Doctrine and Faith. Theſe Things *Paul* ſpake (as I ſhewed afore) with a certain Diſpleaſure and Indignation.

Verſe 18. *Brethren, the Grace of our Lord Jeſus Chriſt be with your Spirit.* Amen.

This is his laſt Farewel. He endeth the Epiſtle with the ſame Words wherewith he began. As if he ſaid: I have taught you Chriſt purely, I have intreated you, I have chidden you, and I have let paſs nothing which I thought profitable for you. I can ſay no more, but that I heartily pray that our Lord Jeſus Chriſt would bleſs and increaſe my Labour, and govern you with his Holy Spirit for ever.

Thus have ye the Expoſition of *Paul*'s Epiſtle to the *Galatians*. The Lord Jeſus Chriſt, our Juſtifier and Saviour, who gave unto me the Grace and Power to expound this Epiſtle, and to you likewiſe to hear it, preſerve and ſtabliſh both you and me, (which I moſt heartily deſire) that we, daily growing more and more in the Knowledge of his Grace and Faith unfeigned, may be found unblameable and without Fault in the Day of our Redemption. To whom with the Father and the Holy Ghoſt, be Glory World without End. *Amen.*

Now unto the King eternal, immortal, inviſible, the only wiſe God, be Honour and Glory, for ever and ever. Amen. (1 Tim. i. 17.)

9 AU 67

FINIS.

THE CONTENTS OF THE WHOLE BOOK.

THE Biſhop of *London*'s Recommendation of this Book *Page* 2
To all afflicted Conſciences, which groan for Salvation, and wreſtle under the Croſs, for the Kingdom of Chriſt 3
Fifty Inconveniencies that ariſe of Man's own Righteouſneſs, proceeding of Works, gathered out of this Epiſtle to the *Galatians*, by *M. Luther* 10
Luther's Preface 11
The Reaſon of *Luther*'s expounding this Epiſtle 16
The Argument of this Epiſtle 17
How many Kinds of Righteouſneſs there are *ib.*
Chriſtian Righteouſneſs *ib.*
The Righteouſneſs of Faith aptly called the paſſive Righteouſneſs, becauſe it conſiſteth in ſuffering and receiving: like as the Righteouſneſs of the Law is called the active Righteouſneſs, becauſe it conſiſteth in doing and working *ib.*
The Infirmity of Man in Temptations 18
The Law cannot comfort us in Affliction *ib.*
The Law is not given to a righteous Man: but to the lawleſs and diſobedient 19
Good Works not forbidden 20
Chriſtian Righteouſneſs not wrought by us, but wrought in us *ib.*
We can do nothing for the obtaining of Chriſtian Rignteouſneſs *ib.*
The Drift of the Apoſtle in the Epiſtle to the *Galatians* 21
See what we fall into when we neglect this Doctrine, or want true Zeal to advance the ſame *ib.*
The Occaſion of writing this Epiſtle to the *Galatians* *Page* 23
The Devil hateth the Goſpel, and ſtirreth up wicked Men againſt it *ib.*
The Doctrine of the Goſpel *ib.*
The Effects of the Goſpel 24
The Authority of the falſe Apoſtles *ib.*
The Arguments of the *Papiſts* againſt us *ib.*
With how great Conſtancy St. *Paul* defendeth his Vocation and Authority againſt the falſe Apoſtles 25
The Sum of the two firſt Chapters *ib.*
A Miniſter of God muſt be ſure of his Calling *ib.*
Glorying of *Paul* as touching his Vocation neceſſary and holy 26
Preachers are to be received as Meſſengers from God, by whoſe Miniſtry God himſelf ſpeaketh *ib.*
A double Calling, by Means and without Means *ib.*
Calling of the Apoſtles 27
Who be the Apoſtles *ib.*
Calling of *Matthias* *ib.*
Apoſtles, Saints *ib.*
Certainty of Calling *ib.*
They which be not called, do kill and deſtroy *ib.*
What Danger they be in which have no lawful Calling *ib.*
Why *Paul* ſo exalteth his Calling in every Place 28
Profit that cometh by extolling and magnifying of our Calling *ib.*
A holy Pride *ib.*
The Sum of the Epiſtle to the *Galatians* *ib.*
What *Paul* goeth about in this Epiſtle *ib.*
Chriſt's Victory is ours *ib.*
Why he ſaith, *and all the Brethren* 29

Sectaries

CONTENTS.

Sectaries ſhun the Croſs, and therefore they reſort to thoſe Places where they may do moſt Harm and be out of Danger *Page* 30
Condition of all godly Preachers *ib.*
Comfort of faithful Teachers labouring under the Croſs *ib.*
Conſtant Faith of *Luther* *ib.*
The Word and Sacraments are not polluted by our Ungodlineſs 31
Seat of *Antichriſt* *ib.*
The Church diſperſed through the World *ib.*
Grace, Peace *ib.*
Article of Juſtification muſt be continually taught *ib.*
Greeting of the Apoſtle ſtrange and unheard of to the World *ib.*
Sin and Conſcience two Fiends vexing and tormenting us *ib.*
Doctrine of Chriſtians *ib.*
Grace and Peace what they bring *ib.*
Sin is not releaſed, but by Grace alone 32
The World knoweth not the Doctrine of true Godlineſs *ib.*
Only by Grace is the Conſcience quieted *ib.*
What Peace *Paul* wiſheth to Chriſtians *ib.*
Peace of the World, Favor of the World *ib.*
Why this is added, *And from our Lord Jeſus Chriſt* 33
Merit-mongers, ſeeking to juſtify themſelves by their Works, ſhut out Chriſt, and will have to do with God alone *ib.*
Alcoran is a Book containing the *Turk's* Religion, received from *Mahomet* a falſe Prophet that was among them *ib.*
Will of God is to be ſought in Chriſt *ib.*
Fall of *Lucifer* *ib.*
What God is in his own Nature *ib.*
Where the Will of God is to be ſought 34
Chriſt, the Way, the Truth, and the Life *ib.*
The afflicted Conſcience wreſtling with the Judgment of God, is raiſed up by only Faith in Chriſt *ib.*
Chriſtian Divinity beginneth at Chriſt lying in the Lap of the Virgin *Mary* 35
Chriſt God *ib.*
The Devil an Adverſary to Faith *Page* 35
Power of the Father and of Chriſt equal *ib.*
How Chriſt giveth Grace and Peace *ib.*
The Works of Chriſt are divine and proper to God 36
One and the ſelf-ſame Godhead of the Father and of the Son *ib.*
Mahomet *ib.*
The Works of Chriſt *ib.*
Which hath given himſelf 37
Greatneſs of Sin is to be eſteemed by the Greatneſs of the Price whereby it is aboliſhed *ib.*
Sin a mighty Tyrant, holding all Men in Captivity and Thraldom *ib.*
The Judgment of the Godly *ib.*
There is a great Vehemency always to be marked in Pronouns 38
The Weakneſs of Faith in us *ib.*
Reaſon doth extenuate and leſſen Sin *ib.*
Hypocrites would that theſe Words of *Paul* were rather ſpoken to ſhew his Humility, than the Greatneſs of our Sins; for that they cannot hear *ib.*
The Picture of the Juſticiaries, and ſuch as ſeek Righteouſneſs by Works *ib.*
Chief Wiſdom of Chriſtians 39
Sins againſt the firſt Table *ib.*
Satan is wont to change Righteouſneſs into Sin *ib.*
How we muſt anſwer the Devil diſputing with us 40
True Definition of Chriſt *ib.*
Let every Man learn to apply this Pronoun *our* unto himſelf 41
True Picture of Chriſt *ib.*
What Snares *Satan* layeth for us *ib.*
This Sentence is diligently to be urged, *Which gave himſelf for us* 41, 42
Why *Paul* calleth the World preſent and evil *ib.*
The World, the Kingdom of the Devil *ib.*
Sins are not taken away by Works *ib.*
The Ungodly, with all their Gifts, do ſerve the Devil *ib.*
They that know not Chriſt, the more wiſe and righteous they are, the more do they hate and perſecute the Goſpel 43
The White Devil. Spiritual Whoredom the moſt abominable *ib.*
Chriſt only can deliver us out of this preſent World *ib.*
The World obeyeth his Prince the Devil *ib.*

What

CONTENTS.

What Sins are in the World *Page* 43
What the World is, with all his Virtues and Righteouſneſs *ib.*
Kingdom of the World 44
Kingdom of Chriſt *ib.*
It is a great Conſolation to know that Chriſt is given for us by the Will of his Father *ib.*
God is a common Father both to Chriſt and to us 45
The Apoſtle uſeth gentle Speech towards thoſe that are fallen, that through his Mildneſs, he may revoke them and win them again 46
How the weak and ſuch as are fallen, ought to be handled *ib.*
The Study of Biſhops to maintain their Lordſhip and Sovereignty *ib.*
That which, in long Time, of godly Preachers is builded up, of one wicked Teacher is quickly deſtroyed 47
A true Picture of fantaſtical bragging and glorious Spirits *ib.*
The Churches are overthrown while the Teachers ſleep 47, 48
Nature and Diſpoſition of the *Germans* *ib.*
(This may well be ſaid of us *Engliſhmen*, for our Heat is ſoon cooled, and that may appear by our cold Proceedings at this Day)
A double Expoſition upon this Place *ib.*
Drift and Purpoſe of *Paul* in this whole Epiſtle *ib.*
An *Antitheſis* or Compariſon between the Calling of Chriſt to Grace, and the Calling of *Moſes* to the Law and Works 49
Good Things the Doctrine of Grace bringeth with it *ib.*
The World hateth the Light and loveth Darkneſs *ib.*
What Recompence the World rendereth unto Chriſt for his Benefits *ib.*
Moſes calleth unto Wrath, but Chriſt calleth to Grace *ib.*
The white Devil 50
The black Devil *ib.*
Satan changeth himſelf into an Angel of Light *ib.*
Paul's Doctrine condemned by the falſe Apoſtles *ib.*
Nature of Heretics lively painted out *ib.*
The Devil will not be black in his Miniſters *ib.*
The Devil doth more hurt on the Right-hand than on the Left *Page* 51
By what Means pure and ſound Doctrine is preſerved *ib.*
Troublers of the Church *ib.*
How the falſe Apoſtles had ſlandered *Paul* *ib.*
Contentions always in the Church *ib.*
Every one which teacheth that Works do juſtify, is a Troubler of Men's Conſciences 52
Papiſts worſe than the falſe Apoſtles among the *Galatians* *ib.*
Why *Paul* calleth the falſe Apoſtles Troublers of the Churches *ib.*
Falſe Apoſtles brag of their own Doing, and diſpraiſe other Men's *ib.*
Falſe Apoſtles trouble and overthrow the Goſpel of Chriſt 53
Wicked Teachers would be counted moſt holy *ib.*
Righteouſneſs of the Law, and Righteouſneſs of Grace are contrary *ib.*
They that mingle the Righteouſneſs of the Law and Grace together, are Subverters of the Goſpel of Chriſt *ib.*
Diſcommodities that follow the mingling of Faith and Works together 54
Vehement Zeal of *Paul* againſt the falſe Apoſtles *ib.*
Goſpel of *Paul* *ib.*
Vehemency of *Paul* againſt the falſe Apoſtles *ib.*
An horrible Sentence againſt the *Papiſts* *ib.*
Changing of Perſons is here to be marked 55
Contents of the two firſt Chapters *ib.*
Argument of the *Papiſts* to prove, that the Church is above the Scripture *ib.*
Word of God muſt only be taught in the Church 56
What Reward *Paul* received for his Labour *ib.*
What the Miniſters of God ought to ſeek *ib.*
Sum of the Doctrine of the Goſpel *ib.*
To teach the Things that are of God *ib.*
Signs that teſtify *Paul*'s Doctrine to be true 57
Falſe Apoſtles ſeek to pleaſe Men *ib.*
Teachers of Men's Traditions ſeek to pleaſe Men *ib.*
Reward of godly Teachers 58
Reward of falſe and ungodly Teachers *ib.*

CONTENTS.

Lies and Slanders deviſed by the falſe Apoſtles againſt *Paul* *Page* 58
The chief Purpoſe of *Paul* in this Diſputation *ib.*
Paul's Doctrine was not after Man 59
Chriſt both God and Man *ib.*
Where *Paul* received the Goſpel *ib.*
The Argument of the falſe Apoſtles taken from the Authority of the Apoſtles *ib.*
So great is the Weakneſs even of the Godly, that they are hardly drawn to God's Promiſes, though they be moſt certain 60
Office of the Law *ib.*
Conflicts of the Godly *ib.*
Faith is the Gift of God *ib.*
What Inconveniences follow the loathing of God's Word *ib.*
Speculation is a naked Knowledge without Practice *ib.*
Doctrine of true Godlineſs is kept by Prayer and earneſt Study of the Word 61
Enemies of the Godly *ib.*
The Reaſon which at this Day is uſed againſt us and prevaileth with many *ib.*
The Devil's Argument *ib.*
Dr. *Staupitius*, a Favourer of *Luther*'s Doctrine, when he began to preach *ib.*
Doctrine of the Goſpel attributeth all Things unto God, and nothing to Man *ib.*
Neither Angels nor Apoſtles, nor any other are to be believed, if they teach any thing againſt the Word of God 62
Papiſt's Argument againſt us *ib.*
A Preacher muſt be ſure of his Calling and Doctrine *ib.*
Zeal of *Paul* 63
What *Paul* calleth the Traditions of the Fathers *ib.*
The firſt Journey of *Paul* 64
Paul's Merit of Deſert *ib.*
By what Deſerts we obtain Grace *ib.*
What manner of Saints the Devil loveth *ib.*
Publicans and Sinners are far better than Meritmongers 65
Our Deſerts *ib.*
Papiſts a bloody Generation *ib.*
By what Deſerts we attain Grace *ib.*
Deſerts of *Paul* *ib.*
Paul's Doctrine 66
Definition of the Goſpel *Page* 66
Papiſt's have turned the Goſpel into the Law of Charity, and Chriſt into *Moſes* *ib.*
The Goſpel is not learned by any Study of Man, but is taught from above by God himſelf 67
Paul the Apoſtle of the *Gentiles* *ib.*
Paul's Divinity *ib.*
Office of *Paul* *ib.*
Confutation of the Argument of the falſe Apoſtles 68
Paul became all Things to all Men *ib.*
Why *Paul* glorieth ſo much that he hath not learned his Goſpel of any Man 69
The Teſtimony of all the Churches in *Judea* for *Paul* 70
Paul's Doctrine. Contention of ſuch as were turned from the *Jews* againſt *Paul* *ib.*
Declaration of *Paul* and *Barnabas*, as touching thoſe Things which were done among the *Gentiles* *ib.*
What they anſwer to *Paul* in this Diſputation, which are ſo earneſt for the Law 71
They that were converted from the *Jews* hardly forſook the Law *ib.*
Cuſtom is a double Nature *ib.*
God always beareth with the Infirmities of his People *ib.*
What they had to ſay for th emſelves that reſiſted *Paul* *ib.*
Paul taketh unto him Witneſſes, *Barnabas* and *Titus* 72
Paul ſo defendeth his Goſpel, that he will have all Things give Place unto it *ib.*
The Queſtion that was handled in the Aſſembly of the Apoſtles 73
Why *Paul* ſaith, *Leſt I had run in vain* *ib.*
What was decreed in this Conference 74
How *Paul* refuſed Circumciſion *ib.*
How we teach Faſting and other Chriſtian Exerciſes at this Day *ib.*
What *Paul* determined in that Conference of the Apoſtles *ib.*
Why *Paul* would not ſuffer *Titus* to be circumciſed *ib.*
Obſtinate Adverſaries defend their wicked Doctrine by Violence and Tyranny 75
Triumph of *Paul* againſt the falſe Apoſtles *ib.*
The Pope putteth Righteouſneſs in the keeping

keeping of his Traditions, and Damnation in the breaking of them *Page* 76
Goſpel of the falſe Apoſtles *ib.*
Goſpel of the Pope and other Heretics *ib.*
Truth of the Goſpel. Corruption of the Goſpel *ib.*
Doctrine of the *Papiſts* concerning Faith *ib.*
Object of Reaſon whereunto it looketh. Object of Faith is the Thing whereunto the Eye of Faith looketh, which is Chriſt 77
Faith furniſhed with Charity *ib.*
Papiſts imagine that Charity is incloſed in Faith, as a Diamond in a Ring. *ib.*
Chriſt is the true Diamond, and not Charity *ib.*
Charity the *Papiſts* Diamond, rejecting Chriſt *ib.*
Slights practiſed of the falſe Apoſtles againſt *Paul* *ib.*
Luther was content in the Time of Blindneſs to bear with thoſe Things which now in the Light of the Goſpel are utterly to be rejected 78
Pope's Thunder-bolts *ib.*
It is a Point of true Chriſtianity to be ſtout againſt Merit-mongers, for keeping the Chriſtian Liberty *ib.*
When Faith is found all Things are ſafe *ib.*
Holy Obſtinacy and Stoutneſs of the Godly *ib.*
Doctrine of the Law 79
Doctrine of the Goſpel *ib.*
Why *Paul* giveth not unto the Apoſtles any glorious Title *ib.*
Argument of the Falſe Apoſtles againſt *Paul* 80
The Word of God muſt be preferred before all Perſons and Titles whatſoever *ib.*
Man regardeth the Perſon *ib.*
Every Creature of God may be called the Veil of God, becauſe God is, as it were, covered and ſhadowed under it 81
Man truſteth to the Veils of God, and not to God himſelf *ib.*
Outward Veils are God's good Creatures, but to truſt in them is wicked *ib.*
God ſuffereth his dear Saints to fall into great Vices, that we ſhould not cleave to their Perſons *ib.*
Curſed is Humility in Matters of God, and of Faith 82
The Stoutneſs of *Paul* is carnal *ib.*
What *Paul* calleth Grace 86
Paul and the other Apoſtles taught all one Goſpel 87
A good Miniſter muſt be careful for the Poor *ib.*
The World is ready to give for the Maintenance of Ungodlineſs, but it careth not for God's Miniſters *ib.*
The Majeſty of the Article of Juſtification 88
It behoveth us to be obſtinate in God's Matters *ib.*
A Chriſtian will openly reprove Vices in his Brother 89
The Prophets and Apoſtles ſinned, and had their Infirmities *ib.*
No Saints without Sin *ib.*
Diſſention between *Paul* and *Barnabas* *ib.*
The Falls of the Saints bring Comfort unto us *ib.*
Peter liveth with the *Gentiles* like a *Gentile* 90
The Offence of *Peter* *ib.*
What the believing *Jews* gathered of *Peter*'s abſtaining *ib.*
The Diſſimulation of *Peter* *ib.*
Sin of *Peter* 91
Diſſimulation what it is 92
The Law and the Goſpel muſt be diſcerned one from the other. Law and Reaſon are againſt Faith *ib.*
What we muſt do when our Conſcience is terrified 93
Moſes, in the Mountain, was above the Law: So in Matters of Faith we muſt have nothing to do with the Law *ib.*
We muſt not truſt in our own Strength *ib.*
Without God we can do nothing *ib.*
Peter knoweth not his Error *ib.*
The Difference of the Law and the Goſpel ought moſt diligently to be learned 94
When the Law is to be urged *ib.*
The Law hath nothing to do with the Conſceience *ib.*
When we muſt hear the Law 95
Liberty of Conſcience 96
Faith juſtifieth, and nothing but Faith 97
All Things are deadly without Faith *ib.*

Works

CONTENTS.

Works done before and after Juſtification *Page* 98
The firſt Part of true Chriſtianity, is the preaching of Repentance, and the acknowledging of our Sins 100
The ſecond Part is the preaching of the Forgiveneſs of Sins *ib.*
Scotus and *Occam*, Doctors of helliſh Darkneſs 101
Chriſt, Faith, Imputation 104
Imputation neceſſary *ib.*
They that believe in Chriſt, ſhall not be charged with their Sins *ib.*
The Doctrine of good Works muſt be taught after the Doctrine of Faith *ib.*
Who is a right Chriſtian 105
A Chriſtian Man hath nothing to do with the Law *ib.*
Chriſtians are Judges of all kinds of Doctrine *ib.*
Faith juſtifieth without the Law 107
The Doctrine of good Works is not to be neglected *ib.*
Faith only juſtifieth, becauſe it only taketh hold of the Benefit of Chriſt 108
The Law muſt not be ſuffered to reign in the Conſcience *ib.*
Our Salvation conſiſteth not in Doing but in Receiving *ib.*
The Dignity of the Law 110
The Office of Chriſt 111
The Difference of the Law and Grace is very eaſy, and yet are they ſoon confounded and mixed together *ib.*
They that ſay the Law is neceſſary to Righteouſneſs, are like to the falſe Apoſtles 112
If Righteouſneſs come by the Law, then is Chriſt unprofitable *ib.*
Faith in Chriſt 113
There is no perfect Obedience to the Law, even in the juſtified 114
The Scripture calleth the Teachers of the Law, Exactors and Tyrants, bringing Men's Souls into ſpiritual Slavery 115
Hiſtory of the publiſhing of the Law in *Exod.* xix. 20. *ib.*
Who maketh Chriſt a Miniſter of Sin *ib.*
Chriſt hath taken away all Evils, and hath brought unto us all good Things 116
Whatſoever the afflicted Conſcience deſireth, it findeth in Chriſt abundantly 117
What *Paul* had deſtroyed by the Miniſtry of the Goſpel *Page* 17
Moſes giveth Place to Chriſt, and the Law to the Goſpel *ib.*
The Difference of the Law and the Goſpel muſt be diligently marked 118
Faith without Works 119
Paul's manner of Speech unknown to Man's Reaſon 120
He that is dead to the Law liveth to God *ib.*
The whole Law is abrogated 121
Chriſt free from the Grave, *&c.* *ib.*
What it is to die to the Law *ib.*
Let the Fleſh be ſubject to the Law, but not the Conſcience *ib.*
How afflicted Conſciences muſt be comforted 122
To live to the Law, is to die to God, and contrariwiſe, to die to the Law, is to live to God *ib.*
The Conſcience, by Grace, delivered from the Law 123
In the Matter of Juſtification there is nothing for us to do; but to hear what Chriſt hath done for us, and to apprehend the ſame by Faith 124
This Sentence well underſtood in the Time of Trouble, maketh a Man ſtrong againſt all Temptations *ib.*
A Speech or Dialogue between the Law and Conſcience *ib.*
A Conſolation againſt the Terrors of the Law, *&c.* 125
The binding Law, through Chriſt, is bound itſelf *ib.*
A new Name given to the Law, that it is dead and condemned *ib.*
The moſt ſweet and comfortable Names of Chriſt 126
Chriſt a Poiſon againſt Death *ib.*
The Law of the Mind ſet againſt the Law of the Members *ib.*
The Fleſh ſubject to the Law, but not the Conſcience *ib.*
To be crucified with Chriſt 127
The true Life of the Faithful *ib.*
The Faithful are crucified and dead to the Law *ib.*
The Glory of the Faithful *ib.*
Chriſtian Righteouſneſs 128
We muſt have Chriſt only in Sight before our Eye *ib.*
Such is our Miſery, that in Temptations and Afflictions we ſet Chriſt aſide, and look back into ourſelves and our Life paſt *ib.*

The

CONTENTS.

The old Man *Page* 128
The Works of Christ living in the Faithful 129
Christ, living in the Faithful, communicateth unto them all Gifts of Grace and spiritual Blessings *ib.*
The Faithful both righteous and Sinners *ib.*
Faith so knitteth us and Christ together, that we become one with him *ib.*
True Faith is not idle 130
What Occasion the Malicious take of this Doctrine *ib.*
Good Works are not the Cause, but the Fruits of Righteousness *ib.*
The Faithful live not their own Life, but the Life of Christ *ib.*
The Faithful live in the Flesh, but not according to the Flesh 131
To live in the Faith of the Son of God *ib.*
The Difference between the Faithful and Unfaithful 132
The true Manner of Justification 133
To do what in us lieth *ib.*
Christ first loved us, and we not him 134
The Dignity of the Price given for us *ib.*
How Sects may be withstood 135
The Majesty of Christ the Son of God *ib.*
Which loved me, *&c.* *ib.*
The true Force of Faith 136
The Law loveth not Sinners, but accuseth them *ib.*
The Offices of Christ 137
Christ is a Lover of the Afflicted, and such as feel the Burden of their Sins *ib.*
Me, for Me *ib.*
As by *Adam* all became guilty, so by Christ all that believe are made righteous *ib.*
To seek Righteousness by the Law, is to reject the Grace of God *ib.*
The World is so wicked and perverse that it rejecteth the Grace of God 138
A common Sin, to reject the Grace of God 139
The deviliſh Perverseness of the World *ib.*
The Righteousness which is accepted before God 140
Reason, although it be lightened with the Law, yea with the Law of God, remaineth blind *Page* 140
The Commendation of the Righteousness of the Law 141
To make the Death of Christ unprofitable *ib.*
Just Anger is called in the Scripture, Zeal or Jealousy 142
The sharp Rebukings of the Holy Ghost 143
Remnants of natural Vices remain in the Godly *ib.*
None pure but Christ *ib.*
Luther's Conflicts with *Satan* 144
The Profit that cometh to the Godly by the Temptation of *Satan* 145
The false Apostle's Bewitchers of Men *ib.*
The Godly must diligently watch 146
Worldly and secure Men are soon bewitched *ib.*
They that seek to be justified by the Law, crucify Christ 148
The Fall of *Lucifer* 150
The Holy Ghost is received by hearing the Word of Faith, and not by the Law 151
The Law bringeth not the Holy Ghost *ib.*
The appearing of the Holy Ghost 152
Cornelius *ib.*
Both *Jews* and *Gentiles* are justified by Faith only *ib.*
The *Gentiles* justified by Faith 153
That the Holy Ghost is given by the only hearing of Faith 154
Difference between the Law and the Gospel 155
Cornelius, a *Gentile*, is justified by Faith 156
The Law helpeth not to Righteousness 157
Conscience witnesseth that the Holy Ghost is not given by the Law, but by the hearing of Faith 158
Orders and Kinds of Life appointed of God 159
By what means the Holy Ghost is given unto us *ib.*
To whom the Kingdom of Heaven is given *ib.*
A Man is made a Christian by hearing the Doctrine of Faith 160
The Striving of the Flesh against the Spirit in the Godly *ib.*

CONTENTS.

The Doctrine of the false Apostles *Page* 162
What Incommodities the Righteousness of the Law, or Man's own Righteousness bringeth *ib.*
The Judgment of Reason, touching the Articles of Faith 167
Faith slayeth Reason *ib.*
The Unfaithful give not Glory to God 168
Remnants of Sin in the Godly *ib.*
A Definition of the Christian Faith 169
How they that feel the heavy Burden of Sin, ought to be comforted 170
Imputation of Righteousness 172
Carnal begetting doth not make us the Children of *Abraham* 173
The Believing and the Begetting *Abraham* *ib.*
Faith thinketh rightly 174
The Error of the false Apostles 177
Abraham's Faith and ours, all one 178
A Working and a Believing-*Abraham* 179
It is good to follow the Example of Christ; but Justification cometh not thereby 180
The Faithful-*Abraham* must be separate from the Working-*Abraham* 181
Righteousness of Faith, and civil Righteousness are easily confounded 182
The Law of Sin, Wrath, and Death 184
The Godly are not made righteous by doing righteous Things, *&c.* 186
Judas did the same Works that the other Apostles did 187
The Error and Impiety of Hypocrites 188
Hypocrites go about to do that Thing which belongeth only to Christ 189
The Godly do not the Law perfectly 190
Hypocrites do many Things but without Faith 195
The Difference between a true and a false Faith 197
Faith only taketh hold of Christ 198
The believing Man obtaineth Righteousness and everlasting Life without the Law and Charity 199
Remnantr of Sin in the Saints, and the Elect of God 202
Christ must be wrapped as well in our Sins, as in our Flesh and Blood 203
A marvellous Combat between Sin and Righteousness in Christ 206
Sin and Death abolished to all Believers *Page* 206
It is the Work of God, to abolish Death and to give Life 207
Christ is our Righteousness, and our Sin is his 208
An inestimable Comfort for all poor Consciences beaten down with Sin *ib.*
A feeling Sinner bruised and broken-hearted for his Sins, is counted no Sinner 209
How Christ is truly known *ib.*
The Fathers of the *Old-Testament* rejoiced more for the Benefit of Christ, than we do 212
The Promise of the Spirit 213
The Love of ourselves is corrupt 215
The Nature of Hypocrites 216
Abraham was not made righteous by the Law, for when he lived there was no Law 219
We must give to the Law and the Promise their own proper Places *ib.*
All Things are to be done for the Elect's sake 223
All Men naturally judge that the Law doth justify 224
God hath ordained Magistrates, Parents, Laws, *&c.* that Sins might be bridled 225
The Light of the Gospel 228
The Doctrine of the Gospel belongeth to those which are terrified with the Law 229
The Law not only sheweth unto a Man his Sin, but also driveth him to Christ 230
The Terrors of the Law are driven away by Faith 232
Faith in Christ driveth away the Terrors of the Law 235
The Law is good and holy, and yet intolerable to Man's Nature 239
The Promises of God are not hindered because of our Sins 241
Upon whom Christ bestoweth his Benefits 242
The Judgment of Men as touching the Law 243
If the Law justify not, much less do Works justify 245
The Commendation of good Works, out of the Cause of Justification *ib.*
Cain being shut up in the Prison of the Law, and abiding there, despaired 248

The

CONTENTS.

The Temptation of the Godly *Page* 251
Paul an excellent Teacher of Faith 259
In the World there is a Difference of Perſons, but not before God 260
The braſen Serpent a Figure of Chriſt 262
When we feel the Terrors of Conſcience, the Law muſt be abaſed, and the Promiſe magnified 268
The Holy Ghoſt is ſent two Manner of Ways 276
We muſt aſſure ourſelves that we are under Grace 278
The Cry of the Holy Ghoſt in the Hearts of the Godly 280
The Cry of *Moſes* at the *Red-Sea*, and the Office of the Holy Ghoſt 282
The Godly have need of the Comfort of the Holy Ghoſt 289
The Fruit of ſound Doctrine 303
Who be the true Sons of *Abraham* 320
The Church begetteth Children by Teaching 324
Reaſon is delighted with Hypocriſy 326
The People of Grace 327
Grief after the Fleſh, and Glory after the Spirit 334
Falſe Brethren at the firſt are Friends, but afterwards they become deadly Enemies 336
The World embraceth the Righteouſneſs of Works, and condemneth that of Faith 338
The Godly muſt ſtand faſt, that they loſe not their Liberty in Chriſt 340
A Remedy againſt the Anguiſh and Terrors of Conſcience 342
The Devil's Martyrs 344
Good Works are not condemned, but Confidence in good Works 346
True Faith 351
The Righteouſneſs of the Faithful ſtandeth not in feeling 353
A ſweet Conſolation in Anguiſh of Spirit 356
A true and lively Faith 357
The Life of a Chriſtian is a Courſe or a Race 358
Chriſt a Gift and Example 360
No Error in Faith 364
Luther will be at no Unity with the Enemies of the Goſpel 367
Good Works 369
Carnal Men underſtand not Faith 370
Carnal Men abuſe Chriſtian Liberty *ib.*
Natural Corruption remaining in the Faithful 373
An Hypocrite deſcribed *Page* 374
How Faith and Works are to be taught 377
God firſt loved us 379
Deſires and Luſts of the Fleſh in the Godly 380
Flames of carnal Luſt in St. *Hierom* 382
The Godly feel Concupiſcence or Luſt of the Fleſh, which in the Faithful the Spirit reſiſteth *ib.*
The Godly feeling the Corruptions of the Fleſh muſt not deſpair 384
The Battle of the Fleſh and Spirit in the Godly, and what they muſt do when they feel Sin *ib.*
The Wiſdom of the Godly who only feel Sin 387
To be led by the Spirit 388
How a troubled Mind is to be comforted *ib.*
What it is to crucify the Fleſh 403
The Armour of God *ib.*
Why God layeth the Croſs upon the Preachers of the Goſpel 406
What Offences are to be forgiven 409
How they that are fallen ought to be intreated 410
The Authors of Sects painted out in their right Colours 413
The People delighted with Novelties 414
What it is for a Man to prove his own Work 416
The Work of every Man's Calling *ib.*
In Death, and in the Day of Judgment, other Men's Praiſes profit not 417
A Commandment for the nouriſhing of the Miniſters of the Word of God 418
The Miniſters of *Satan* have Plenty, but the Miniſters of Chriſt do want *ib.*
Satan oppreſſeth the Goſpel two Ways 419
Fulneſs of God's Word bringeth loathing 420
The World loadeth the Miniſters of *Satan* with all worldly good Things *ib.*
Gentlemen, Citizens and Huſbandmen Deſpiſers of God's Miniſters *ib.*
Reverence and neceſſary Living due to the Miniſters of the Word 421
What it is to ſow in Spirit 422
We muſt do good without Wearineſs 423

9 AU 67

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